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Southern Convention of Congregational Christian

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JANUARY 1, 1947. NUMBER 1.

Elon College Library 3X

1948

# Forward in '48

Bishop Sturtevant of the Episcopal Diocese of Fond du Lac, some time ago summoned his people to go forward in ten simple ways.

MOVE FORWARD your seat at worship. Don't be a back seat Christian.

MOVE FORWARD your time of arrival for service to permit a few minutes of quiet prayer and meditation, of self-examination and intention, before the service begins.

MOVE FORWARD your singing and responding from the inner recesses of your throat and soul to the open space of God's world, sharing audibly and joyously in the praises of heaven.

MOVE FORWARD your thinking from the dim caves of tradition to the open court of vision, overcoming inertia to come to grips with your need of personal religion.

MOVE FORWARD after worship to greet your fellow Christians warmly.

MOVE FORWARD your giving to the plane of regularity in the use of your envelopes weekly.

MOVE FORWARD the spirit of religion in your home by giving prayer an earlier place in the day, and not just the tired end. Try a few prayers in addition to grace at supper table with the family.

MOVE FORWARD the daily meditation or reading from the Forward Movement booklet to a fresher, brighter place in the day's program. A page a day, two minutes: an enduring, dividend-paying investment.

MOVE FORWARD your Christian love and forbearance to replace family argument and bickering, and move your household forward in the realm of conscious solidarity as an essential unit in God's Family.

MOVE FORWARD your charity to include all humanity, combating selfish aloofness with real concern for your neighbor—wherever he is.

# NEWS AND VIEWS

We are rerunning the Christmas subscription blank in this issue. If you failed to use it before Christmas, why not use it now?

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Dean Luther Weigle of the Yale Divinity School has been invited to give the Cole Lectures at Vanderbilt University in April of 1948.

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Dr. W. M. Jay, who served churches in North Carolina and Virginia, has retired from the active ministry and is living at Aspers, Pa.

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The church at Eaton, Ohio, has celebrated its fiftieth year by redecorating the interior of the entire building. Appropriate anniversary events included a dinner followed by a service conducted by a former pastor, the Rev. E. T. Cotton of Plymouth Church, Cincinnati, Ohio. Other improvements have been made at both the church and the manse. A new pipe organ, as a memorial to the veterans of World War II, is being subscribed to generously.

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### DR. J. R. MOTT TO LECTURE AT ASHLAND, VA.

Dr. John R. Mott, Nobel Prize for Peace winner for 1947, will deliver the Brown Lectures at Randolph-Macon College February 18-20, Dr. J. Earl Moreland, president of Randolph-Macon has announced.

Awarded the Nobel Prize for Peace on behalf of world peace, Dr. Mott, in addition to his other duties, is at present serving as president of the World Alliance of the YMCA.

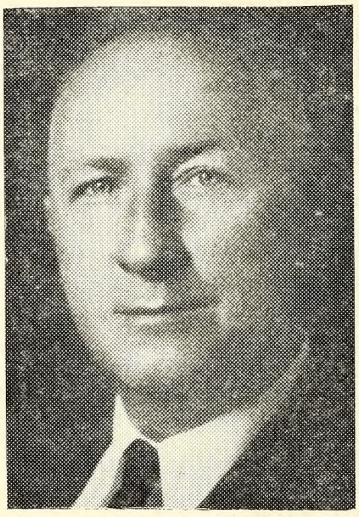
Dr. Mott, born in New York in 1865, holds a Ph.B. degree from Cornell University; M. A. degree from Yale, and honorary degrees from Princeton University, Brown University, the University of Edinburgh, and Toronto University. He is a Fellow of the Royal Geographic Society, a member of Phi Beta Kappa, and a member of the Yale, Princeton, anl Cornell Clubs in New York City.

He began his world travels even before his election as secretary of the international committee of YMCA in 1915. He has made two trips to Europe during the past twelve months, one on behalf of the YMCA and the Christian churches, and the other under the joint direction of the YMCA and government authorities.

### ROSEMONT RECEIVES CARILLON AS CHRISTMAS GIFT.

Rev. H. G. Councill, Jr., has announced the Christmas gift of Mr. and Mrs. O. F. Smith to the Rosemont Christian Church a 34-note, 4-Octave Liberty Carillon, given in memory of Mrs. B. F. (Aunt Betty) Gibson.

The formal presentation was made by Mr. Smith at the morning worship service December 21. The gift was accepted on behalf of the church by Mr. H. R. Morrison, deacon and member of the Official Board. Mr. Councill then led the congregation in a special service of dedication. The



O. F. SMITH, DONOR.

service of dedication was closed by Mrs. F. A. Goforth, church organist and granddaughter of Mrs. B. F. Gibson, playing the carillon for the first time two selections of dedicatory music: "Holy, Holy, Holy" and "The Church's One Foundation."

Mr. J. Austin Smith, President of Liberty Carillons, Inc., says of the carillon, "Here is a spiritual power, as one listener said, 'which can light a thousand candles with one crashing chord.' For it can lift the spirit and meaning of the sanctuary from cloistered halls out into the world—into the community, into the streets, into the homes. No door can be locked against it. And no mind can be closed to it, for its eloquent deluge can break through preoccupation; demand that it be heard, nudge conscience, and plow soil in preparation for what it may receive once this pull has brought that person across the thresholl of a church. In short it can help do outside the church—on the streets and out in the community—what choirs and ministers do inside the church."

Mr. O. F. Smith said in part, "Mrs. Smith and I want to present this Carillon to Rosemont Church at this Christmas time in loving memory of one whose steadfast Christian character and loyal devotion to her church made her one of the guiding spirit of this congregation in years gone by, and also made such a deep and lasting impression upon our lives by her great example — Aunt Betty Gibson."

The people of Rosemont Christian Church have wanted a bell for a long time to sound the call to worship; and when they were presented with a carillon they were overjoyed.

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## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

### C. W. V. R. CONTRIBUTIONS.

Dear Friends:

Below is a report of funds received from the churches of The Southern Convention for relief of suffering little babies, boys, girl, men and women in lands torn by war and destruction. There are millions who are cold, hungry, and sick. Our churches' National Committee for War Victims and Reconstruction—in His Name—is dreadfully in need of funds with which to carry on our share in the relief of our brethren in Christ overseas.

The year is almost gone. Any funds received by us up to January 12 may be counted in 1947 totals. The quota set by The Southern Convention is $7,000 for the year. You will see that only $5,217.62 has been paid by our churches to date. We are short $1,782.38 of our goal. We must not fail to pay the full quota.

Perhaps your church or Sunday School has funds for C.W.V.R. on hand. If so, please send them to The Convention Office at once and if you have not received an offering for World Relief during 1947, won't you do so and send us the contributions by January 12?

Our quota of $7,000 is woefully small as compared to other Conferences and Convention of the denomination.

The national goal is $2.00 per member. We have 33,000 members in The Southern Convention and at $2.00 per member, our quota should be $66,000 for 1947! So you see how far we will fall below the national goal if we don't contribute at least $7,000 for the year. Surely we don't love the Lord less than others!

Please send your gifts for C.W.V.R. at once.

W. T. SCOTT, *Supt.*

| | Convention Office | Direct |
|---|---|---|
| Eastern N. C. Conference: | | |
| Auburn, Raleigh | | $ 20.00 |
| Chapel Hill, First | | 10.00 |
| Henderson, First | $ 50.00 | |
| Liberty, Vance, Henderson | 142.52 | |
| Morrisville | 5.00 | |
| Popes Chapel, Franklinton | 18.50 | |
| Raleigh, United | | 63.70 |
| Southern Pines, Church of Wide Fellowship | 108.10 | |
| Turners Chapel, Sanford | 68.04 | |
| Berea, Norfolk | | 5.00 |
| Bethlehem, Disputanta | 25.00 | |
| Bethlehem, Nansemond | | 12.60 |
| Burton's Grove | 1.00 | |
| Eure, N. C. | | 16.00 |
| Franklin | 10.00 | |
| Holland | 200.00 | |
| Liberty Spring, Suffolk | 10.00 | |
| Mt. Carmel, Walters | 17.00 | |
| Mt. Zion, Eclipse | 5.00 | |
| Newport News, First | 275.04 | |
| Norfolk: Christian Temple | 466.95 | 10.00 |
| Little Creek | 12.75 | |
| Rosemont | 347.28 | |
| Second | 6.50 | |
| Portsmouth, Shelton Mem. | | 100.00 |
| Richmond, First | 38.87 | |
| South Norfolk | 40.00 | |
| Suffolk | 436.27 | |
| Union, Surry | | 10.00 |
| Waverly | 50.50 | |
| Windsor | 15.00 | |
| N. C. & Va. Conference: | | |
| Apples Chapel, N. C. Br'n Sum. | 65.25 | |
| Berea, N. C., Altamahaw | 25.50 | |
| Bethel, N. C., Mebane | 5.00 | |
| Burlington, N. C., First | 136.30 | |
| Concord, N. C., Haw River | 8.00 | |
| Durham, N. C., First | 125.00 | |
| Elon College, N. C. | 73.58 | |
| Graham, Providence Mem. | 15.50 | |
| Greensboro, N. C., First | 225.80 | |
| Haw River, N. C. | 29.66 | |
| Ingram, Va. | 41.16 | |
| Lynchburg, Va. | 57.02 | |
| Monticello, N. C. | 5.00 | |
| Mt. Bethel, N. C. | 10.00 | |
| Pfafftown | 11.40 | |
| Pleasant Ridge, N. C. | 50.00 | |
| Reidsville, N. C. | 50.00 | 65.00 |
| Salem Chapel, N. C. | 2.70 | |
| Shallow Ford, N. C. | 100.00 | |
| Tryon, N. C., Erskine Mem. | 172.44 | 36.25 |
| Winston-Salem, N. C. | 25.10 | |
| Valley of Va. Conference: | | |
| Bethel, Elkton | | 10.14 |
| Bethlehem, Broadway | 22.46 | |
| Concord, Timberville | 5.00 | 10.00 |
| Dry Run, Seven Fountains | 8.70 | |
| Leaksville, Luray | 28.12 | |
| Mt. Lebanon, Shenandoah | 10.00 | |
| New Hope, Harrisonburg | 10.00 | |
| Newport, Shenandoah | 45.36 | |
| Timber Ridge, W. Va. | 111.08 | |
| Winchester | 175.00 | |
| Western N. C. Conference: | | |
| Albemarle | 44.15 | |
| Asheboro | 25.00 | |
| Big Oak, Biscoe | 5.66 | |
| Browns Chapel, Spies | | 7.50 |
| Liberty | 10.00 | |
| Mt. Pleasant | | 14.02 |
| Pleasant Ridge, Ramseur | 25.00 | |
| Providence Chapel | 1.50 | 7.50 |
| Woman's Board | 173.63 | |
| Individual | 5.00 | 6.00 |
| Young People's Sr. Camp | 41.27 | |
| Elon College Students | 23.30 | |
| N. C. & Va. Young People | 14.70 | |
| N. C. & Va. Conference | 169.65 | |
| E. Va. Conference | 175.60 | |
| Calvary Church, Greensboro | 100.00 | |
| Total Convention Office | $4,813.91 | |
| Total Direct | 403.71 | |
| Grand Total | $5,217.62 | |

### EARL D. WEED BECOMES PASTOR AT ASHEVILLE.

Dr. Earl D. Weed, veteran army chaplain, was recently installed as the pastor of the First Congregational Church at Asheville, N. C. The installation service was conducted by a team consisting of five officers of the Southern Convention of Congregational Christian Churches. Dr. Weed who retired with the rank of colonel in October, 1946, after 30 years' service as a chaplain, became supply minister in August, and accepted a call to the pastorate in October, 1947. He succeeds Rev. Aubrey C. Todd.

Members of the team conducting the installation were Dr. William T. Scott, superintendent, and Dr. W. E. Wisseman, president of the Southern Convention; Dr. Jesse H. Dollar, vice-president, and Rev. Millard Stevens, secretary; and Rev. Kenneth Register, president of the North Carolina and Virginia Conference of Congregational Christian Churches.

## Christmas Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

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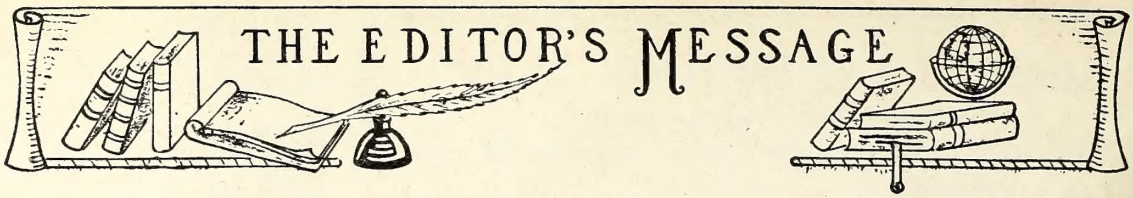


## MOMENTOUS MEETINGS.

The New Year will bring within our reach an imposing list of significant meetings. Hearty and intelligent participation by many of our people should greatly strengthen and advance the cause of righteousness.

Delegates from the United States and foreign countries are meeting currently in Richmond, Va., for a Moral Re-Armiment Assembly. Dr. Frank Buchman is the leader of this dynamic group which has attained world-wide attention. . . . Representatives of our churches will gather at Elon on January 5 to chart a program of Evangelism for the Southern Convention.

How science can save this nation from the fate of older civilizations which misused their resources and starved themselves to death will be outlined at a Conservation Conference, January 11-13 at Old Point. Professor Cecil F. De La Barre of V.P.I. will be chairman, and some of the nation's leading scientists, agriculturalists and sociological experts will participate. Professor De La Barre has issued this statement: "By using the knowledge available to us, we can maintain and even increase the fertility of our soils, the productivity of our waters and woodlands, and we can find adequate substitutes for, and better ways of, using our fast-diminishing mineral resources."

A Protestant Church Convocation will be held in Atlanta January 13 through 15. Invitations have been extended to more than one thousand chosen delegates from all departments of church life, from councils of churches and ministerial associations, YW and YMCA's, church related colleges and theological seminaries to attend what is characterized as "the most significant church gathering ever to assemble in the Southeast." The theme for the Convocation program is "Protestantism faces its task in the Southeast." The Virginia Convocation of Churches will be held in Richmond January 20, 21, with Dr. Charles Clayton Morrison as the feature speaker.

The Mid-Winter Meeting of our Home Boards will be in session at Grand Rapids the last week in January. . . . Nationally known speakers will appear on the program of the Richmond Preaching Mission February 1-8. . . . The meetings of the Southern Convention and the General Council should bring our people to a spiritual climax. Pray for God's blessings and guidance as we plan for and participate in these momentous meetings.

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## JESUS AFTER NINETEEN CENTURIES.

We hear two typical comments concerning Jesus and his way of life. One naively claims that all we need to do is to "come to Jesus" and all will be well. . . . The other blandly announces that "Christianity has not failed: it has not been tried." Both are examples of oversimplification.

Many came to Jesus in his days of the flsh; but life's problems and difficulties were not removed. He helped them in the solution of their problems, but he himself created for them other problems so that, for instance, members of the same household were set at variance one with another. The oft-repeated statement that Christianity has never been tried is an arresting half-truth, but taken at its face value, is sheer nonsense. While it is true that it has never been tried to the limit of its beneficence in individual and corporate life in particular, it has been tried in countless lives and situations with untold advantages.

Harris Franklin Rall, one of our contemporary theologians, has given this estimate: "Jesus set before men the ways of life: to fear God, to hold all men sacred without distinction, to know that we are all joined for good or ill, to unite in common effort for common weal, to live by love and keep aflame the passion for truth and justice and peace. Despite her defects, the church through the centuries, by her prophets and saints, by the gospel she preached and the gospels which she gave men to read, has kept this way of life before men. Increasingly Christ has become the conscience of humanity, even when men do not name his name. Through the years there has been a growing company of men who have been witnesses to those truths by their life, men of faith and good will. The Christian fellowship has been a fact. There are changes which stand out when you compare 46 A.D. with 1947. Then Rome's imperialism, now the acceptance of the ideal of democracy and its growing practices. Slavery is banished or disguised and furtive, never defended. Racism stands condemned. Woman is no more the chattel of man. Childhood's rights are defended. Hospitals dot the land. And back of all this is Christ and the power of his spirit."

The letters A.D. which appear on our coins and calendars remind us that the life and influence of Jesus must be multiplied by 1948. Is it possible that our lives may bless humanity in such multiples? Yes, if our lives are ranked to his; for his is an ongoing influence.

It is heartening to read again the brief biography which was written by Bishop Brooks: "Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never travelled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

"While still a young man the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies.

"He went through a mockery of a trial. He was nailed upon a cross between two thieves. While He was

dying His executioners gambled for the only piece of property He had on earth—His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that not all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have ever affected the life of man upon this earth as powerfully as has this one solitary LIFE."

# Christ's Churches Must Unite

*By* Rev. G. Bromley Oxnam.*

I have a radical proposal to make: I suggest that we of the churches of Christ begin now to practice what we preach. I believe that the Christian churches should, must, and *can* unite into a world-wide Church of Christ.

It is not new, of course, to assert that the churches which Christ bequeathed to us as one church should re-unite. For many centuries, men of Godly spirit have talked of union. Men of perhaps equally good intentions but certainly of less Godly spirit have even tortured and murdered other men in the effort to compel union. Between the day of Luther and our own time, tens of thousands of delegates to thousands of conferences, conventions, convocations, and congresses have talked the desirability of union into a mere truism.

Wonderfully have we preached!

But too often sinfully have we practiced!

While we have talked of union, our church, more like the unadmirable amoeba than like the House of God, has continued to divide. We have spawned sects, cults, and schisms in quantities that rival the mass production feats of Detroit. In the United States alone, we now have 256 divisions of what we like to call, in wonderful disregard of what we have made of it, "the holy catholic church."

If it weren't sacrilege, such contrast between preachment and practice could be seen as funny.

No, I am by no means the first to say that the segments of the Christian church should re-unite. And neither am I first to say that the church must unite. Many men have seen, before, the handwriting on the wall. The necessity to unite is obvious. Even if we could ignore Christ's own clear command to unity, the work a day world history relentlessly drives us.

In this day, with the mushroom-clouds that rose over Hiroshima and Nagasaki darkening the spirit and the minds of all mankind, the absolute necessity of unity among the followers of Christ is as inescapable as the very burden of life itself.

We *know* that only if the peoples of the world now translate into material codes the Christian law of universal brotherhood can we escape the atomic holocaust which we have prepared for ourselves. With a certainty that needs no argument, we know that both governments and the men who live under governments *must* live as our Lord commanded—or perish.

Yet, at this juncture, our church can speak about unity with but little effect. How can we preach brotherhood to secular governments while among ourselves we divide, quarrel, and bicker? How can we effectively urge the relative unimportance of worldly "spheres of influence" while our own church still subdivides in disagreement as to whether baptism should be by immersion face down or face up?

The answer is, of course, that we cannot.

We cannot preach with power, either to men who already accept Christ or to men who follow other faiths, when our consciences condemn the contradiction between a gospel that unites and our practice of a polity that divides.

We can no longer ask God to bless us in wasting wealth and talent in useless duplication, not to say downright competition. Blind nationalism and chauvinism are many times more sinful within Christ's church than even within the United Nations.

We cannot win the world for Christ with the tactics of guerilla warfare. We are not a resistance movement. We hold that Christ is to conquer, and that before His name every knee shall bow.

This calls for general staff, grand strategy, and an army.

This means union!

But if I am not first in proclaiming that our church should and must re-unite then, one might ask, wherein lies my present special point. And I answer: now, today, let us stop merely preaching of union; let us practice it. I believe that we not only should, and must, but that we *can!*

Let us now consider what we like to call "practical" matters.

The church is divided into many churches. There are Protestant churches, the Eastern Orthodox churches, and the Roman Catholic church.

Union of Christendom can never be achieved, of course, if one part of the universal church insists that all other parts shall discard their creative contributions and deny their convictions. Rather, all things that are good must be absorbed into all parts of the church.

It is unfortunate but true that, at present, the Roman Catholic church refuses to consider union except if all other churches repudiate their own contributions and convictions and return to Rome. The first steps toward union, therefore, must be taken by the Protestant communions.

The Protestant churches and the Eastern Orthodox churches already have instituted a brotherly and inspiring cooperation. The Protestant churches must continue and extend this material and spiritual communion with the Eastern churches. There are many ways in which this course can be pursued.

In th meantime, the Protestant churches must and can unite their own house.

I believe that union of the larger Protestant denominations can—if we have the will—be effected within a decade.

Basically, we already are one in a common loyalty to Jesus Christ. In the field of the spirit we never have broken our union.

In material fields we prove every day the possibility and practicability of physical union.

There are, as I have said, 256 Christian religious bodies in the United States. Eighty-two per cent of the members of all of these, however, are included in only 13 organizations. The 55 largest bodies include 96.4 per cent of all the membership of all the churches. The remaining 201 bodies have but 3.6 per cent of the membershop. In these figures there is proof of an encouraging degree of unity already existing.

(Continued on page 13.)

*Dr. Oxnam is Bishop of the New York area of the Methodist Episcopal Church and is one of the most influential Protestant churchmen of the world. He formerly was president of the Federal Council of Churches of Christ in America and is secretary of the Council of Bishops of the Methodist Church.

# CONTRIBUTIONS

## SUFFOLK LETTER.

On the 5th and 6th of January ministers of the Southern Convention will meet at Elon for a conference on winning others to Christ. I hope we shall have every pastor present, and all others of our ministers who can possibly attend. We need to plan our work The records are discouraging. And the work has not been done as well as it should have been. If we all realize that, and seek the divine direction and help for the coming year, and then set ourselves to the task of building up our churches in the spirit of winning others we shall be able to rejoice in the results.

The difficulties are many. The claims on the time of both ministers and their memberships have a tendency to get us running here and there with the lesser things, and leave the larger thing behind. We need to keep close to the Christ in daily morning prayer and Bible study. We need to ask Him what He would have us do, and to wait long enough to have some idea at least of what His reply was. And then we should pray for strength and courage to carry out His command. To hurry to the task of a day without waiting in prayer and meditation in the morning is to lose time.

Perhaps, too, we need in winning others to Christ to do what He told His disciples to do, "Lift up your eyes, and look . . ." Have we truly looked for the prospective members? Have we gone about it in a systematic, or any other, way? Do we know who is unchurched in our community, and why? Is there a definiteness in the searching or "looking" anyways near comparable with that of the world? Say the tax collector, or the insurance man, or the postman? The children of this world find the folks. They look unto the fields. Are we letting them be wiser than we are? Such a planning conference as we are having at Elon should help us to search ourselves, and ask ourselves if we really did seriously go out to "see" what the "fields" were.

But this is not all. The Master asked His followers to get help. To have others with us as we go into the fields for the harvest. I believe we have missed this directive farther than the one just mentioned, as poorly as we have, many of us, done the "looking" unto the fields, we have done less well in organizing or securing and organizing helpers. We are not to do this work alone. We are to have God's help as expressed through the help of His servants, and through the direction of His Holy Spirit. How can a crew of workmen be directed if there are not workmen? God is in need of our bringing into willingness to serve Him in winning others a goodly number of our members. They need the joy and thrill of it. We need the joy and thrill of securing their help with us. We all need the fellowship of this kind of definite, constructive work for our churches.

Let's hear Him saying: "Behold, I say unto you, Lift up your eyes, and look on the fields . . . the laborers are few, pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest."

JOHN G. TRUITT.

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## A LETTER TO THE EDITOR.

Dear Editor:

From many quarters in the Southern Convention, and the Southland, the sentiment is being vocally uttered and verbally printed by many that the merger will not receive their approbation unless the proposed name is changed. Two, at least, have openly avowed in THE CHRISTIAN SUN that they will vote against "The Basis of Union" unless the name is changed to The United Christian Church. These two argue for "Christian" because, they say, this appellation is the only "God-Given" name for a United Church. They base such an argument primarily on four verses of Scripture: Isaiah 62:2, Acts 11:26, Acts 26:28 and I Peter 4:16.

Let us take each verse in order and see how "God-Given" the name that is a requisite—or prerequisite—to get some to vote approval of the Union:

1. Isaiah 62:2—"And thou shalt be called by a new name." This verse is taken right out of its context and is construed as predicting that the followers of Christ are to be called "Christians." But what did Deutero—or Trito—Isaiah really have in mind when he made such a statement? This portion of Scripture was written sometime after 586 B. C. when Jerusalem was destroyed and the bulk of the Hebrews was carried into captivity in Mesopotamia, and before many of them had returned to Palestine under the leadership of Ezra and Nehemiah, 400-300 B. C. The writer is proclaiming better times for Zion. And here is the clue of the context, Isaiah 62:4: "Thou shalt no more be termed Forsaken; neither shall thy land be termed Desolate: but thou shalt be called Hepsi-bah (My-delight-is-in her), and thy land Beulah (Married); for Jehovah delighteth in thee, and thy land shall be married." That is the *new name* for Zion: from "Forsaken" to "My-delight-is-in-her;" from "Desolate" to "Married." The *new name* has nothing whatsoever to do with the followers of Christ.

2. Acts 11:26—"And that the disciples were called Christians first in Antioch." Notice that it does not say the followers of Christ called themselves "Christians." The form of Luke's statement, "were called," shows that the name was first applied to the company of disciples by non-Christian outsiders or neighbors. (The Greek word translated "were called" is used in different senses in the New Testament. Translated literally it could mean "transacted business" under the name of Christians, that is, they were commonly known as such.)

The word "Christians" means "Messianists," or the followers of Jesus, who held that he was the Messiah. As such it would not have been coined by non-Christian Jews because they did not hold Jesus to be the Messiah; but it could have been coined by non-Christian Gentiles who were familiar with only one sect of "Messianists' (for there were other groups that held that their leader was the Messiah), the followers of Jesus, which held that the Messiah had appeared.

The Greek word *chrestos* ("good, useful") was pronounced almost like *Christos* ("Christ"). "Christians" is found in inscriptions and elsewhere spelled "Chrestians;" and one cannot overlook the fact that Emperor Claudius is said to have expelled the Jews for their constant tumults about Chrestos. Possibly originally the name was one of derision, a bit of slang. The "Christians" were not merely those who proclaimed Jesus as the "Christ," but they may also have been the "goody-goodies" of the wags of Antioch. There is nothing "Heaven-born" in the name; it was coined by those who hated the Christians, perhaps with a hatred as great as have those who call Japanese, "Japs," and Negroes, "Niggers."

Never in the New Testament do the

(Continued on page 13.)

# News of Elon College

*By* President L. E. Smith.

## WHEN THE STUDENTS ARE HOME FOR CHRISTMAS.

A strange quiet, to which we are unaccustomed, prevails on the campus. The students are home for Christmas! How different to all the hustle and hum of the past months. The biggest enrollment in the history of Elon fills her classrooms, and her halls are jammed as classes change. The rumble of conversation and the happy laughter of youth brings an unconscious smile to one's face and the bracing experience of being so completely surrounded by the youth of our generation as they look toward the future and endure the grind of four years of preparation for it is an experience which lends hope for the future and the world.

These young people are not fickle, but firm and serious. To watch young men as they come back from service with the Armed Forces of our country—come back literally from all over the world—and swing into the routine of college classes and fifty-minute lectures, gives one a new sense of their ability to adjust themselves to whatever they may need to face to get the job done, whether it be fighting a war or pursuing the courses laid down for their study. It is amazing how quickly they can adjust themselves! It is equally amazing that so very few of them fail in their studies.

But everything will not stop because the students are away. There is much preparation for their return January 5. Already hammers and saws are ringing and swishing through the timber used to make amends for the much use the property is seeing. Strange, too, that there can be so much needing constant attention, and of course many things must be done while the buildings can be closed. Then there are the men who must stay close by our heating system to keep it going. Now that the boilers can cool off, they must be gone over carefully and put into the best possible condition for the strain of the winter months after Christmas. What a tragedy it would be if these boilers should fail before the new heating plant is ready for use—and we are constantly faced with that possibility. To think of the consequences of the failure of this heating equipment with eight hundred students and faculty depending upon it to keep them warm while they do their work—and what would happen, and how tragic, if Elon had to close, as she most certainly would have to do if the heating plant failed! These considerations, and possibilities make those of us who are close to the scene realize that Dr. Smith has not been speaking idle words in his appeals to our pastors and churches to come through with the payments of their necessary share to rush the new heating plant to a finish. (And lest you should think I am talking for Dr. Smith I should like to say that he has no more idea I am writing this than you do.)

Though I have always loved Elon, being here every day with the men and women who are guiding the minds and influencing the lives of our young people, mixing as I do with the students constantly, hearing them think out loud about life and the world they face, gives me a deeper sense of the importance of Elon College to our churches and to the Kingdom of God. What she has been to many of us for long years she is becoming to hundreds of young men and women every day. We salute the Elon of the past! Out of our love and devotion to the Elon of today we shall make it possible for her to become the Elon which coming generations must have if they are to take over and carry on the work of the Kingdom of God through the churches out of which they shall surely find their way into her sacred walls of learning. She deserves our love, our loyalty, and our prayers and our support.

Jesse H. Dollar.

## STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

Our Church in the Southern Convention needs to keep before it the needs of the College in the present emergency. Each week some church or churches endeavor to do something about this obligation. It is an obligation placed upon every church in the Convention. Many of our churches have accepted this obligation and have done something about it. Many others are either indifferent or feel that they have such great responsibilitis at home that they feel they cannot do anything about the needs of their College. If the churches of the Convention could realize the actual needs and the seriousness of the present emergncy, I am sure that they would lose no time in endeavoring to meet their responsibilities.

During the week our Greensboro Church has completed its quota and gone beyond a few dollars. This certainly is encouraging and it is hoped that many of our other delinquent churches will do as Greensboro has done.

The power plant is progressing slowly but surely. We are finding it difficult to get some necessary materials. We still hope that the present heating plant will continue to operate until we are able to complete the new one. We are gratful for every contribution and assistance.

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| Previously reported | $7,417.84 |
| Greensboro, First | 500.00 |
| Portsmouth, First, by J. F. Brothers | 50.00 |
| Long's Chapel by R. W. Barnette | 6.00 |
| Franklin Church by L. R. Jones | 100.00 |
| Damascus Church | 19.00 |
| Total | $ 675.00 |
| Grand total | $8,092.84 |

## APPORTIONMENT GIVING.

It is always a challenge to support a worthwhile institution, an institution that is making a worthwhile contribution. Not in the history of our church was the College needed any more than it is needed today. We need to be reminded of the conditions under which the College was founded, the hopes and aspirations of its founders. Those early pioneers were thinking not of themselves nor of the immediate needs of their local churches, but they were thinking of their denomination, of its responsibilities, problems ,and future. They knew full well that their church could not take its place in an intelligent society without an informed and trained leadership. They were willing to pay the price that their Church might be able to render the service that it should and cooperate with other denominations in an effort to carry the gospel to the whole world. They did a splendid job. They built well and for the future. It now becomes our responsibility to take up where they lift off and see that their hopes and ambitions are realized as completely as possible. It meant sacrifice to build the College; it will certainly mean sacrifice to keep it.

Elon College is now facing its most serious emergency. Tax-supported schools are not only receiving support from their respective states but they have entered the field of be-

(Continued on page 15.)

# Missions
## The World for Christ

### A LETTER FROM SHAOWU.

November 30, 1947.

(Excerpts from Dr. Edward Riggs' letter to Rev. James E. Walter of the American Board.)

I wrote you last summer, telling of our success in getting so many of our material needs filled by CNRRA, and asking that further things be held up, pending our finding out more clearly what we will still be able to get from that source, and mentioning the difficulties in getting shipments through Customs without excessive trouble and expense. As further progress noted on those matters, I might say that although CNRRA has theoretically folded up, the supply of goods from that source has not yet ceased, although it may do so any time now. As for Customs, the situation is worse than ever. I suggest that no packages or groups of packages be mailed from any one place with a declaration valuation of over $50. Or, if they are strictly medical and hospital supplies, they can be sent to Mr. Meeken, who has a system for getting them in duty-free.

Dorothy Jackson suggests that folks at home might be interested in giving cash to help pay for lots of the new anti-malarial medicine, *Paludrine*, which I am buying in Hongkong (because it is cheaper there than its equivalents in America). I am planning a drive to distribute it in fairly large amounts all over this area and put over the idea of its use, taken in regular doses of one tablet a week, to prevent malaria, which takes such a terrific toll in lost time from illness, and lost energy and morale from the debilitating effect of the disease on the body. I am ordering this drug, as fast as I get the money to pay for it, in lots of 8,000 tablets for $50. Eight thousand tablets will cure two or three thousand attacks of malaria, or will prevent 400 people from coming down with the disease for a whole season. Actually the money will go much further, because a good proportion of the people are willing and able to pay a little bit themselves. This is one medical matter which is simple enough for them to understand and accept, so money spent for such a purpose will probably go a lot farther than for almost anything else I can think of now.

Another thing which might be feasible to send out would be quantities of old, discarded X-ray film, preferably the largest size of 14 x 17. When I first arrived in Fukien, I heard that there was no glass left in the hospital. Union Hospital gave me a fairly large supply of old films to take up with me. We found a way to wash off the silver deposit so that the films were rendered transparent, then we inserted them in window frames and they do perfectly well as glass. This store of old films was all they had in Foochow; they were the old files of pre-war X-rays, which were no longer of any use because all the accompanying records had been destroyed by the Japanese. Ordinarily, hospitals file their old films for several years at least before throwing them away. I had not previously considered such a thing worth the effort of packing up and shipping across the ocean from America. But we still have nearly half our windows uncovered, which we will have to board up this winter. Several hundred sheets of some American hospitals discarded film would make an awfully bulky and heavy package, but infinitely less heavy and expensive than a similar amount of glass. So if anybody has access to such discarded film and is interested, we would appreciate its being sent along —in care of Mr. Meeken, so that he can get it through Customs for us.

One more item we could use, if any person or group is rich enough to afford it, would be a set of testing lenses for eye refraction (the kit of trial lenses and accessory instruments which occulists use to test the eyes for glasses). Plenty of people here need glasses desperately, but there is no way to prescribe for them.

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### FILL A SHIP WITH FRIENDSHIP.

*By* Ruth Elliott, *Overseas Relief Consultant, North Carolina Council of Churches, College Station, Durham.*

A shipload of clothing, shoes and bedding is the goal of the state-wide drive for overseas relief, January 25-31. Sponsored by the North Carolina Council of Churches, the aim of the drive is to reach every household in the state in an effort to "Fill a Ship with Friendship." With a ship's cargo estimated at three and one-half million pounds, that means an average of one pound of goods from everyone in the state is needed to reach the goal.

Organized on a county basis, chairmen have been sought in each of the state's one hundred counties from among church and lay leaders. Representatives of almost all denominations are among the leaders of the drive. Throughout the state, plans are made for house-to-house collections.

All materials contributed will be sent overseas through interdenominational church relief organization, Church World Service. They will go to the Church World Service Center located at New Windsor, Maryland, for sorting and packing. Shipment through this church agency guarantees that all goods will be packed and shipped promptly, that overhead costs will be at a minimum and that distribution will be made abroad on the basis of need alone.

Through the new Church World Service film, *This Road We Walk,* a vivid picture of needs and work overseas is given. There are fifty prints of the motion picture in North Carolina for the drive. The film is 16 mm. sound and about twenty minutes in length.

Contributions asked are: good used clothing, shoes (tied in pairs), bedding, linens, kitchenware, silverware, soap and candles.

Remember the dates: January 25-31. Remember the goal: "Fill a Ship with Friendship." Give through your local drive.

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### WOMAN'S SOCIETY OF BEREA CHRISTIAN CHURCH.

The Woman's Missionary Society of the Berea Christian Church held their December meting and Christmas party combined with Rev. and Mrs. Clyde L. Fields at their home in Reidsville, N. C., on December 4, 1947. Guests for the evening were the husbands of each member present. An enjoyable and appropriate program with the Christmas Spirit prevailing, was rendered by Mrs. Fields. A short business session preceled the program. A short recording of each one present was made by Rev. Fields and the exchange of Pollyanna gifts climaxed the evening.

# The Rural Church

*An Address by* Dr. Mark Rich, *Secretary of the Town and Country Committee of the American Baptist Home Mission Society, N.Y.C., Delivered at the Fourth National Convocation on the Church in Town and Country, Rochester, New York, Thursday, November 6, 1947*

The rural church movement has a constant concern that the church as an institution be vigorous and strong. Significant as the church as an institution is, it is vulnerable to devastating influences. Witness old Russia to see a church gone corrupt with power. The church may enslave people more than it frees them. See our own country-side to discover churches ossified in the midst of change. See churches in growing communities, blind and obstinate in the face of imperative need for outreach. Churches may become cold and old, narrow and restricted, broad and directionless, dying and dead.

There are discoverable factors making for successful churches. On the other hand, the deadly virus which weakens and kills churches can be discovered and described.

Many pastors now do not inaugurate a significant program of church action without first making a survey. Objectives and scientific studies are widely advocated. They are as necessary to growth and progress in church work as scientfic investigation is to advance in medicine.

Facts are the rule against which a strong rural church will be built. Guesswork must be kept to a minimum. The stake is too great for the churches to take chances on not knowing the situation in which they work. Facts to the movement are like a light which helps a man walk in the dark.

The rural church movement needs to discover an adequate way of getting to the people an understanding of what a vital rural church can mean in the life of the community and the nation. The rural churches of America, by and large, would be helped immeasurably by regular doses of spiritual vitamin complex.

They think too little of themselves in terms of potential strength. Their task is conceived on too small a scale. They have too little understanding of Christianity as a dynamic force in all areas of life. Some see what a spiritual force it can be to the individual. Fewer see that it can give color, character and power to the community.

Without discounting spirit, prayer, and belief, I am compelled to put in a strong plea that the country church adopt more effective techniques for work,

There should be an extensive survey program in the area of testing rural church programs and methods. Such survey efforts would augment those of a general nature now made by national agencies.

We need better-trained ministers for our rural churches. It is pointed out that too many pastors are (1) untrained and uninterested in progressive methods, (2) trained but not interested in the rural church, and (3) short-term pastorates who remain too short a time to influence a church. From available information one might estimate that at least one-half of rural Protestant ministers are giving only part-time to the pastorate. The remainder are attending school, working at secular occupations or living in semi-retirement.

A significant and extensive training program has been developed during the past twenty-five years. Many seminaries have added to the staff a specialist in rural church work. Colleges of Agriculture have sponsored short-term schools and conferences. The home mission boards have established or encouraged schools. Regional, state and local conferences have been held. The training of the rural ministry has become one of the most widely discussed themes, yet only a bginning has been made, if we want adequately trained ministers.

Has the time not come when there should be a school or schools for the training of rural ministers? Such a school should be staffed by corps of trained teachers who give full time to observation and study of the rural church, who become thoroughly familiar with the various aspects of a minister's duties and of the function of the rural church in the world, and who are competent teachers. This school might compare to a school of medicine, or to a well-developed department of rural sociology, offering a minimum of one year of specialized training.

If the movement is to go forward in strength the leadership must have those qualities which mark the able leaders of our time and of the past times. These are men who are challnged by Christian work in the country, men who are creative in meeting the needs of country people, men who have an adequate understanding of a comprehensive program, men who understand and love rural people, men who see their tasks as having primary significance, men who are first and foremost seeking to live the Christoan life in contemporary society.

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## WORLD CHURCH LEADERS TO BROADCAST ON CHRISTIAN UNITY.

The Archbishop of Canterbury and a recently-elected Bishop of the newly-formed United Church of South India are among the speakers to be heard during January in a four-week CBS "Church of the Air" series devoted to the theme of Christian Unity.

The Rev. Dr. Truman Douglass, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, will conduct the series and also speak on each of the broadcasts, January 4, 11, 18 and 25 (CBS, 10:00-10:30 A. M., EST).

Bishop Sabapathy Kulandran, who prior to his recent elevation, was a minister of the South India United Church, opens the series on January 4. His address, transcribel in Colombo, Ceylon, will be broadcast from London.

The Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, will talk from the CBS headquarters in London, on January 11.

The remaining two speakers are Dr. T. W. Jones, Moderator of the United Church of Canada, speaking from Canada on January 18; and Wilbur LaRoe, Jr., of Washington, D. C., lay Moderator of the Presbyterian Church, U.S.A., heard from San Francisco, January 25.

With Christian Unity as the overall theme of the four broadcasts, each program has been individually themed to inspirational phrases from the hymn, "Onward Christian Soldiers," as follows: January 4, "Like a Mighty Army;" January 11, "We Are Not Divided;" January 18, "All One Body We;" January 25, "Onward Then, Ye People."

Dr. Douglass will speak on each broadcast, on the following topics: January 4, "Your Stake in Christian Unity;" January 11, "The Unity We Have;" January 18, "The Unity We Can Have;" January 25, "What You Can Do for Unity."

This special group of "Church of the Air" programs has been arranged in cooperation with the Rev. Everett C. Parker, Director of the Joint Religious Radio Committee, and member of the CBS Board of Consultants for the Church of the Air.

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Friends:

Happy New Year! This is the 104th year that THE CHRISTIAN SUN has been published and it doesn't look so old, does it? This is the time of year that older people make what they call "New Year's Resolutions." We sometimes hear them say, too, "Going to turn over a new leaf." Those are good things to do, but rather foolish because they usually don't keep their resolutions. Any time of the year is a good time to change or break bad habits. The idea is of course, that with a new year, one may make a new beginning. If you decide to make some resolutions I hope you will keep them.

Next Tuesday will be Twelfth Night," or as it was sometimes called long ago, "Old Christmas." Traditionally this is the time that the Wise Men were supposed to have visited the Christ Child and carried their gifts. In the language of the church it is called Epiphany and is observed with the burning of many candles. The name "Twelfth Night" comes from the fact that the days are counted from Christmas and there are exactly twelve.

During the holidays I had a very nice letter from Mrs. Todd who was editor of this page for a long time. She and her family are living in Missouri now and like it very much. She promises to write for us soon and I hope she will!

Back to resolutions—I wish some of you would resolve to write a letter for this page, or send us a story, or poem that you have written. It would be nice to hear from some of the ministerial children in our Convention family.

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## ANN KEEPS CHRISTMAS.

On New Year's Day Ann sat in the big armchair by the window and felt very sad. A tear rolled down her face and splashed on her arm. Ann's mother was very busy taking down the Christmas decorations. She looked at Ann and stopped.

"Honey, what's the matter?"

"Oh, Mommy, I want Christmas to last forever and ever and ever."

"I see," said mother, "maybe we can find ways to make it last for a long time."

"How?"

"Well, let's see," said mother, as she sat on the arm of Ann's chair. "We can put our tree in the back yard for the birds—we can put on bits of suet, raisins and toast crumbs."

Ann interrupted, "Mother, we can send our cards to a missionary who can use them."

"Yes," said mother, "Dorothy Jackson can use old Christmas and greeting cards. I read about it in THE CHRISTIAN SUN. Then, we can remember to be cheerful and happy throughout the year. We can begin to buy presents now for next year, too."

"Yes," said Ann, "I think we can make Christmas stretch."

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## DEVELOPING THE SPIRIT OF GENEROSITY.

*By* ANNIE L. GAETZ.

*Issued by the National Kindergarten Association.*

We are inclined to consider generosity a natural trait, but as a rule, children are not born generous. It is a virtue needing much cultivation, and the more cultivation it has, the more beautiful it becomes—as is the case with a plant that bears beautiful flowers. If children are not taught to be generous, they miss much of the joy of life.

I once had a dear little boy visiting me, the only child of unusually fine parents. It surprised me that he simply would not divide his candy or anything of that sort with others, and yet he would gather armfuls of wild flowers for me and seem to derive the greatest pleasure in doing this. The fact was that he had a generous spirit, but he had never been taught the full joy of giving. It was no sacrifice on his part to give me the flowers; he could go back and pick as many more as he liked for himself. How much pleasure he was missing every day because he had never been taught to make small sacrifices for others.

Two sisters, the only children of well-to-do farmers, attended the higher grades of our public school. The parents were good, honest people, but very careful of this world's possessions. The girls had been taught to divide with each other, and in this respect they were very generous. The thought never seemed to occur to them that they might share with others, or that theirs was a limited generosity.

When we are giving presents to friends, we should take those opportunities to teach our children, not only the joy, but the art of giving, for there is a real art in it. They must learn that we should not give thoughtlessly—as a mere matter of form. Let us talk over our giving with our children, and let them help to decide just what gifts would be most appreciated in each case. We should teach them that we give, not because a gift will be expected from us, but to bring real pleasure to the recipient, and teach them also that in giving we, too, derive a real pleasure.

In one family, the children, on Christmas Eve, always prepare a plate of refreshments to be left on the table for Santa Claus. They take just as much delight in preparing this plate of goodies as in hanging up their stockings. I believe Santa throughly enjoys it, too, for I understand that not a crumb is ever left on Christmas morning.

Giving, and sharing with others, is a pleasure which many people never appreciate, because in childhood their parents did not teach them the art or the joy of giving.

The giving of money should not be haphazard, but should be as carefully considered as any other part of the budget.

To many persons of moderate circumstances an increase in income is followed by a large increase in spending, a small increase in saving, and no increase at all in sharing. There are others to whom more money always means more to save—that's all. Neither of these procedures will bring the greatest possible happiness. Sharing should be in proporation to ability to share.

Parents ought to explain to their children the work done by some of the charitable organizations to which they themselves contribute, so that the entire family can take pleasure in each gift. Then those old enough to be receiving an allowance will, each one, be likely to enjoy adding a little to the home charity chest or sending individual gifts to chosen organizations.

"I was able to give a whole dollar to our church for 'Baskets to Europe'!" cried John exultingly. "That was on account of the extra job I had at the store last week."

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I sure don't want to like anything so much that it's going to be denied me all the time.

### FAR EAST DEPUTATION.

Everett C. Parker, Director of the Joint Religious Radio Committee and S. Franklin Mack, Chairman of the World Radio Committee of the Foreign Missions Conference of North America will leave January 26 for a tour of the Orient and Middle East to study Christian radio broadcasting and the use of audio-visual aids in Christian teaching.

They will travel under the auspices of the Foreign Missions Conference and will visit China, Japan, Korea, the Philippines, Siam, Burma, India and Egypt.

The deputation will study current use of ralio and audio-visual aids and will help Christian nationals prepare long range plans for the improvement of their use of these media. Conferences will be held in key cities in each country visited.

The deputation's plan of action will be: (1) Survey what is now being done and what is actually being planned in the field of radio and audio-visual education and evangelism in the fields stated. (2) In conference with missionaries and nationals in the field, open up possibilities and work out plans for further development with and for leaders in the field. (4) Explore government policy, secular enterprise, and relations of proposed programs to establish institutions such as universities. (5) Find out the needs for cooperative participation in program development on the part of the home churches. (6) Work out tentative recommendations in the light of what is learned, suggesting specific emphases in program development and underwriting with full regard for what the home church may be able to suport.

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### INTRODUCING MISS ELLIOTT.

Miss Ruth Elliott, writer of the appeal for overseas relief on page 8, is the Overseas Consultant for the North Carolina Council of Churches, with headquarters at Durham, North Carolina. In response to a request by the Editor, she gives the following biographical information:

"My home is now in Boston, but I always hasten to assure people that I was born in Connecticut. I grew up in Westport, Connecticut, where my father was minister of the Congregational Church. He died there in 1943. My mother is now a social worker for the Boston City Missionary Society, a Congregational agency. I am a graduate of Hiram College, Hiram, Ohio ('44), and had a year of graduate work at Radcliffe.

"My first job was with the Edwards (Congregational) Church in Northampton, Mass., where I was Assistant to the minister. The following year I went to the Church World Service Center at New Windsor where I worked in the Promotion Office. I guess I still work for Church World Service, since I am the staff representative for North Carolina, working through the Council.

"My interest in relief work seems to have come naturally. For one thing, I think human suffering around the world is the great challenge to Christianity and especially to Protestantism in the United States. Like most really great oportunities, it carries with it great possibilities for disaster, if we fail. Along the same line, more or less, it seems to be one place where I can make a worthwhile contribution to world peace."

MISS RUTH ELLIOTT.

The collection of "Grease for Peace" is an effort to supply at least some of the millions of helpless folk overseas with soap. With the present food situation in the war ravaged countries, every fat that can be used for food is eaten. That means there is nothing left over to be turned into this most necessary of household supplies. What soap there is, costs $10 a pound. To most families that means that all washing and bathing must be done without benefit of soap, often in cold water.

Visitors tell of meeting office workers abroad whose hands were as black as if they had been working with mud. Months of inadequate washing was the cause. Clothing, scarce as it is, should have special care, but without soap it can rarely be washed clean. Americans have only to imagine one soapless week to realize how great is the need for soap.

According to UNRRA estimates, the world needs 90 thousand tons of soap a year. Contributing to that, in a small but important way, is the plant set up last year in Nappanee, Indiana, by the Church of the Brethren to make soap for relief. Running at capacity the plant can produce a ton a day, 6,000 bars of soap for 6,000 families. The cost varies: 3c a pound if the grease is donated, 19c a pound if the grease must be bought. Unless fats are given, the plant cannot continue to run at full capacity. Five-gallon collection cans to be used in homes, on farms, in church kitchens for saving waste fats for relief soap are available from the Church World Service Center, New Windsor, Maryland. These may be easily shipped back and forth. Write for one, fill it and ship it back. For every pound of fat contributed a pound of soap can be made for overseas.

RUTH ELLIOTT.

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### . . . AND A HAPPY NEW YEAR!

*My presence shall go with thee.*—Exodus 33:14. Read John 14:1-27.

Before us stretches the New Year with its untrolden path. On this unknown way there is no turning back. How shall we face the future? The first requirement is to refuse to be filled with fear and doubt. Looking straight into the future Christ said, "Let not your heart be troubled, neither let it be afraid . . . Lo, I am with you."

Foreknowledge of the future is not the important thing. The perception of companionship on the road is what matters. It is not the changing road but the unchanging presence that makes for a Happy New Year. It is God on the road that enables us to go on. It is God in the heart that makes it sing. It is God in human society that lifts it up and redeems it. "Draw nigh unto God and he will draw nigh unto you." Face the future with faith in a Companion who leads and sustains. Then your heart will not be troubled and you need not be afraid.

*Let Us Pray*—O thou who art the Unseen Guardian of our days and nights, the Unseen Guide of all our ways, make us to know thy presence and be unafraid. Illumine the dark places with thy brightness, strengthen us for the hard places, and where the way is easy suffer us not to forget thee. And to the end of the journey may we love and trust thee, in the spirit of Jesus Christ our Lord. Amen.—*From Daily Devotions.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## BELIEFS THAT MATTER.

Lesson I—January 4, 1948.

Lesson: John 20:30-31; Acts 16:11-15; I Tim. 4:16; I John 5:1-5.

*Beliefs Do Matter.*

"It does not make any difference what you believe as long as you are honest in believing it"—that is what people used to say, and what they still say. And it sounds like a fine spirit of tolerance. To be sure such people would say that it did make some difference in the field of science or medicine, or industry, or many other fields of pratical affairs. But it does not make much if any difference what folks believe in the field of theology or religion. But to say that is not only not tolerance, it is untrue and dangerous. Beliefs do matter, and they matter much. As a matter of fact what a man believes is one of the most important factors in a man's life. The world recently went through a bath of blood because the leaders of three great nations taught their people to believe certain things about life and the mission and destiny of their nations. Hitler, Mussolini and the military leaders of Japan carefully and diabolically taught their people what to believe as a means of getting them to do what they wanted them to do. These monstrous men made it clear that we can have the kind of world we want by teaching men to believe those thing which will produce that kind of world. Beliefs do matter. It makes a difference, it makes all the difference, what men and nations believe.

*Beliefs That Matter.*

To be sure there are some beliefs that do not matter much. Even some religious beliefs. People sometimes become all too excited and heated about the jots and tittles of the law which really do not matter. But there are beliefs that matter. It makes a difference what a man thinks about God. about the nature of man, about the dignity and worth and meaning of human life, about the moral law, about the person and work of Christ. As a man thinketh in his heart so is he—the things that he really believes in his heart have a way of working out into character and conduct. A man had better be careful about what he believes. Beliefs determine action here, and destiny hereafter, that is the things we really believe.

*That Ye Might Believe The Things That Matter Most.*

The apostle John wrote a letter or a gospel to Christians in order that they might know about the beliefs that mattered most, and that through those beliefs they might find a new quality of life. "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." What things did he write? The things that Jesus said, the things that Jesus did, the things that Jesus was. Not all of them—he said the world would hardly hold the books if everything was written about Jesus. But he did write enough to give men a firm basis for belief in Jesus as the Son of God, and through that faith to find life through His name.

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## WHAT WE KNOW ABOUT GOD.

Lesson II—January 11, 1948.

Lesson: Isa. 40:28-31; Jno. 14:8-14.

*Man's Search For The Invisible God.*

After Jesus had healed the man born blind and had found him in the temple area he said to him, "Dost thou believe on the Son of God?" The man replied, "Who is he Lord that I might believe on him?" He was simply giving expressions to the plaintive cry of Job when he said "O that I knew where I might find him." In other words the search for God is the oldest quest of the human soul or mind. And in large measure the history of religion is simply the story of man's search for God.

*God's Response To Man's Search.*

Even as man has been searching for God, God has been searching for man. Indeed, God took the initiative. He sought man before man sought him. Through the centuries, through history and the prophets and saints and the law, God was trying to make himself known. But no man had seen God at any time. God had not been known in his fullness and his power and his love.

*God Made Flesh.*

Then Jesus came. At first men did not see him as God. But as they companied with him they gradually saw that he was more than man even though he was man. And when later one of his most intimate disciples wrote the story of his Masters life he wrote simply and sincerely these words "The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth . . . for the law was given by Moses, but grace and truth came by Jesus Christ." He remembered that night when the Master himself had said: "He that hath seen me hath seen the Father." "I and the Father are one." And another of his devoted followers put it in another way when he said that God had shined into the hearts of his children, "to give the light of the glory of God in the face of Jesus Christ." Here then is where we see God. The invisible, infinite, eternal God was made flesh and dwelt among men. He was called "Emmanuel" which means "God with us." That is the message of Christmas, although it is all too often smothered over or eliminated even at the Christmas season. We do not know all about God—He is infinite and we are finite. But we can know a great deal about God, and better still, we can know God, through Jesus Christ. Christ is like God and God is like Christ. We know that.

*What We Know About God.*

Well, if God is like Christ, we have a God we can worship, one altogether lovely, the fairest among ten thousand. Worship is worthship. No man need have any hesitancy in worshipping God if God is like Jesus Christ. And we have a God we can trust. Christ never let his followers down. He kept his word at all points, even rising again from the dead as He said He would. If God is like Christ God can be trusted. We can stake all on His word. And if God is like Christ we have a God we can love. We believe God is love because of the loving spirit of Christ. We can love him with all our mind and our heart and our soul and our strength.

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Resolved, to live with all my might while I do live. Resolved, never to lose one moment of time, to improve it in the most profitable way I possibly can. Resolved, never to do anything which I should despise or think meanly of in another. Resolved, never to do anything out of revenge. Resolved, never to do anything which I should be afraid to do if it were the last hour of my life.

—*Jonathan Edwards.*

## CHURCHES MUST UNITE.

(Continued from page 5.)

More than 100 churches, with congregations and communicants in almost every country of the globe, belong to and work together within the World Council of Churches. The World Council is not and does not seek to be a church. Like the Federal Council of the Churches of Christ in America, it is a federation of churches. Notably, however, it has proved psosible for all denominations and sects of Protestantism to unite, through these organizations, in works of many kinds.

I do not seek here to formulate a detailed plan for a union of Protestantism. That must come of a common decision in democratic conference. But the plan should not be difficult of formulation.

There need be no regimention, in a united Protestant church, of forms or rites. Unity will be in the spirit, not form. There may be unity in faith, variety in order. Within the united church there may and must be freedom for the Quaker to await the moving of the spirit in silence, and freedom for the Angelican to experience spiritual ecstasy in the beauty and the glory of the liturgy and the sacraments.

The Sacraments of Baptisms and of Holy Communion may be administered according to the differing rites but, as the years come and go, the practices may become similar as the blessings of each are brought together for the blessing of all.

Achievement of such unity in Protestantism would literally electrify a weary and despairing world. The torch which we have allowed to burn dangerously low would illuminate the lives of all men. The tendency to unity and brotherhood in all spheres of human life would be many times strengthened.

When the full union of the Protestant and Eastern churches has been accomplished it may then be possible that the Roman Catholic church would join in finding a way to make the union of the universal, holy, Catholic church complete. The same spiritual and material forces which compel us toward the union of Protestantism will operate as powerfully toward the bearing fruit as toward the sprouting of the seed.

The difficulties, so frightening if viewed only in the light of our past failures, melt away like muddied snow under a spring sun when we seize and hold fast to the truth that the Spirit that unites us is infinitely greater than the petty, man-created differences that divide us.

It is not impractical or visionary, I contend, to see the possibilities of union so simply. It is, rather, the only practical course before us. Nothing conceivable could be so impractical as to continue, while we still bury the bodies of the victims of World War II and the awful forces of bigotry, hate and fear visibly gather new strength, to preach brotherhood and practice division. The mere thought of the probable consequences of continued disunity is horrible.

But if we unite—how wonderful this world could be!

Our church, in the first place, would be such a spiritual and moral force as it never yet has been. Our missionary work in America would be immediately relieved of the sinful waste of duplication. Our overseas missions could be united.

To even the strictly "practical" man, oblivious to the new spiritual and moral strength which would be ours, the potential increase in the church's efficiency is obvious.

We could immensely improve and extend our use of the radio and of the techniques of visual education. We could broaden and strengthen a system of higher education in which we might train lay leadership of the church and the nation, teachers for our colleges and universities, and in united theological seminaries, the ministers of our church.

We could meet dynamic atheism and materialism unitedly and triumphantly.

Our sons sleep beneath crosses on all the continents of the globe because we have not united ourslves and mankind the way of the Cross.

I repeat: we should, we must, and we can unite the church. — *Reprint from Reader's Scope, January*, 1948.

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## LETTER TO THE EDITOR.

(Continued from page 6.)

followers of Jesus adopt the name "Christians" for themselves; it was after New Testament times that they adopted the name that had been originally one of derision. The word "Christian" is mentioned in the New Testament only twice more—Acts 26:28 and I Peter 4:16.

3. Acts 26:28—"And Agrippa said unto Paul, With but little persuasion thou wouldst fain make me a Christian." Here Agrippa II is speaking half-jesting words to Paul, and is "making fun" of the name "Christian" as Moffatt's translation indicates: "'At this rate,' Agrippa remarked, 'it won't be long before you believe you have made a Christian of me!'" And the *Revised Standard Version* (1946) presents the same idea: "And Agrippa said to Paul, 'In a short time you think to make me a Christian!'"

4. I Peter 4:15, 16—"For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if a man suffers as a *Christian*, let him not be ashamed; but let him glorify God in this name." What the writer means here, as is clear in the Greek text, is: "If any of you suffer as (on the charge of being) a Christian", (here the writer uses the word from the standpoint of the Roman Law). Peter does not say or imply that the followers of Christ have yet adopted the name "Christian," but what he does say is that if you suffer as being suspected a Christian, make the most of it. Peter is thinking primarily of the sneers and taunts and slanders from pagans which were apt to make the Christians feel depressed and uneasy. As Tacitus implies, the name of *Christian* had already become a nickname on the lips of the Roman mob.

"Christian" is not a fulfilment of an Old Testament prediction of a "new name," and the appellation was not "coined in heaven;" it was coined in the hatreds and prejudices of non-Christian Gentiles, Roman officials, and Roman Emperors.

I, for one, will vote and will urge my four churches to vote for the "Basis of Union," with its proposed church name: "The United Church of Christ." Personally, though, if I were to suggest another name it would be "The United Church in Christ." If there are those who would like to know why I prefer this, I would gladly state my case for them.

May we never be so provincial or narrow-minded as to kill the "baby" just before it is born because the "parents" can't agree on a name.

C. Shannon Morgan.

Box 87,
Windsor, Va.

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## A NEW YEAR PRAYER.

Most merciful Father, who art from everlasting, without beginning or end of days, we pray for thy richest blessing upon all men of every land or tongue. May the new year soften every sorrow and deepen every hope. May it further the cause of international peace, and strengthen the bonds of friendship. May we remember that we are all children of a common Father, and so live and think as brethren should, traveling in the pathways of friendliness to the portals of a common country. Amen.

—*Charles W. Merriam.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On Sunday afternoon, December 14, thirty-five of our smallest children had the thrill of their lives. The Phi Chi Fraternity of the University of North Carolina, Chapel Hill, N. C., invited thirty-five of our smallest children to come to their fraternity house to be entertained for two hours with a Christmas program. Our good neighbors offered to furnish cars to carry the children down there. The children were met at the front door with open arms by the fraternity boys ,and some young ladies, whom they had invited to assist them in entertaining the children. They made friends with the children at once. Each boy and girl took charge of one or more children and they started the entertainment. They made them feel perfectly at ease and at home, and they sang a number of Christmas carols.

The children were invited to the dining room and given ice cream and cake. They were then invited back to the reception room, and each child received a stocking filled with a little present and candy.

The Carolina Athletic Club had a representative to come in and present to one of the little boys a football engraved with the names of the Athletic Club, which was a thing to be proud of.

Then a beautiful Christmas tree had been placed in the corner of the room and "Old Santa" walked in and after appropriate remarks, gave out the presents which had been arranged around the tree. Dr. House was invited over and also the Mayor of the city. We had the pleasure of meeting these fine Christian gentlemen, and also had the honor of having our pictures made together. In all of our experiences, we have never had the pleasure of meeting a finer group of young men and women than we met here. Each one did their best to make the little children happy, and they certainly gave them a happy afternoon.

On Sunday, December 21, the Junior Baracca Class of our Reidsville Church came and put on a program of Christmas carols and then invited our children to sing for them. They sang "Jingle Bells" and made it ring with a Christmas spirit. Then they gave a bag of candy, oranges, apples, and nuts to each child. The children were happy to be so remembered.

A fine group from New Hope Church, Eastern North Carolina Conference, visited us last week looking over our buildings, and were highly pleased with what they saw. They, too, brought a treat for the children.

Then, we had visitors from our Bethlehem Church, and they brought white gifts to the Orphanage. We were happy to have all these good people to visit the Orphanage and see what the churches have here.

Then on December 17, the Orphanage children were all invited over to the little Chapel at the College to a Christmas entertainment with "Old Santa" again acting his part. This was put on by the student body and faculty at the College. Each child received a beautiful present. None cost less than $5.00 and some cost as much as $12.00. Also, they presented the most worthy boy and girl a bicycle each, and then they presented another bicycle for the use of all. The children enjoyed it immensely, and I believe the student body enjoyed it as much as the children. This is the finest thing that the student body has ever done for the Orphanage children.

And then, on the night of December 23, our Burlington Church invited all of our children down to Burlington for a Christmas entertainment. We asked some of our neighbors to again assist us by furnishing cars to take the children down to Burlington, which they gladly did. All except two children went to this program. Each child received a present and even the Superintendent was remembered, also. Th children had a delightful evening and came back very happy. Our Burlington people are very much interested in our work here and show their interest by the things they do for us.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR DECEMBER 25, 1947.**

Amount brought forward ..... $19,978.43

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Christian Light | $ 16.76 | |
| Mt. Carmel | 17.00 | |
| | | 33.76 |
| Eastern Va. Conference: | | |
| Johnsons Grove | $ 12.00 | |
| Newport News | 14.25 | |
| Norfolk, Bay View | 45.33 | |
| Portsmouth, First | 11.38 | |
| Richmond, First | 10.00 | |
| Suffolk S. S. | 75.00 | |
| Waverly | 8.06 | |
| | | 176.02 |
| N. C. & Va. Conference: | | |
| Reidsville | 21.00 | |
| Winston-Salem | 12.00 | |
| | | 33.00 |
| Western N. C. Conference: | | |
| Big Oak | $ 1.00 | |
| Ether | 4.26 | |
| Seagrove | 25.00 | |
| | | 30.26 |
| Va. Valley Conference: | | |
| Antioch | $ 10.35 | |
| Bethlehem | 17.26 | |
| Leaksville | 4.90 | |
| | | 32.51 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Henderson | $105.00 | |
| Martha's Chapel | 25.00 | |
| New Hope | 73.06 | |
| | | 203.06 |
| Eastern Va. Conference: | | |
| Dendron | $ 26.30 | |
| Isle of Wight | 20.00 | |
| Newport News | 379.34 | |
| Rosemont | 235.00 | |
| Union (Surry) | 48.00 | |
| Waverly | 36.25 | |
| | | 744.89 |
| N. C. & Va. Conference: | | |
| Burlington | $584.54 | |
| Greensboro, First | 277.90 | |
| Lebanon | 40.00 | |
| | | 902.44 |
| Western N. C. Conference: | | |
| Flint Hill (M) | $ 5.18 | |
| Liberty | 50.00 | |
| Pleasant Ridge | 54.75 | |
| | | 109.93 |
| Va. Valley Conference: | | |
| Antioch | | 81.65 |

| | |
|---|---|
| Regular Offerings | $ 305.55 |
| Thanksgiving Offerings | 2,041.97 |
| Total | $ 2,347.52 |
| Total for year from churches | $22,325.95 |

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## ANTIOCH CHRISTIANS.

[Excerpts from devotional address by Dr. F. Gerald Ensley, pastor of the North Broadway Methodist Church, Columbus, Ohio, at the Conference on Community and Religious Education, Tuesday morning, December 2.]

TEXT: "The disciples were called Christians first in Antioch."

The Christian church got its start in one of the toughest spots in the Roman Empire; for Antioch was a place of low morals, crass paganism, unstable politics.

The modern church has to do its business in Antioch, too; for the contemporary world is largely pagan. The fact that the ancient Christians triumphed over their environment should hearten us as we face our task.

There were three qualities which enabled them to triumph—three virtues that are needed today; they were narrow in their loyalties, refusing to compromise with the the idols of their world; they were broad in their loves, showing good will even to those whose principles they could not accept; they were flexible in their methods.

There is no reason why we cannot reproduce their triumph in the day on which we have fallen.

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Theres nothing like self-support to bring on self-respect.

# Pilgrim Fellowship

## "Youth at Work in the Church"

### PILGRIM FELLOWSHIP SONGS.

We have had several inquiries concerning the "Pilgrim Fellowship Songbooks" used at camps and rallies. Just recently I received a letter advising that after January 15, 1948, the price of the songbooks will be 11c per copy. However, if your group has been wanting to order a number of these books, it will be well to place your order immediately, *before* January 15, as the price, up to that date, is 9c per copy.

In ordering these songbooks, send the order and the money to:

Lynn Rohrbaugh,
Cooperative Recreational Service,
Delaware, Ohio.

Remember, your order, plus *payment in advance,* must be in before January 15 to take advantage of the lower cost.

ELIZABETH CHICOINE.

* * *

### YOUNG PEOPLE OF A SMALL CHURCH.

Indeed, this would suit most of our churches in the Southern Convention. Consequently, the young people's groups are small in attendance and in numbers enrolled. From a recent joint meeting of the young people of our United Congregational Christian Church and the Wentz Memorial Congregational Christian Church, both of Winston-Salem, N. C., came the following suggestion: That a small group of young people may be eminently better fitted to do some things that a large group cannot do. Each of these above groups is small but they function effectively. The above churches are of similar strength and both are struggling to take their respective places in their community.

Here are some suggestions for small groups (also could be used by large groups, but small groups can possibly do a more effective job): *Recreation* —Folk games work better with small groups, and other types of play may be used here. The Wentz Memorial is building an outdoor basketball court; the Pfafftown young people play volley ball, and the Winston-Salem group has done many folk games. Monthly socials can easily be had. *Arts and Crafts* work better in a small group. Helen Jackson of the Winston-Salem group suggests the following as a starter: A Christmas paper mache stage set; the melting of old candles into various shapes (John raves and his young people of our Burlington group have done much with candles); the making of your own Christmas cards with showcard paint, a stencil, and a dry brush. Small groups can do much with *movies or slides.* The camera is becoming a fascinating instrument. Take pictures of your own group at meetings, use an 8 mm. camera and projector that aren't too expensive. Young adults often use this as the children are born into the home and this pictorial review of the children's growth will always be interesting.

Small groups should secure a *project or a goal* and work with this in mind.

Development of public speaking of young people in the conducting of business meetings and the programs and other fine qualities come from a small group of young people working continually at their job. Never despair of small numbers.

W. J. ANDES.

* * *

### LODI GIVES $700.

On Friday night, October 3, Lodi Congregational Church gave a meal, the funds raised going to *Meals for Millions.* The money raised is being counted in on our C.W.V.R. pledge earmarked Meals for Millions. Your group can do the same thing, get information from Lodi or write Meals for Millions, Inc., 48 South Broadway, Los Angeles, California.

The group sent posters around advertising the dinner, and local merchants contributed goods to go with the meal, which consisted of the identical 3c meal to be fed to the starving. Food was from 5 to 8, and every penny contributed went entirely to Meals for Millions. Over three hundred meals were served and contributions amounted to $700.

The amount raised will feed over 20 starving people at the rate of three meals a day for a solid year.

Get your group together and give a meal soon.—*The Light* (publication of the Northern California Pilgrim Fellowship).

### NEWS FROM ELON COLLEGE.

(Continued from page 7.)

nevolence with an organization and determination unequaled in the history of this country. They have the prestige, the alumni, the political influence, and they are in a position to put on economic pressure to see that they receive the funds—not that they need them necessarily but that they want them to carry out the program that they have for the future. This is done certainly without any consideration of the needs and position of the church college. It will be necessary for the church to make up its mind whether or not a church college is needed and if so, it will be necessary to make up its purse of sufficient size to meet its needs that it may cope with a program of higher education as formulated and promoted by institutions where financial support is not a question for the institution itself, but for the state that stands back of it. I am not criticizing the state schools, but I am trying to stress the importance of needed financial support for our church colleges if they are to continue.

Elon College is grateful for every generous thought and every contribution given by tne Church and the friends of the College.

| | |
|---|---|
| Previously Reported | $ 830.90 |
| **Church.** | |
| Western N. C. Conference: | |
| Flint Hill (M) | .65 |
| **Sunday Schools.** | |
| Eastern N. C. Conference: | |
| Pope's Chapel | 5.00 |
| Eastern Va. Conference: | |
| Portsmouth, First | 9.58 |
| Suffolk | 39.74 |
| Va. Valley Conference: | |
| Antioch | 14.84 |
| Bethlehem | 9.61 |
| Total | $ 79.42 |
| Grand total | $ 910.32 |

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# I Believe and I Resolve

**I Believe: That my church is essential to the welfare of my community.**

Resolved: That I will earnestly endeavor to promote the efficiency of my church.

**I Believe: That there is encouragement in numbers.**

Resolved: That I will be in my place at the service of my church and invite friends to come with me, that others may be encouraged.

**I Believe: That friendship and fellowship are an important part of Christianity.**

Resolved: That in my church I will not wait to be greeted, but will myself greet others. I will not wait to be welcomed, but will myself make others welcome. I will not wait to be visited, but will myself become a visitor, thus helping to make my church homelike and friendly.

**I Believe: That money is necessary in all business enterprises.**

Resolved: That I will practice tithing and contribute to the work of my church in proportion to my means; that I will keep my financial obligations paid in full or in advance, that the work of my church may not be crippled through my neglect.

**I Believe: That religious liberty and freedom of thought and speech are essential to truest worship and service.**

Resolved: That I will not be irritated when the pastor or others in my church differ from me, nor will I insist upon making my opinion paramount. I will gladly abide by the rule of the majority.

**I Believe: That brotherly love, sympathy and forgiveness are the evidences of a Christ-like spirit.**

Resolved: That I will cultivate Christian sympathy in feeling and courtesy in speech and manner; be slow to take offense, always ready for reconciliation, and mindful of the rules of our Saviour, seek to secure it without delay.

**I Believe: That Jesus came to "seek and to save the lost" and that He commanded me to follow Him.**

Resolved: That I will earnestly endeavor to prepare myself through Bible study and prayer to be a soul winner and to win at least one soul to Christ and the church this year.

**I Believe: That the past history of my church is sacred.**

Resolved: That I will do all in my power to maintain the unity of the spirit and the peace and good will of my church. I will try to make the present history of my church as sacred as the past.

**I Believe: That the best life is a helpful, cheerful Christian life.**

Resolved: That I will try to live such a life, that through me my church may become a blessing to the whole world.—Selected.

HISTORICAL SOCIETY 1956
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JANUARY 8, 1948. NUMBER 2.

## Mayflower Church

MINNEAPOLIS, MINNESOTA

Elon College Library

The Mayflower Church may appear white and cold but a richness and warmth are provided by the Communion Table with its white cross and candlesticks and dossal cloth behind it. The Rood beam holding the Cross is an unusual feature in present day churches but goes back hundreds of years in Christian tradition.

The Rev. Silas A. Meckel, minister of the church, has given this brief historical sketch:

"The organization of the church was accomplished in 1924. It functioned as a Church School until 1928. A tiny chapel was erected in 1924 which served to house the children who attended Church School. In 1928, I was called as the first pastor of the church. That fall we enlarged the originalchapel building, adding a chancel and an office. By 1934 the membership had grown to approximately 400. We began to make plans for the erection of a larger building. In 1936 the main portion of the new building was erected. The former small chapel stood adjacent to the new building until 1940. By that time the membership had grown to 1,500, and our Church School had expanded to 500 children. We then gave away the original chapel to the "Neighborhood Congregational" of St. Paul, and erected a three-story educational building.

"I was absent from the church from 1943 to 1947, during which time I served as a Chaplain in the Army Air Forces. The Rev. Julian J. Keiser, now of Chicago, served as interim pastor. My present associate is the Rev. Paul Dahlstrom, and our Director of Christian Education is Mrs. Kenneth Burley. The membership of the church is now approximately 2,000 adults, with a Church School of 750 children."

# NEWS AND VIEWS

The Southern Convention will meet at Liberty (Vance) April 27-29.

Rev. W. Millard Stevens attended a Radio Workshop in New York last week-end.

Dr. Wofford C. Timmons of New York preached at First Church, Burlington, last Sunday.

Our church in Lynchburg has secured a parsonage for their new ministerial family, Rev. and Mrs. James B. Allen.

The Rev. Aaron N. Meckel of Braintree, Massachusetts, will begin his ministry in St. Petersburg, Fla., Sunday.

The Pastors' School will be conducted by the Board of Home Missions at Deering Center, N. H., July 7 to August 4, with Dr. Truman B. Douglass as dean. Appointments are made through the office of the Superintendent.

Edward F. Ouellette, who has been minister of Defiance (Ohio) College and head of the college's department of religion, has resigned to become one of the three ministers of the Plymouth Congregational Church of Ft. Wayne, Indiana.

Albert Edward Day has resigned as director of the Methodist evangelistic "New Life movement" to return to the pastorate of the Mt. Vernon Place Methodist Church, Baltimore, Md., recently vacated when Harold Bosley became dean of the Duke University School of Religion. Dr. Day was minister of the Baltimore Church from 1932 to 1937, when he went to Pasadena, being succeeded in Baltimore by Dr. Bosley.

Rev. John F. C. Green, pastor of the Evangelical Congregational Church, McKeesport, Pennsylvania, for more than twenty years, was awarded the honorary degree of Doctor of Divinity by Washington and Jefferson College, Washington, Pennsylvania. He was cited by Dean Edward Davison of Washington and Jefferson as one "who has dedicated himself with unremitting energy and devotion not only to the calls of his immediate ministry but also to a continuous and exacting service of unselfish civic activity in a community which for years has honored him as one of the finest leaders and first citizens."

### INSTITUTE OF RELIGION.

The ninth annual Institute of Religion, initiated and sponsored by the United Church of Raleigh, North Carolina, will be held on the following Monday evenings:

January 19—"Sense and Nonsense About Race"—Dr. Ethel J. Alpenfels.

January 26—"Russian and American Purposes in the World Today"—Dr. Vera Micheles Dean.

February 2—"How to Recognize and Analyze Propaganda"—Dr. Clyde R. Miller.

February 9—"The Resources of Faith in the Crisis of Civilization"—Dr. Truman B. Douglass.

February 16—"Is Universal Military Training Necessary?"—Brigadier General Herbert C. Holdridge.

February 23—"The Old Books in Education Today"—Mr. Lynn Alfred Williams, Jr.

### VIRGINIA COUNCIL OF CHURCHES TO MEET.

The annual meeting and convocation of the Virginia Council of Churches will be held January 20-21 at the Second Presbyterian Church, 13 North Fifth Street, Richmond, Va. The Executive Committee will meet at the church from 9:30-12:30, Tuesday, January 20.

The Executive Board of the Council of Church Women will hold a luncheon meeting 12:30-2:30 at the Y.W.C.A., North Fifth Street.

The detailed program follows:

TUESDAY—JANUARY 20.

Dr. R. B. Montgomery, presiding.

2:30 Worship—Mr. James R. Sydnor.

2:45 Address: Charles Clayton Morrison, D.D. Topic: "The Protestant Situation."

3:30 Business Session: Report of Executive Secretary; Report of Departments.

5:30 Adjournment.

6:00 Banquet at Y.W.C.A. — $1.50. Recognition of Week-Day Religious Education Teachers.

8:00 Worship—Bishop W. W. Peele. Address—Charles Clayton Morrison, D.D. Topic: "The Church Between Two Worlds."

WEDNESDAY—JANUARY 21.

9:30 Worship—Rev. C. L. Evans.

9:45 Address—Ivan Gould, Ph.D., Pennsylvania Council of Churches. Topic: "Major Issues Concerning the Church and Christian Education.

10:30 Business Session — Report of Commission Activities.

12:00 Address—"The Council Which Cannot Fail"—Ivan Gould.

1:00 Adjournment.

2:30 Closing Session — Report of Commission on Finance, Budget for 1948. Report of Nominating Committee.

4:00 Closing Worship — Bishop F. D. Goodwin.


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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# The UN Works for Human Rights

*By* Dr. O. Frederick Nolde, *Dean, Graduate School, Lutheran Theological Seminary, Philadelphia, Pa.*

Protestants throughout the world are recognizing, with increasing clarity, that there are times and places where Christians must speak with a firm, united voice, or they will not be heard. In the United States, the effect of such a united voice upon our government's foreign policy has at vaious times been influential. We now face the necessity of uniting the Christian forces throughout the world in promoting peaceful and cooperative relations among the nations. That necessity led the World Council of Churches and the International Missionary Council to form the Commission of the Churches on International Affairs — an agency through which Protestant and Orthodox Christendom can, if it will, speak with a single united voice.

It is fitting that the Commission should do all in its power to assist the United Nations is the creation of a moral world order. Regardless of the shouts and alarms that came out of the Security Council and occasionally the General Assembly, that moral order, in quieter conference rooms is being sought.

I had the privilege of representing the Commission of the Churches on International Affairs at the Second Session of the United Nations Commisson on Human Rights which met at Geneva in December of 1947, under the Chairmanship of Mrs. Eleanor Roosevelt. Prior to that time the Church Commission had submitted memoranda to the Secretariat of the United Nations making clear the position of the churches on maters of human rights in general and religious liberty in particular. The Chuch Commission had also distributed the drafts of the Declaration on Human Rights and of the Convention to chuch leaders in over forty countries with a request for critical reactions.

Because of this preparation it was possible for me to lay before the delegates at the Second Session of the Commission on Human Rights certain specific requests which represented with reasonable accuracy the united thinking of Christians in many parts of the world. The changes which were suggested referred to the two parts of the International Bill of Human Rights, the Declaration and the Covenant. Here are some of the matters which the Church Commission urged upon the delegates. Expressions of conscience and belief should include worship, observance, teaching, community or association, and practice. The limitations to which the exercise of religious freedom shall be subject (such as public order and morality, and the rights and freedoms of others) ought to be specified by law and not left to capricious administration. The right of religious teaching ought to be corporate as well as individual, since merely individual right of religious teaching might prohibit the right of man to so elementary an organization as the Sunday School. The Church Commission also urged that the Declaration and the Covenant should recognize the relation of religious liberty to other human freedoms such as the right of expression, assembly, and association.

The delegates gave careful attention to the recommendations offered in behalf of the Commission of the Churches on International Affairs. When the work of drafting a Declaration and a more binding Covenant was finished, it was possible to see the thinking of church leaders thoughout the wold reflected in the words of both documents. I believe the Articles on religious freedom are worth quoting in full.

**Declaration:** The individual freedom of thought and conscience, to hold and fthought and conscience, to hold and change beliefs, is an absolute and sacred right. Every person has the right, either alone or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching and pratice.

**Covenant:** Every person shall have the right to freedom of religion, conscience and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief, and to practice any form of religious worship and observance, and he shall not be required to do any act which is contrary to such worship and observance.

Every person of full age and sound mind shall be free, either alone or in community with other persons of like mind, to give and receive any form of religious teaching, and in the case of a minor the parent or guardin shall be free to determine what religious teaching he shall receive.

The above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to protect public order and welfare, morals and the rights and freedoms of others.

These two articles take an added significnce when interpreted in their relation to other articles. Promising as the present drafts are, let me emphasize that they are not final. They will be criticized by the Member States. They must then be reconsidered by the Human Rights Commission, sent to the Economic and Social Council, and finally to the General Assembly.

We are also faced with the grave problem of making these Articles, once they are established in final form, an actuality the world over, or at least in those nations which put their pledge to the final draft of the Covenant. Should individuals and groups have the right of petition to

(Continued on page 15.)

## " . . . My Father's World"

The work of God through the growing plants is included in the curriculum of the church school of Immanuel Church in Hartford. Ample table space for church school classes is provided.

## ARCHITECTURE IN 'FORTY-EIGHT.

One way to demonstrate the fact that this is the year of our Lord is to build or renovate houses of worship. Many congregations will have their dreams come true in the construction of new churches. Visions and dreams will harden into stone. Remember, those of you who build, that generations will be blessed or penalized by the measure of your wisdom. Some churches will receive alterations or improvements long past due. Sanctuaries will be made more worshipful.

This and forthcoming issues will feature architectural designs in a variety of our churches. These pictures appear through the courtesy of William K. Newman of our Church Building Department.

## EVANGELISM IN 'FORTY-EIGHT.

There is hope in the fact that the first convention-wide meeting of the year was a Conference on Evangelism. Approximately fifty ministers from the five conferences of our convention met at Elon Monday and Tuesday of this week for a planning conference. Their consciences were stung by the realization that our convention has realized a net gain of only 2,217 members during the past nine years.

Superintendent W. Ernest Collins of Minnesota was the chaplain. He spoke concerning the vitality of members, the areas of personal evangelism which are vital today, of the many gates into the New Jerusalem, and the "trophies of grace" which should crown our efforts. Dr. Frank H. Lewis challenged the Conference to "make belief in Christ a thrilling experience."

Illuminating and stimulating discussion on the first day was centered on the reaching and re-enlisting of marginal and absentee members, the conversion and conservation of youth, the discovery and development of evangelistic potential in every local church. A more ample report of this conference, which is still in session at this writing, will be given in a later issue.

Let this be a year of evangelism. You who read these lines are called upon to follow the leadership of the pastors who return with a passion and a program for evangelism. Without your prayerful support, these plans will come to naught.

The conference was arranged by Dr. Wofford C. Timmons, secretary of the General Council's Commission on Evangelism, Dr. John G. Truitt, chairman of the Convention's Committee on Evangelism, and Superintendent W. T. Scott.

## THE RABBINATE.

The Ladies Home Journal continues its series of studies on "How America Lives" with the presentation of an American rabbi and his family. Joshua Loth Liebman, Boston rabbi and author of a popular book, "Peace of Mind," is featured in the January issue. It is interesting to know how one American rabbi lives.

Doctor Liebman preaches to approximately a thousand people on Friday nights at his synagogue on Commonwealth Avenue, has professorships in two Boston colleges, and carries a heavy load of speaking engagements. Two months' vacation provide time for intensive study and writing. The Boston rabbinate pays $14,000 a year (one contributing factor to peace of mind!). The rabbi refused a call to the famous Temple Emanu-El in New York because of convincing evidence that the members of his congregation loved him. The Liebmans avoid the tyranny of household drudgery by living in a hotel. This arrangement enables Mrs. Liebman to pursue her doctor's degree at Simmons College of Social Work and enter a career all her own. Both have maximum time and means for creative work.

Dr. Liebman is no ordinary rabbi; neither does he serve an ordinary synagogue. Yet both are instructive. The spiritual leader of a congregation must have time in order to do creative work. Ministerial families can do fully the jobs for which they are equipped only when they are relieved of many routine services which require time and energy, but no exceptional ability. The congregation which desires exceptional leadership must be willing to create the conditions of affluence and affection in which such influence may grow and flourish.

## INTERNATIONAL FELLOWSHIP.

The recommendation to establish a permanent headquarters for the International Congregational Council, which is being made by a group of thirty-seven Congregational leaders from fourteen countries, will open a new era in Congregationalism if accepted at the next International Council meeting, to be held at Wellesley, Mass., in June, 1949.

Dr. Douglas Horton, Executive Secretary of the General Council of Congregational Christian Churches in the U. S. A., states that a new constitution embodying the permanent world organization will be submitted to the delegates from the constituent bodies when they meet in Wellesley.

It is being recommended, states Dr. Horton, that the headquarters be in London, England, and that Dr. Sidney M. Berry, present Moderator of the Congregational Union of England and Wales, be Secretary of the International Council under this new plan.

Among the chief functions of the permanent office of the International Congregational Council will be the maintenance of close and more frequent contacts with Congregational churches around the world and with the national unions.

The formation of such a permanent organization and the closer knitting together of the churches of the Congregational Fellowship in no sense indicates a lessening of the traditional interest of these free churches in Christian unity and the World Church. Rather, it will increase the value of their already vigorous support of the ecumenical movement.—The Ohio News.

# Pastoral Counseling Education in Army

*By* SEWARD HILTNER, *Executive Secretary, Federal Council's Department of Pastoral Services*

One of the notable advances made by chaplains of the Army, Navy and Air Forces during the recent war was in the services of individual counseling to men and women in uniform. Chaplains estimated that between one-third and two-thirds of their time, depending upon assignment and inclination, was devoted to the personal ministry. They dealt with religious problems and perplexities, but always there were associated questions of family relationships, of loneliness and fear and anxiety, of future vocational uncertainty, and of the many kinds of psychological and spiritual difficulty that are entirely natural in the armed forces in wartime.

Not all chaplains were equally helpful to their men. Some had had intensive training in pastoral counseling; others, little or none. The great majority, with or without special taining, did an effective job in mediating personal help to men under their spiritual care. The brief counseling courses given at the Chaplains' schools during the war, the seminars on personal counseling sponsored by the Federal Council, and other educational activities helped to give some training on the job.

The seriousness with which the armed forces are taking these twin lessons of wartime—the importance of pastoral counseling, and the need for more training in it—are demonstrated in the courses on counseling now being taught at the various chaplains' schools, and graphically in the recently completed extension course on counseling prepared by the Chaplain Board of the Army under the general direction of the office of the Chief of Chaplains. It was written by Chaplain Rowland C. Adams, a minister of the Congregational Christian Churches. The forward-looking viewpoint of the Army chaplaincy service on pastoral counseling is well illustrated in the following quotations.

"No service that a chaplain gives requires more technical skill, judgment, and common sense than individual counseling. . . . It is essentially helping an individual to help himself. . . . A person usually has to take one step, and then another, rather than suddenly to leap across many steps. . . . Counseling helps a person's direction. . . . The primary reason why the chaplain functions as a counselor is that he can supply the motivation and the ethics based on faith.

"The prime necessity in every interview is to establish real trust . . . trust is the assurance that one is understood, that he is not condemned for being what he is with all his difficulties . . . the counselor listens . . . good listening invloves being attentive, alert and selective, an attitude which is far from passive. The chaplain can aid the soldier to reach the best possible solution only after he has listened with genuine interest and aided him to clarify points of conflict.

"Responsive listening aims directly at the growth of the individual, as his increased independence and integration, and is centered on the individual rather than the problem. The following methods are unsatisfactory . . . ordering and forbidding, exhortation . . . suggestion . . . or urging, advice and persuasion . . . intellectual interpretation. Analysis shows the following principles to be workable: establish a relationship of confidence . . . understanding of the feelings of the man . . . follow the leads . . . neither condemn nor approve . . . neither orate nor philosophise . . . encourage . . . to analyze the situation for himself.

"The chaiplain as counselor has some important opportunities and resources in the religious faith which he proclaims, the religious practices which he directs, and the religious fellowship. Perhaps the most important is the central doctrine—that God is love, active, forgiving, redeeming love. A particular mark of religion is the proclamation of a cause to which men are asked to commit their lives. Finally, is the conviction that, in our moral struggles, we work together with God.

"In all his ministrations the chaplain must work cooperatively with others, yet on the basis of knowing the very great resources which he has at his command. The chaplain plays a very special role in the eyes of his men, despite much good-natured banter. It is to him that they should turn in times of emotional stress, and he should know and practice all the resources of religion."

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There is far to much talk about making life easy. It is all right to take the pain and bitterness out of struggle; but were you to take the struggle out, there would be no adequate chance for young Americans.

—*Paul Shoop.*

## THE FUNCTION OF RELIGION IN THE COMMUNITY.

[Excerpts from an address by Dr. Dwight E. Stevenson, Professor of Practical Theology at the College of the Bible, Lexington, Kentucky, delivered at the Conference on the Community and Religious Education, Columbus, Ohio, December 2. 1947.]

What is it that religion does in the community?

First of all, it personalizes group life. It teaches man two facts about himself: He is infinitely precious and he lives in mutual interaction with other selves who are also infinitely precious.

. . . it is possible for him to fall from this high estate and in the modern associations of group life he often does. This child of God, this member of the family of humanity, is behaving toward more and more human beings these days, not as persons but as tools and as objects. He depersonalizes others and is depersonalized by them.

Religion exists in society to teach us and keep on teaching us that persons are more than tools or objects, that they are even more than individuals. Thy are persons—which is to say that they are offspring of God and children of his family. If the first function of religion is to personalize group life and so supply it an inward cohesive principle, the second function is to supply social perspective. Religion is God taking his disciples up to a high mountain and teaching them truth and an ethic that rise far above the plane of human mediocrity. . . .

One result of religious perspective—particularly of Christian perspective—is an extending of the area of human sympathy. Sympathy untutored by religious insight is often as quick and as generous as the sympathy of religious people. . . . But untutored sympathy is both more spasmodic and more narrowly confined than religious sympathy. It is more dependent upon direct personal contact—upon the absence of distance both geographic and social.

The demand today for sympathy is both wider and more constant than anything our spontaneous feelings can supply. Natural emotion must be reenforced by religious emotion. It is religion and religion alone which gives an adequate contemporary answer to the question, "Who is my neighbor?" The sympathy which it elicits is no spasmodic, narrowly restricted emotional response to dramatic disaster. It is a habitual brotherhood which is as much concerned to

(Continued on page 12.)

# CONTRIBUTIONS

## DR. DAWBER REPORTS ON MISSIONS.

"New York City presents the greatest missionary challenge of any city or territory in America or the world." This was the statement made by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, speaking before the 200 delegates assembled at Buck Hill Falls for the society's 40th annual meeting.

This church leader claimed that of the 7,908,000 people in New York City, at least 3,500,000—a population equal to that of the city of Chicago—are without active membership in any Protestant or Catholic church or Jewish congregation. He continued: "New York City is now approaching the point in its history where secularism is destined to become the majority faith." Describing the recent history of Protestantism in New York City as "one of retreat and retrenchment," the church official urged delegates from the 23 home mission boards to pool their resources in a "carefully planned, courageous program to win the multitudes from paganism to Christ." He classified all three major faiths "as minority groups in New York City."

Dr. Dawber said: The vast influx of Puerto Ricans and other language and nationality groups, and the mushrooming of new housing developments in New York City combine "to present an unprecedented challenge to the missionary spirit of the Christian church."

In reviewing the work of the Home Missions Council during the past year, Dr. Dawber called attention to the missionary projects being conducted among the Navajo Indians, the tribe recently granted a $2,000,000 Congressional authorization to relieve economic hardship. He reported that in order to help overcome the high illiteracy rate among the Navajos—less than 10 per cent of whom speak English—a full time worker has been appointed to promote literacy education. He also announced the establishment of a social center in Phoenix, Arizona, to provide religious and recreational facilities for the Indians who migrated to the city during the war.

His annual report presented a picture of increased cooperation among Proetstant denominations working in the home mission field. The report also noted the joint missionary projects being undertaken in behalf of Negro sharecroppers, agricultural migrants, Eskimos, rural Puerto Ricans, and other under-privileged groups.

In summarizing his views on the present outlook of home and foreign missions, Dr. Dawber said: "The time has arrived when home missions must assert itself in the total missionary enterprise. We must insist that we do not propose to be sidetracked and that we consider home missions an important part of world missions. We are hearing much about this being one world; if so, then it is one mission in one world. The time is here, now, in which home and foreign missions should look at their task cooperatively and unitedly. The fact of the presence of the United Nations, planning to establish its permanent home in New York, thus placing America in a strategic position of opportunity and responsibility, would also seem to underscore the new significance of the unity of our missionary endeavor."

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## A PASTORAL PRAYER.

*By* Rev. Roy C. Helfenstein.

Thou God of the ancient prophets and of Jesus—Thou God of our fathers and of all mankind, we would worship Thee in spirit and in truth.

We thank Thee for the glorious gift of Thy divine Son Jesus, the Christ, who is the way, the truth and the life. We pray that Thou wilt show us the way, that Thou wilt lead us into the truth, and that Thou wilt help us to live the life that pleases Thee. Create a right spirit within us. Make known Thy thoughts to us. Inspire and empower us to be and to do—to live, to think and to act in accordance with Thy Holy Will. Grant that we may ever walk in the light of the truth.

Thou who art life that never ends, love that never fails, and light that never fades, we pray for an impartation of Thy life into the life of these troublous days in which we now live; we pray for a baptisms of Thy love upon humanity everywhere; we pray for the bestowal of Thy light throughout our darkened world. And we pray for Thy life, Thy love and Thy light to posses our individual lives.

We pray for the redemption of the world—for the peace and salvation of all mankind. We pray that by Thy divine power Thou wilt help the leaders of men to bring order out of the chaos that now obtains in every realm of human relationships; that Thou wilt bring light upon earth's way which has become so darkened by man's selfishness, sin and hate; and that Thou wilt inspire and help mankind everywhere to change these times of suffering, sorrow, uncertainty and woe into times of rejoicing, confidence, cooperation and brotherhood; and that Thy will may be done upon earth in our generation as it is now done in heaven. In Jesus' name we pray. Amen.

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## RICHMOND PREACHING MISSION.

With "spiritual awakening" as a theme, members and leaders of 125 Richmond churches, of ten denominations, will take part in a program of area meetings and services leading up to the Richmond Preaching Mission to be held at the Mosque February 1-8. Announcement of the plans was made today by the Rev. Dr. Garis T. Long, pastor of Grace Baptist Church and chairman of a special committee of the Ministerial Union, directing these pre-mission activities.

Simultaneous services will be held twice daily at 2 and 8 P. M. in the five major areas of the city, from Monday, January 26, through Friday, January 30. They will be led by local ministers as guest speakers. The emphasis will be largely on prayer, with topics centering around the place of the Bible, prayer, the Holy Ghost, Christian living, and witnessing in a spiritual awakening.

Cottage prayer meetings on Saturday night, January 31, will also be organized within the various congregations on the eve of the Preaching Mission.

The mission itself, while set for daily afternoon and night meetings at the Mosque for the first eight days in February, will also fan out over the city. There will be special addresses by nationally known speakers in the schools and colleges, and at club and group meetings during the mornings. Each major section of the city will also have a union church service daily at noon, which will be addressed by one of these visiting speakers.

Sponsored by the Richmond Ministerial Union, of which the Rev. Frederick J. Warnecke, rector of St. Mark's Episcopal Church, is president, the mission has as its general chairman, the Rev. Dr. J. Blanton Belk, pastor of St. Giles Presbyterian Church. The Rev. Dr. William E. Hudson of Staunton is the director. Others active in the planning and staging are: J. Joseph May, financial

(Continued on page 10.)

# News of Elon College

*By* President L. E. Smith.

## RESOLUTIONS.

Any day is a good day for making resolutions. Resolutions should lead you to nobler purposes and richer experiences. Our people have gotten in the habit of thinking of the New Year as the time for making rsolutions. Some favor the practice and others opose it. Benjamin Franklin said, "I spend New Year's Day making resolutions and the rest of the year breaking them." It is worthwhile, however, to think of the days that are passed, the failures and successes, and determine that henceforth you will evade conditions and practices that lead to failure and unpleasantness, and that you will give yourself to principles and practices that will be of assistasce to causes and institutions ment for the betterment of mankind.

We are concerned for the advancement of the Church and her institutions. In the Southern Convention we have had a very good year—excellent from the standpoint of mechanics, plans, organization, and finances. But there are certain vital fields in which we have not succeeded so well. No one among us, I think, could be proud of our record in the Southern Convention in the field of evangelism or church building. These are the fields in which we should be succeeding. If we succeed here, other interests will take care of themselves. If we fail in evangelism and church buldng, successes in other interests of the Church will eventually be erased.

At the beginning of this another New Year could we as a church determine to give ourselves to evangelism and church expansion? Some of us seem to be afraid of the word "evangelism." We seem to think that to evangelize means to become over-emotional and unstable. Preaching missions and spiritual emphasis periods have supplanted revivals and evangelistic meetings. Whatever we call these special undertaking is non-conquential. Results are the things that count. Too many of our churches have become static and non-productive. We seem to be content if we gain as many members as as we lose and not greatly alarmed if our losses exceed our gains. We usually have explanations that are satisfactory to us. Could something happen within us that would make us who constitute the membership of the church realize that we are responsible for those who are out of the church, that if we do not win them to Christ and the Church, they will not be won, that if they are not won, they are lost and that God is holding us responsible? These facts should be enough to stir our souls, to arouse our emotions if you please, and send us forth to reap the fields that are white already unto the harvest.

The question is, do we look upon the Gospel as the instrument of God, to save men from their sins or to placate God's elect in their dignified indifference? Is the Church the Church of God, or is the Church a club of sedateness? May God help us to realize to evangelize simply means to instruct in the Gospel, to convert men to Christ. New Testament evangelism simply means the winning of men, women, and children to Christ. The results of such an effort will mean new life, new power, new organizations, new buildings, for the Church.

As we face the New Year, could we resolve in our hearts to evangelize and build for the Kingdom of God on earth?

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## THE POWER PLANT.

Many of our friends and patrons are greatly concerned for the comfort of our students. Their interest, however, is exceeded by our anxiety. Ordinary building operations progress slowly today. When mechanical equipment is involved progress seems even slower. The building itself is about completed. The boilers are in place. Now we are held up with certain parts of the stokers. We shall not be able to put the new plant in operation before February. We trust that the present old heating plant will continue to serve us until the new plant is completed.

While building operations move slowly, collections to pay for the building seem to be moving even more slowly. Some of our friends are greatly concerned and exceedingly generous. I wish that they all were. The following letter was received from a good friend of the College in the morning mail.

Dear Dr. Smith:

As we come to the close of the eventful year of 1947 I am deeply concerned over the failure of some of our people to rally to the support of Elon in its building program. I am herewith enclosing my check to the amount of $100 for Elon. Wish it could be much more.

With best wishes to you, yours and Elon for a good and prosperous New Year, I am,

Sincerely yours,
Cyrus Shonffer.

Mr. Shoffner is a recent member of the Board of Trustees of Elon College. For years he has been a good supporter of the College. This is not the first contribution he has made to the heating plant. Mr. Shoffner is not a wealthy man but he is a good Christian man and greatly interested in his church and her institutions. There are certainly 500 in the membership of our church in the Southern Convention who are as able to contribute $100 as Mr. Shoffner is. That would mean $50,000; $50,000 would finish paying for our heating plant. Perhaps you could send more than $100, or maybe you could not send as much, but certainly you could make a contribution to help with the emergency that the College is now experiencing. Your cooperation will be greatly appreciated.

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## APPORTIONMENT GIVING.

In our efforts to secure the College's full apportionment of $12,500 we failed. It is regrettable to fail in any worthwhile undertaking, but more distressing to be compelled to acknowledge that failure.

We are getting a new start for the new conference year. Many of our regular supporters are beginning early with their contributions. We trust that some who have not contributed to the support of the College through the year will join with others who have and encourage the College in its efforts to do a good job for the Church and society.

Our report today includes two weeks. We are most grateful for the assistance of our Sunday schools and churches.

| | |
|---|---|
| Previously reported | $ 910.32 |
| **Sunday Schools.** | |
| Eastern Va. Conference: | |
| Dendron | 3.71 |
| Union (Surry) | 2.90 |
| N. C. & Va. Conference: | |
| Oakland | 17.55 |
| Burlington | 63.51 |
| New Lebanon | 7.00 |
| Pleasant Grove | 3.50 |
| **Churches.** | |
| N. C. & Va. Conference: | |
| Hebron | 10.00 |
| Greensboro, First | 36.50 |
| Total | $ 144.67 |
| Grand Total | $1,054.99 |
| **1946-47 Appropriations.** | |
| Previously reported | $12,159.17 |
| Eastern N. C. Conference: | |
| Chapel Hill | 5.00 |
| Grand total | $12,164.17 |

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## THE WORLD DAY OF PRAYER AND THE CHRISTIAN LEADER.

*By* Louisa R. Shotwell, *Ass't Sec'y, Home Missions Council of North America.*

If Christian women of many denominations the world around did not gather on the first Friday of Lent to pray, and if by their prayers of praise and thanksgiving and intercession they were not moved to give, then the cause of Christian leadership the world over would suffer the consequence.

World Day of Prayer offerings make a difference—to Christian college students in India and China and Japan; to foreign students in the United States, who must be guided to seek out the best in American culture and American Christian family life in order to serve in their own countries; to masses of people in the Orient, in Africa, in the Near East who hunger to read of Christ and His message in words that they can understand.

World Day of Prayer offerings make a difference—to the American Indian in government school or hospital; to Negro sharecroppers of the South; to migrant families following crops around the calendar and around the country.

All of these six projects derive a substantial share of their support from annual World Day of Prayer Offerings. If a blizzard on the eastern seaboard on the first Friday in Lent or a torrential rain in the South keeps women away from worship on the World Day of Prayer, the far-reaching results may be that when the sugar beets are ready for blocking in Minnesota next summer, a thousand migrant families will find no Home Missions Council minister ready to serve them, and when colleges open in the fall, a hundred earnest Chinese Christian students may be unable to continue their training in preparation for ministering to their own people.

The philosophy underlying World Day of Prayer projects is one of training people to help themselves and their neighbors. The most casual reader of the daily news can scarcely remain unaware of the crucial need of wise and dedicated national Christian leadership in an Indian torn with political and religious strife; in a post-war Japan seeking to establish economic and spiritual equilibrium; in a China beset with poverty and ideological turmoil.

Eight interdenominational Christian colleges for women, four in India, one in Japan, and three in China are gradually shifting faculty and staff responsibilities from missionary to national leadership. Mrs. Prem Nath Dass, recently in America, was the first Indian principal of a womans college in India, Isabella Thoburn College at Lucknow, North India. Miss Elizabeth George, who last May received an honorary degree from Mt. Holyoke, has become the first Indian to head Mt. Holyoke's sister college in India, the Women's Christian College of Madras. An Indian Christian physician, Dr. Hilda Lazarus, is principal of the Christian Medical College at Vellore, which is training doctors and nurses in a country where the medical needs are very great. India has only one doctor for every 10,000 and one trained nurse for every 43,000 persons.

Similarly national leadership is finding its place in the Christian literature program. Mary Liu, Chinese, who studied last year at Union Seminary in New York, is now back in China, again editing a Chinese Christian magazine, *The Woman's Messenger.* An Indian woman, Miss Vimola Rajamanickman, B.A., B.T., has just been made associate editor of *The Terasure Chest,* the Christian magazine read widely in India by high school students of all faiths. An Egyptian woman, Miss Minerva Ebeid, edits *El Taliba,* a magazine in Arabic. In addition, all the Christian magazines solicit contributions from nationals, seeking to discover and develop writing ability among their subscribers.

The 18,000 foreign students in the United States today are engaged chiefly in graduate study. Opportunity for a year or more of residence in American colleges has come to them because they have shown exceptional promise for leadership in their own countries. Their interpretation of America on their return is important for the peace of the world. The Committee on Friendly Relations Among Foreign Students helps these "unofficial ambassadors" to become orientated in our communities and church fellowships, and to see and approach the best values in American Christian life and democracy.

In the home field, American Indians in government schools and those who are patients in government hospitals would have little or no religious instruction and guidance were it not for the Home Missions Council religious work directors whom World Day of Prayer offerings help to maintain. Some of these Indians return to the reservation to carry the Christian message to their own people; others work in business or industry in white communities and use their Christian training as a foundation for participation and leadership in local church and community enterprises. Another phase of the Home Missions Council interdenominational ministry for Indians is Cook Christian Training School in Phoenix, Arizona, to which many denominations send their Indian students in preperation for positions of leadership in Indian missions.

That the agricultural migrant problem in America is heading toward a crisis becomes evident to any reader of *Heartless Harvest,* Howard Whitman's article in *Collier's Magazine,* September 13 and 20. The newest development in the Home Missions Council migrant program is the inauguration of three mobile units, "The Eastern Harvester," "The Midwestern Harvester," and "The Western Harvester." Equipped to serve as a worship center, a library, a school, an emergency hospital, a play-ground and a recreational center for all ages, the Harvester stands to the migrant as the symbol of Christian friendship and ministry. The staff worker who takes it from camp to camp, following the migrant families who follow the crops, needs helpers in planning and organizing his program; these helpers he finds largely among the migrants themselves. Through a migrant camp council, guided by the Home Missions Council minister or community worker, the migrants plan their own worship programs and recreation nights, organize their committees and mothers' clubs, and develop among themselves and their fellow workers a sense of responsibility toward their families and their jobs and a realization of their own dignity as children of God.

In the deep South, the Negro sharecropper from the depth of his misery looks to his minister for counsel and comfort; and his minister, many times no better educated than he, has little to offer in spiritual or practical

(Continued on page 9.)

## CHRISTIAN COLLEGES IN CHINA.

More than $500,000 worth of equipment has been sent to the thirteen Christian colleges in China during 1947, according to an announcement on the year's accomplishments just made by the United Board for Christian Colleges in China, American headquarters for these mission-supported institutions. The equipment sent included beds, laboratory instruments and chemicals, veterinary supplies, medical drugs, horticultural supplies and garden seeds, and hospital, engineering and machine shop equipment.

Plans for 1948, says Dr. Robert J. McMullen, executive secretary of the United Board, include "providing more adequate equipment, limiting enrollment, raising standards, and increasing the emphasis on the development of Christian character." The key to all this, Dr. McMullen declared, is the faculty. "Every effort will be made to give further training to our present staff, secure other well-prepared professors, and pay all a more suitable salary."

Because of China's steadily mounting inflation, the report says, salaries paid professors during 1947 had approximately only twenty per cent of their pre-war buying power. To provide for their families on this meager pay, many faculty members (after using up all their savings) have been forced to sell their ancestral property, family heirlooms, and such prized possessions as their professional libraries, wedding jewelry, and stamp collections. Some sold all their clothing, except one suit, and did without heat in their houses even in the coldest weather.

Students, too, have had to face almost insurmountable odds, according to the report. With such food items as eggs selling for $600 a piece and simple meat dishes for $1,200, many students unable to pay these fantastically inflated prices subsisted on only one main meal a day.

Despite lack of food, inadequate equipment, and the colleges' overcrowded dormitories, however, in the fall of 1947 more than 11,000 students enrolled in the thirteen Christian colleges. And this number was only about one-tenth of the approximately 100,000 who applied for admission. During the year most of the colleges in an effort to regain their pre-war standards, accepted fewer students than they had in the previous year.

In 1947 more than 100 Chinese staff members from the colleges came to the United States, as well as approximately 400 alumni who pursued advanced studies in American universities and colleges.

Reviewing the accomplishments of the past year, Dr. McMullen declared that in spite of indescribable difficulties, surprising progress has been made. "This is due," he said, "to the faithful work of our seriously underpaid faculties and to the loyal support of the friends of these colleges in China and in America."

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## COORDINATED CHRISTIAN EDUCATION.

At a recent meeting of the North American Administrative Committee of the World Council of Christian Education at 156 Fifth Avenue, New York, on December 17, a far reaching plan of cooperation with the Foreign Missions Conference was proposed and adopted by the committee. The plan will eliminate duplication of effort and provide for more coordinated and effective work in the field of Christian education. Dr. Joseph Krenek, religious leader of Czechoslovakia, spoke and stated that in his country there was perfect freedom of religion with no interference from the State. The Rev. K. Mathew Simon of the Syrian Orthodox Church of India said that the young people of his country are as much afraid of American capitalism as they are of Russian communism.

D. Erich F. Voehringer, Associate Secretary of the World Council of Christian Education, announced that an international conference of those organizations interested in religious motion pctures would be held under the auspices of the World Council of Christian Education next spring. Judge Lewis L. Fawcett, retired Justice of the New York State Supreme Court, was reelected Chairman of the North American Administrative Committee by the committee.

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**REPORT FOR DECEMBER 12-31, 1947.**

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|---|---|
| **Sunday Schools.** | |
| Antioch—V. Va. | $ 10.85 |
| Auburn—E. N. C. | 16.65 |
| Bethlehem—V. Va. | 11.25 |
| Burlington—N. C. & Va. | 58.70 |
| Dendron—E. Va. | 1.72 |
| Leaksville—V. Va. | 5.44 |
| Mt. Carmel—E. Va. | 5.28 |
| New Lebanon—N. C. & Va. | 20.00 |
| Newport—V. Va. | 14.90 |
| Norfolk, First—E. Va. | 15.00 |
| Pleasant Grove—N. C. & Va. | 19.70 |
| Portsmouth, Elm Ave.—E. Va. | 15.00 |
| Suffolk—E. Va. | 75.00 |
| Total | $ 269.49 |
| **Churches and Individuals.** | |
| Bethlehem—V. Va. | $ 5.00 |
| Chapel Hill—E. N. C. | 4.00 |
| Greensboro, First—N. C. & Va. | 46.65 |
| Happy Home—N. C. & Va. | 9.79 |
| Morrisville—E. N. C. | 3.55 |
| Pope's Chapel—E. N. C. | 4.50 |
| Rosemont—E. Va. | 62.00 |
| Salem Chapel—N. C. & Va. | 15.05 |
| Winchester—V. Va. | 16.26 |
| Mr. H. P. Hilliard, Kittrel, N. C. | 5.00 |
| Total | $ 171.80 |
| **Shaowu.** | |
| Calvary Christian, Rev. T. Bowers, Route 4, Greensboro, N. C. | $ 7.95 |
| **Church Extension.** | |
| Calvary Christian, Rev. T. Bowers, Route 4, Greensboro, N. C. | $ 7.95 |
| Total | $ 457.19 |
| Previously acknowledged | 10,406.11 |
| Total since Sept. 1, 1947 | $10,863.30 |

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## CHURCH WOMEN AT WORK.

(Continued from page 8.)

guidance that has meaning for his parishoners. Under the leadership of Dr. Harry V. Richardson, formerly Chaplain of Tuskegee Institute in Alabama, the Home Missions Council offers training institutes for the sharecropper minister, and has established Rural Church Departments in ten Negro seminaries. Similar institutes for Negro church women in the South develop leaders who will aid the minister in his administration of a well-rounded parish program of rural life improvement.

All this and more does the World Day of Prayer mean to the Interdenominational Christian missionary enterprise. The cause of Christian cooperation can have no finer witness than increased interdenominational effort on the mission field.

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(NOTE: World Day of Prayer program materials, film strips, and supplementary information for speakers on World Day of Prayer projects may be obtained from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

When I see boys and girls eating candy it makes me think of when I was their (and your) age. My grandfather had a grocery store and one of my pet pastimes was to go and lean longingly against the candy counter hoping (and knowing) that I would get a piece or two.

You folk live in the day of 5 and 10 cent candy, but then there were the most wonderful candies for a penny or two. I like to recall some of them. There were marvelous creamy sugar candies, colored and shaped like clover leaves, frogs, pumpkins, and birds. The frogs were my favorite. There were long, black juicy licorice whips, little tin pans with sugar fried egg, pink and white ice cream cones, coconut and sugar affairs shaped into American flags, grand colors and good for a big tummy ache. Wax bottles contained "drinks."

There were maple sugar goodies shaped like Uncle Sam, or rosettes, vanilla drops covered with rich chocolate, bolsters of chocolate and peanut butter; and clusters of raisins and peanuts dipped in bitter chocolate. There were hard candies of solid colors with flower designs in the ends and always a little jar containing hoar hound candy which was a remedy for coughs and one that I disliked.

Sometimes we went visiting in a neighboring town and nearby was a candy kitchen. The smell was enough even if there was no money to buy a single piece of candy. Sugar coated apples were very good and there were endless rows of caramel rolls, orange and lemon slices of jelly, plus big round, shiny butterscotch patties, too.

I always think about a German bakery not far from my home that not only had wonderful candies but cookies that were long to be remembered. Spice cookies rolled in powdered sugar were good but best of all were the St. Nick's with frosted bodies and a seal of Santa stuck on the head for his face. They also made melt-in-the-mouth candy canes with zig-zaggy red stripes.

Even though we must pay a nickel for our candy today, we have plenty, more than we really need. There are boys and girls in Europe who wish they could have one piece. Let us remember them.

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He is a great man who can turn his reverses to account.—*N. P. Willis.*

## UNDERSTANDING THE SITUATION.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

*Issued by the National Kindergarden Association.*

" Did you know Jack marked three words wrong on Ellen's spelling paper today? That'll put her down a little."

Nine-year-old Mary Lou giggled. She was telephoning to Jane while waiting to help with the dishes; Mother was puttingthe baby to bed. The little girls were evidently ridiculing their schoolmate.

"Do you think they'll chose her for class monitor?. . . . She thinks she has the most on her. . . . Let's ask the girls to skate with us tomorrow; then they won't vote for Ellen. And listen, I've thought of a trick we can play on her—right before the class. My, but she'll be fussed."

There was more giggling at the thought of embarrassing Ellen, and then Mother called. Mary Lou hung up the receiver and went to the kitchen.

"Ellen has a new dress," said Mary Lou, as she polished the baby's silver cup. "Some of the girls think it's very pretty."

"What is it like?" asked her Mother.

It's a bought dress—plain with red on it and has gold buttons. She wears a white collar and cuffs with it. But it's down to her knees—can you imagine? Yesterday, Jane drew a picture of Ellen with her dress to the floor. She wrote under it, 'Miss Lady Long Dress.' We passed it around at recess, and all the girls laughed at it. Then Ellen got angry, and when we went in the teacher asked her what was the matter; but Ellen wouldn't tell."

"That was fine, wasn't it?—her not telling."

"Well, she wouldn't want to talk about her dress being too long," said Mary Lou.

"I think she is a nice little girl. I must call her mother."

"Oh yes, she's a *goody-goody* all right," and Mary Lou's lips curled in scorn.

"Why are you against Ellen?" Mother inquired.

"I'm not against her; only it isn't fair for her to be the *whole thing.*".

"I see," said Mother looking thoughtful. Until Ellen had moved into the district, Mary Lou had always received the highest grades in her class and was also the acknowledged leader on the playground. Now Ellen was a real competitor for honors, and Mary Lou was evidently finding it hard to take second place sometimes. "But don't you think this looks like jealousy?"

"No, what makes you say that?" Mary Lou was taken by surprise.

"Because it seems to me you behave as though you were jealous."

Then Mother, in an understanding and sympathetic manner, went on to explain. She spoke of the different ways in which jealousy is shown."

"Well, maybe I am jealous," said Mary Lou, "but, even if I am, I have good cause."

"No. Ellen has as much right to be first as you have, and don't you see how bad it makes her feel when you treat her this way? Put yourself in her place. And what about being a good loser, Mary Lou?"

There was no answer, and Mary Lou was glad when the subject was changed. But she began to feel sorry that she had treated Ellen unkindly to consider how she could make amend.

The next day her mother called on Ellen's mother; later she lent her a new book. A week or two after that Ellen brought the book back. Mary Lou met her at the door. The girls talked awhile on the porch and then went to the garage to see the kittens. Soon they were in the playhouse under the big tree happily washing little dishes in preparation for a dolls' tea party.

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## PREACHING MISSION.

(Continued from page 6.)

manager; the Rev. Dr. Theodore F. Adams, First Baptist Church, speakers; the Rev. Dr. William F. Dunkle, Jr., Barton Heights Methodist Church, publicity; the Rev. Dr. T. Rupert Coleman, Ginter Park Baptist Church, area meetings; the Rev. Dr. A. P. Williams, Monument Methodist Church, ushers; the Rev. Dr. Edward T. Grant, executive secretary, Presbyterian Committee on Publications, extra meetings and clubs; the Rev. Dr. R. W. Kirkpatrick, youth; the Rev. Robert Lee House, First Congregational Christian Church, visitation; James R. Sydnor, Union Seminary and Assembly Training School, music.

Assisting organizations include: the Virginia Council of Churches, the Richmond Council of Church Women, and the Richmond Federation of Christian Young People.

# Pilgrim Fellowship

## "Youth at Work in the Church"

### YOUTH WEEK.

"Jesus Christ Is Lord," the theme of the recent Second World Conference of Christian Youth, has been selected for the theme of Youth Week in 1948, it was announced here at the headquarters of the United Christian Youth Movement, which sponsors this annual all-Protestant youth observance.

Set for the week of January 25-February 1, 1948, Youth Week will be celebrated by some four or five million youth of the United States and Canada, according to Miss Helen Spaulding, associate executive secretary of U.C.Y.M. and associate director of youth work for the International Council of Religious Education, which administers the U.C.Y.M. The movement includes the youth of forty denominations, thirty-four state councils, and sixteen national youth-serving agencies such as the International Society of Christian Endeavor, the Boy Scouts, Girl Scouts, Y.M.C.A. and Y.W.C.A.

Sunday, January 25, will be observed as Denominational Day with the theme "Jesus Christ—Lord of My Life," the emphasis will be on the principle that a personal relationship to Christ is basic to a well-developed personality.

The closing Sunday will be Interdenominational Day, and the theme will be "Jesus Christ—Lord of All" with emphasis on the need for a great ecumenical church and the belief in the growing cooperation that is developing among Christians.

Miss Spaulding urges church youth to work cooperatively in their communities in planning and celebrating Youth Week. The emphases during the week will be on the following areas: local church, community, fellowship, preparation for leadership, and world outreach. Wide use of the public schools, newspapers, and radio in publicity and observances is encouraged.

As in other years the Parshad Youth Week Awards granting college scholarships to outstanding Christian youth will be contnued.

Youth Week had its beginning more than thirty years ago in the annual celebration of the birthday of the International Society of Christian Endeavor. In recent years Youth Sunday and Youth Week have been celebrated widely. This year's Youth Week is the fifth observance of a more inclusive united celebration.

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### RECORD ALBUMS OF "THE GREATEST STORY EVER TOLD" AVAILABLE.

Each album contains six 12-inch, double-faced records, 78 rmp, which is two complete programs without sponsor identification. These programs are paired as follows:

1. The Good Samaritan.
   The Unmerciful Steward.
2. The Prodigal Son.
   Turn the Other Cheek.
3. The Ten Talents.
   Faith Is As a Mustard Seed.
4. The Second Mile.
   The Story of Lazarus.
5. The Betrayal.
   The Crucifixion.
6. The Resurrection.
   The Man Who Came By Night.
7. John the Baptist.
   The Golden Rule.
8. Cast the First Stone.
   They Which See Not Shall See.
9. The Soldier's Servant.
   Unto the Least of These.
10. The Fruitless Fig Tree.
    The Chief Seat at the Wedding.
11. The Mote in Thy Brother's Eye.
    Ask and Ye Shall Receive.
12. The Lost Sheep.
    As Ye Would That Men Should Do to You.
13. The Loaves and the Fishes.
    Be Not Afraid.
14. The Pearl of Great Price.
    A House Built on Rock.
15. Lord Make Me Clean.
    The Lost Coin.
16. Call Not Any Man a Fool.
    The Calling of Matthew.
17. If Thine Eyes Offend Thee.
    Who Shall Desire to be First?
18. Where are the Nine?
    The Kingdom of God is Within Us.

All that is necessary to obtain these albums is to address your request to "The Greatest Story Ever Told," Department, American Broadcasting Company, 30 Rockefeller Plaza, New York 20, N. Y., and you will receive the combination order lease form to be filled out and returned to the American Broadcasting Company ordering the albums which you select. The recordings will then be shipped railway express collect at the rate of $3.75 per album plus express charges.

Recordings of "The Greatest Story Ever Told," the most discussed radio program of the year, are furnished by the American Broadcasting Company to churches and other ecclesiastical groups for exclusive use in religious teaching and spiritual guidance. They are supplied on a non-profit basis with the explicit understanding that they will be replayed only on phonographs or public address systems—*they must not be rebroadcast over the air in the United States or Canada.*

It is your promise to observe this restriction that makes these records available at so little charge. Customarily when a radio program is recorded, all persons taking part are paid an extra fee for their service, just as authors receive royalties on prints of their books. But in order to bring "The Greatest Story Ever Told" to the largest possible religious and educational audience, all participants in the program graciously cooperated in foregoing such remuneration, so that the records can be supplied at cost of materials and manufacture.

The following North Carolina radio stations report carrying "The Greatest Story Ever Told": WNCA, Asheville; WAYS, Charlotte; WHKY, Hickory; WMFR, High Point; WFTC, Kinston; WEED, Rocky Mount; WMFD, Wilmington; WAIR, Winston-Salem.

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### H. C. GROSECLOSE IS "MAN OF YEAR."

Henry C. Groseclose, of Bland, Virginia, has been selected by the Progressive Farmer magazine as "man of the year in service to Virginia agriculture."

In announcing its 1947 award the Carolinas-Virginia edition of the magazine said Mr. Groseclose "is, more than any other one man, 'the father of FFA'" (the Future Farmers of America organization). He was the first executive secretary of the FFA and national treasurer for twelve years.

Virginians who previously have received the award include the late J. A. Burruss, president of Virginia Tech; T. B. Hutchenson, dean of agriculture at VPI; John R. Hutcheson, VPI chancellor, and Representative John W. Flannagan.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## OUR RELATIONSHIP TO GOD.

Lesson III—January 18, 1948.

Memory Selection: *It is the Spirit himself bearing witness with our spirit that we are the children of God.*—Romans 8:16.

Lesson: John 4:5-26; Romans 8:12-17; 31-39.

Devotional Reading: Psalm 103.

The lesson for today deals with our relationship to God. It does not deal with all of them, but it deals with several of them that are fundamental. The teacher of this lesson might use three simple headings around which to build his lesson—Worshippers of God, Children of God, Conquerors Through God.

*Worshippers of God.*

During his immortal interview with the woman of Samaria at Jacobs Well at Sychar, Jesus spoke these simple but profound words: God is Spirit, and they that worship Him must worship Him in spirit and in truth. He thereby announced the spirit which should characterize the worship of God—simplicity and sincerity.

Man is, of course, a worshipper. He will worship something, he cannot help it. This does not mean that he will consciously bow down and worship at stated times or even before stated objects. But worship comes from two words which really mean "worth-ship." There is always something to which men attribute supreme worth, something which claims their highest admiration and their reverence and their devotion. It may be a material object, it may be pleasure, it may be another person, it may be an ideal, but men worship, all men attribute worth-ship to something.

And worship results in something. In the long run a man tends to become like unto that which he worships. For this reason men ought to take heed unto what they worship. And it is for this same reason that the Bible insists again and again that the supreme object of worship should be God. "Thou shalt worship the Lord thy God"—this is the first and great (and also the greatest commandment), said Jesus. One of man's relationships to God is that of a worshipper.

The essential factor in worship is the spirit of worship. It is not primarily a matter of where men worship, or when they worship, or how they worship so far as the form of service they use, or the clothes they wear when they worship, but the spirit in which they worship. Men can worship God anywhere and at any time, although stated times and stated places help in worship. We ought to worship God, and if we worship Him acceptably we must worship Him in spirit and in truth—this is the first emphasis in today's lesson concerning our relationship to God.

*Children of God.*

The eighth chapter of Romans is one of the world's greatest pieces of literature. It reaches heights and plumbs depths of human life under God. And one of its central themes is the fact that we are the children of God. And we are children of God by a divine act through faith. The Spirit of God himself bears witness with our spirits that we are the children of God. And the basic factor in this new relationship is filial and not servile. We are sons, not slaves. And as sons of God, we are also heirs of God, heirs of God and joint heirs with Christ—these are Paul's words, and grand words they are. We do not believe them, or at least, we do not act as if we believe them. Think how a person feels when he learns that he has inherited a large estate, or great wealth. Well as children of God we are joint heirs with Christ of all the riches of grace from God. As Paul says, "All things are yours." We Christians just do not get the joy out of life that we ought to get, we just do not realize what it can mean to be a Christian.

*Conquerors Through God.*

"Nay in all these things we are more than conquerors through Christ who loved us." "These things" we include a lot of things: tribulation, anguish, persecution, famine, nakedness, peril, even the sword, death itself or war. But none of these things can separate us from the love of God in Christ Jesus. And more: neither death, nor life, nor angels nor principalities, nor things present, nor things to come, nor powers, nor height nor depth, and lest he has left something out Paul adds, "Nor any other creature" shall be able to separate us from the love of God in Christ Jesus our Lord. "More than conquerors." Alas, that so few of us learn the secret of the overcoming life, the life of victory, the life of conquerors We are all too often and too consistently beaten in this thing called life. But the men of the New Testament found the secret of victorious living. Religion for them was not a form but a power. Religion was not a weight, it was wings. Religion was not a matter of mechanics, but of dynamics. These men had found an inner freedom from the bondage of evil habits and the tyranny of sin. They stood forth in their liberty in Christ. They found that faith in Christ really helped them in a practical way in everyday living.

One suspects that too few of us, ministers and laymen alike, are getting from our religion what we ought to be getting. It is not an inner, vital force, bringing forth the fruits of righteousness. We sometimes fool ourselves by thinking that activity is in itself a sign of spiritual life, when as a matter of fact it may be a substitute for it. Many of us need to go much deeper before we can effectively go much farther. One has only to read Romans 8 to see that he has not outgrown the Christian faith or the Christian way of life. Jesus Christ came to save His people from their sins. If he sets us free we are free indeed. And in him alone is there true freedom. In the long run life will not work any way except Christ's way. "Be of good cheer," he said, "I have overcome the world." And through him we, too, can overcome the world and be more than conquerors.

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## FUNCTION OF RELIGION IN TH ECOMMUNITY.

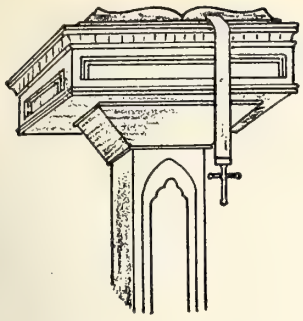
(Continued from page 5.)

prevent evil and to bind the wounds which it inflicts.

There is another religious perspective. As we stand upon the high mountain of religious values, God shows us the kingdoms of the world and the evil of them. He does not need to show us their glory, for we are already too enamored with that. Lifted out of our immersion in them, we are able for the first time really to see the moral quality of the human grouping to which we belong. Slums are revealed, not as geographic areas of our cities, but as human greed and fear made concrete. Jim Crow segregation is not mere difference of separate doors and fountains and cars boldly marked "White" and "Colored;" it is un-neighborliness sanctioned by law and propped by prejudice.

It is religion, and religion alone, which will create social conscience, lift societies off their idol thrones,

(Continued on page 14.)



## THE EPIPHANY.

### FESTIVAL OF THE THREE KINGS.

*A Sermon*

*By* Rev. John F. C. Green.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold Wise Men from the East came to Jerusalem saying, Where is He that is born King of the Jews? for we saw his star in the East, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bthlehem of Judea: for thus it is written through the prophet, And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, who shall be the shepherd of my people Israel. Then Herod privily called the Wise Men and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, Go and search out exactly concerning the child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way, and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; opening their treasures they offered unto him gifts, gold, frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."—St. Matthew 2:1-12.

Sacred tradition has placed the coming of the Wise Men kings to the Bethlehem manger twelve days after the story had been told by angel-song to the shepherds in the field. This is the Epiphany, the appearing of the strangers afar, to pay homage to the Messiah of the world, who could not be confined to one people.

Sacred lore would have it that these three men came from three diverse points of the compass, from as many different countries, thus signifying the loyalty of all the world to the Saviour King. One—Gasper, "the old king," hoary under the passing of the years, and wise in tempered experince, came from Arabia; Belthasar, the Negro, had come from fabled Ethiopia, where even now is the home of the oldest group of Christians, the Copts. And Melchoir, "the young king," came from distant and eastward Mesopotamia. So far apart they lived, but they were called togther in this sacred mission by the revelations of the star.

But first they had to find the child-divine. And for this they sought King Herod of Judea, who, as ruler, should have known. He, a worldling, a tyrant and murederer, whose throne had been won and was maintained by the slaughter of the innocents, consulted the religious leaders for advice and learned that Bethlehem, rich in religious tradition, had been divinely appointed to be the earthly scene of the divine appearance of the Messiah. And how different, ever, is the Epiphany, the appearing of the divine, for the pictures that men make concerning it:

They were all looking for a king;
To smite their foes and set them high;
Thou camst a little baby-thing,
That made a woman cry.

It was in the story of St. Luke that the angel-song was related, with "Peace on earth, good will toward men." This evangelist, the apostle of the common people, ever exalts the divine in the humble. For the shepherds were the despised of men—in the sight of the aristocratic priests and lawyers of religion, of whom later as their class plotted the crucifixion of the Messiah, one said: "The common people who know not the law—they are accursed." The shepherds were poor. Their presents were of meager intrinsic worth. So that when Mary and Joseph brought the baby to the temple for the dedication according to the law, when "the eight days were fulfilled," the parents, of necessity, made the smallest sacrifice permitted, the least costly—a pair of turtle doves. In our money they were worth, perhaps, no more than thirty cents. That was given to the temple treasury, by the infinitely happy parents. They had no more to give. And the priests — finally — p a i d thirty pieces of silver for his betrayal, while the King sought his death as a babe. Into such a world of hatred toward the Spirit and the Spirit's work did Christ come. Into such a world He brought His Evangel: "Peace on earth, good will toward men."

Having completed their mission of the loving-quest, having made their devotions to the King of Kings in the form of a babe, the Wise Men Kings departed from the scene. But their rich gifts, worthy of their station—we may assume to have preserved the life of the Saviour. For how else could the parents, who a few days since had been too poor to give more than a pair of turtle doves, have borne the cost of a journey to Egypt? How could they have maintained themselves, strangers in a strange land, there, until Herod had died? Thus strangers from afar came to worship at the lowly manger, in fulfilment of the word that a prophet is not without honor except in his own land and among his own people.

Again, let us turn our eyes briefly to the manger scene. Here God had chosen the humble things of the world for exaltation by the revelation of His Son. For the manger, in the stable, was perhaps the crib for the babies of the family, who before and after the Christ guest, had lain there, according to the custom of the people of that country. Said Brother John, a Monk, a few years ago, as he was showing the traditional stable of the Holy Birth: "A peasant's family, by our custom shares its home with the animals of the household—in a living room which is also a sleeping room. And the manger had been worn smooth by the cradling of generations of babies. Don't you see?" he asked, "it means that some poor family in Bethlehem did its best to be kind to Mary and her Babe. Yes, they made up a bed in the manger, as the poor among us often do. Just the Babe shows the tender love of God, the manger is the token of the sympathy and love which is in human hearts."

All the universe united in the worship of the Child Messiah: the stars showed forth His coming; the angels sang the birth; the shepherds, the poor and humble, were first to pray at the manger; the animals were companions of the devout; and the rich and wise from afar came to worship Him. And a foreign land became His refuge during the persecution of the tyrant ruler.

And all the world unites, two thousand year later, in repeating its homage to the Saviour of the World: the Christ.

If Christ a thousand times
In Bethlehem be born,
And not in thee
Thy soul were still forlorn.

Amen

# The Orphanage

CHAS. D. JOHNSTON, *Supt*

Dear Friends:

The old year had many blessings for us. Our children at the Christian Orphanage had splendid health. We had no serious sickness and no deaths. We had food to eat and clothes to wear. Our biggest drawback was the extreme drought from early April until September 24, with only one light season during that length of time. Our gardens were practically a failure. But to make up for it, the good Lord put it into the hearts fo the people to send us the largest Thanksgiving offering we have ever received. The year, 1946, was our best year financially up to that time, but the year, 1947, has gone past 1946, which makes it the best year financially we have ever had.

We have never had so many friends at the Christmas season as we had this past one. The children were invited to several Christmas parties where "Old Santa" played Santa Claus to them. We have never received so much candy, oranges, apples, tangerines, etc., as we have this past Christmas. Then, toys by the box came in, besides the toys sent by the churches. The children received six bicycles and two tricycles, and they have been very busy every minute on the outside when the weather was fit to be outside. The special ones who got bicycles have been kind and considerate of those who had none, and share their bicycles with the others. They are glad to share their blessing with others. It has been the most joyful Christmas we have ever had, and we are very grateful and thankful, too.

We are very much in need of a matron in the "White Building" known as the Christian Orphanage building. We need a matron to take charge of the kitchen and dining room. It would be a god opportunity for a widow lady even with one or two children. When you read this letter, see if you can think of a good woman whom you think would suit this position, and give me her name and address. I am compelled to find someone right away, so see if you can come to my rescue. The matron who has held this position for ten years has been very ill in the hospital for weeks and seems to improve very little. The position pays a fair salary.

Our next letter and financial report will close up the year, 1947.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR DECEMBER 25, 1947.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $22,325.95 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Auburn ..... | $ 18.71 | |
| Pope's Chapel ..... | 16.50 | |
| | | 35.21 |
| Eastern Va. Conference: | | |
| Dendron ..... | $ 15.40 | |
| Mt. Carmel ..... | 14.35 | |
| Oakland ..... | 35.19 | |
| | | 69.94 |
| N. C. & Va. Conference: | | |
| Burlington ..... | $ 71.52 | |
| Greensboro, Palm Street . | 15.00 | |
| Happy Home ..... | 8.39 | |
| New Lebanon ..... | 22.00 | |
| Pleasant Grove ..... | 32.71 | |
| Salem Chapel ..... | 9.95 | |
| | | 159.57 |
| Western N. C. Conference: | | |
| Hank's Chapel ..... | $ 14.80 | |
| Shiloh ..... | 22.23 | |
| | | 37.03 |
| Va. Valley Conference: | | |
| Leaksville ..... | $ 10.00 | |
| Newport ..... | 14.00 | |
| Winchester ..... | 19.00 | |
| | | 43.00 |
| Ala. Conference: | | |
| New Hope S. S. ..... | | 2.15 |
| Geo. Conference: | | |
| Vanceville S. S. ..... | | 1.00 |
| Total ..... | | $ 342.90 |
| **Thanksgiving Offerings.** | | |
| Antioch ..... | $ 10.00 | |
| Norfolk, First ..... | 70.00 | |
| Portsmouth, Elm Avenue . | 10.00 | |
| | | $ 9000 |
| N. C. & Va. Conference: | | |
| Union (Va.) ..... | | 40.00 |
| Ala. Conference: | | |
| Ala. Conference ..... | | 125.58 |
| Total ..... | | $ 255.58 |
| Total for week ..... | | $ 598.48 |
| Total this year from churches | | $22,924.43 |

## FUNCTION OF RELIGION IN TH ECOMMUNITY.

(Continued from page 12.)

shatter a static order, and make way for the dynamic influx of a better society.

Not only does religion personalize group life and supply the perspective from which enlarging sympathy and a social conscience spring; it also brings social redemption.

The path of private salvation is a highway of faith, repentance, and reconciliation. But how can a whole society believe, repent, and be reconciled? Th answer is that it cannot do so as a whole, nor for itself. Redemption is not a matter that can be settled by a majority vote. If a society is to have saving faith and to repent and to be converted, it will be through its moral aristocracy—its saints. There is no social vision, no reform of injustice, no growth in community ever achieved on earth that has not first the passion of a prophet and his fervent disciples.

But social redemption is the work of something more than God's angry men. It comes about when men aroused and strengthened by God not only see social evil as sin but go on the second mile to accept the sin as their own. The force that makes the minority strong enough to withstand the majority is the conscious companionship and mandate of God. It is then that social redemption begins to work, and not before. Occasionally there is a man—one man—who is so deeply moved by the spirit of God that he joins a minority of two—God and himself.

The disease of expediency and impersonalism with which our community life is afflicted is not a skin rash; it is heart disease. And it will not be cured with moral poultices.

The cure will be costly.

"Give me your life," says God, "and I will make it a spade to dig the foundations of a new world, a crowbar to pry loose the rocks, a hoe to mix sand and cement, a trowel to bind stone and stone and make them a wall."

We are now at the time when it is no longer a question whether religion can graft the fruit of human kindness on the old tee of a flourishing society, but it is whether religion can renew the roots and give back the inward life. Civilization is dying and this civilization is not something abstract and far away; it is our way of behaving toward one another in village and neighborhood, in home and mart, in the smallest associations or the largest city. To personalize group life, to give the perspective for wide brotherhood and a more sensitive social conscience, to redeem groups and to reconcile them to one another, Christianity awaits a new incarnation. Then the social salvation can go forward.

But it will not go forward until a few persons accept the challenge of the whole society as their very own. As we hope for the saving formula, our eyes may be upon Wall Street, or Washington, or Lake Success, upon others, especially those in power; but the eyes of God—where do they look? I seem to see thm looking straight at us and I hear his voice saying, "I know all about one hundred and thirty five million others, but I don't at the moment seem to see anybody but you."

---

The Norfolk Preaching Mission begins Sunday with a message by Dr. Walter Judd on the subject, "Christ or Chaos."

# Marriages

On November 26, 1947, at the First Congregational Christian parsonage, High Point, N. C., in the presence of a few friends and relatives of the contracting couple a very pretty marriage ceremony took place, when Miss Marjorie Hughes became the bride of James A. Johnson, both of High Point. The double ring ceremony was used. May happiness be theirs.

BEN JOE EARP.

# In Memoriam

### FISHER.

John B. Fisher, forty-seven-year-old Norfolk and Western Railway engineer, suffered fatal injuries December 27, 1947, as he was boarding a passenger train in Suffolk, Va., where he resided. He died next day at noon in a local hospital. He was a member of the Suffolk Christian Church, and his widow was formerly Miss Lottie Mae Cross, who is superintendent of the Beginners Department of the Suffolk Christian Church Sunday School, which post she has held for more than twenty-five years. The deceased was from Dinwiddie County, and is survived also by a number of brothers and sisters.

Funeral services were conducted by the writer. The large number attending the funeral, and the beautiful and abundant offering of flowers gave comfort to the loved ones.

JOHN G. TRUITT.

### ROUNTREE.

We, the members of the Board of Deacons of the First Congregational Christian Church of Newport News, Virginia, take this means of expressing our respect for, and our appreciation of, the late Mr. J. Frank Rountree. For many years he was a member of the church and of the Board of Deacons, and as such he honored the church, and kept faith with it in the honor which it had bestowed upon him in electing him as a deacon.

He was a Christian gentleman, loving and loyal to his family circle, kindly toward his neighbors, faithful toward his friends, and devoted to his church. He was held in high regard and warm esteem by those who knew him, because of his integrity of character, his modest and unassuming ways, and his good words and works. His influence was wholesome and his sincere life a benediction. Our church has suffered a distinct loss in his passing.

We also take this means of expressing to the members of his family circle our sympathy in their sense of loss and loneliness. May they be comforted by the memory of his good and kindly life, by the heritage of his Christian influence, and by the assurance of his immortality through his faith in his Lord Jesus Christ.

Respectfully submitted,
Mrs. W. B. WILLIAMS,
L. J. BROWN,
H. S. HARDCASTLE,
Committee.

### WILKINS.

We, the members of the ladies missionary society of Holy Neck Congregational Christian Church submit the following in honor of our beloved member, Mrs. Claude Wilkins, who passed to her reward September 21, 1947.

Mrs. Wilkins was a faithful member of the church, Sunday school, and and missionary society for many years.

Therefore, be it resolved:

1. That we are grateful for what her life has meant to us as individuals and as a society for the peaceful, kind and happy life that seemed to be hers.

2. That we realize that God doeth all things well. While we mourn the loss of one who has meant much to us we bow in humble submission to His Divine Will.

3. That we extend to her family our deepest sympathy.

4. That a copy of these resolutions be sent to The Christian Sun for publication, one sent to the family, and a copy be entered on the records of our society.

Mrs. W. J. NORFLEET,
Mrs. J. O. DAVIDSON, Sr.,
Mrs. H. E. Crutchfield,
Committee.

### STRANGE.

In the passing of Mrs. Elma Strange, wife of Deacon R. O. Strange, July, 1947, the Missionary Society of Pleasant Grove Congregational Christian Church (Va.) has lost one of its most faithful members.

Her bouyant spirit was an incentive to all who knew her. We can truly say that her church and Missionary Society had first place in her heart. To pay her dues was a joy and delight.

We shall greatly miss her among us but to one who lived so nobly, we bow in humble submission to the Father's Will.

NANNIE B. FARMER,
Mrs. J. H. JONES,
LIZZIE BOYD,
Committee.

### MOFFITT.

Bascom Parmer Moffitt, 57, an esteemed and faithful deacon of the First Congregational Christian Church of High Point, N. C., was called to his reward on November 24, 1947, at his home on the Thomasville-High Point Road. He had been in his usual good health until an hour before his passing. He was born in Randolph County, and came to High Point thirty-six years ago. It will be difficult to find another to take his place in our church; such fidelity as his is not often found. Funeral services at his church by his minister, assisted by former pastor, Rev. G. C. Crutchfield.

BEN JOE EARP.

### HART.

Brother Allen Thurman Hart, son of H. Seymore and Fibbie Hart, was born March 18, 1895, and died at his home in Liberty, N. C., Route 2, on November 30, 1947. Besides father and mother, he is survived by his wife, Mrs. Alma Tuck Hart, and brother, Lewis Hart, of Oxford, N. C.; two sisters, Mrs. Dan Currin and Mrs. Joe Badgett, also of Oxford, N. C.

The funeral was at Union, Virgilina, Va., on Tuesday, December 3, 1947. Seven ministers were present and five had a part in the service. Burial was in the town cemetery. The deceased was a member of Union, N. C. He was a real Christian gentleman, a devoted husband, useful in community and church. Brother Hart was a man of splendid ability and a succes in his work. For more than a decade he was the manager of the Watson farm in Alamance and Caswell Counties, N. C. At the time of his death he was on the McPherson farm near Liberty, N. C. Many people from a number of communities attended the funeral. Floral tributes were numerous and very beautiful.

C. E. NEWMAN.

## THE UN WORKS FOR HUMAN RIGHTS.

(Continued from page 3.)

the United Nations in the event of a violation of human rights? Should there be an International Court of Human Rights? What balance of legislative coercion and moral pressure should be struck? Such questions are of vital importance and are not easily answered.

The Christin churches, with their conception of the rights and duties of every man as an individual under God, can play a great role in stimulating interest in the problems of human rights. And as Americans, having lived under our own Bill of Rights for over a century and a half, we have a particular responsibility to the rest of the world. We must let our ideals of freedom be widely known. At the same time, we must purify our own practice so that it will more nearly correspond with our profession. Our deeds as well as our words are needed in order that we may give inspiration and help to the rest of the world in the establishment of universal human freedom. Hence I urge strongly that church people throughout the country give their most careful attention to the development of a Declaration and a Covenant on Human Rights, and that through their churches they guide the Commission of the Churches on International Affairs in its effort to speak a sound Christian voice to the nations of the world.

NOTE.—This article was prepared in response to a request from the New York office of the World Council of Churches for a personal statement summarizing reactions to the Geneva meeting of the United Nations Commission on Human Rights.

When a man is wrong and won't admit it, he gets angry.—*Haliburton.*

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# Immanuel Congregational Church

## HARTFORD, CONNECTICUT

Every church should provide adequate space for the display of denominational and other religious literature. Here are the literature tables in Immanuel Church.

The Immanuel Church has a rich and varied heritage. It was formed from what were originally two churches, the Pearl Street (later the Farmington Avenue) and the North Church (later the Park Church).

The Pearl Street Church was evangelistic, deeply interested in somewhat conservative thinking and personal Christian living. The North Church, especially through its most famous minister, Horace Bushnell, was progressive in its Christian teaching and very much concerned about civic affairs. Horace Bushnell's sermon inspired Hartford to establish a public water system. His interest caused the city to develop what later became known as Bushnell Park, the pioneer of publicly acquired city parks in America. One of the laymen whom he influenced gave Keney Park to the City, and even back in those days, Dr. Bushnell was an advocate of school consolidation, which was only consummated a few years ago. While he was ill with tuberculosis, he traveled to California, and there laid out the site for and helped to establish the University of California.

Both churches have had men and women of extraordinary ability and generosity who made large public gifts and helped endow the church. Members of Immanuel cherish both the wealth of personal religion inherited from Pearl Street Church and the enthusiasm for civic righteousness which burned so brightly in the North Church.

Rev. Fletcher D. Parker has been serving Immanuel Church with devotion and industry since 1927. These years have meant expansion and growth for the church. Organizations have been provided for young people and adults where social contacts could be made and the life of the church strengthened through Christian fellowship.

Many improvements have been made in the church building. The beautiful Memorial Chapel and the offices and classrooms were added, the choir gallery was removed, the Chancel was built, a new organ was installed and the Tiffany Mosaic portraying the "Sower" erected. Mr. Parker states that "the present emphasis in our church, in addition to the two we have inherited, is on worship."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JANUARY 15, 1948. NUMBER 3.

## AN EVANGELISTIC CRUSADE for CHRIST and HIS CHURCH

### OUR TESTIMONY AND COMMITMENT

In testimony of our devotion to Jesus Christ, and as the acknowledgement of the fulfillment of the promise of the Holy Spirit to us:

We, the Pastors assembled with the Committee on Spiritual Life and Evangelism of the Southern Convention in conference at Elon College, N. C., January 5-6, 1948, covenant with God through Christ and with one another—

1. To enter and promote an EVANGELISTIC CRUSADE in every Church of the Convention from February 11th through Easter Sunday, March 28, 1948.
8. To seek to bring men and women, boys and girls to a saving knowledge of Jesus Christ and to commitment of their lives to his service; and to seek a membership gain of at least 10 per cent in each Church.
3. To pledge ourselves, individually and collectively, to seek to achieve these objectives, and to enlist all the other Pastors in this EVANGELISTIC CRUSADE.

### PLAN OF ACTION

1. **A Call to Prayer and Commitment** in each Church to lay this EVANGELISTIC CRUSADE upon the hearts of all our people.

2. **Locate and List** every possible prospect.

3. **Select, Enlist, Instruct** the necessary personal workers.

4. **Period of Fellowship, Visitation, Cultivation and Commitment** of the prospects: (a) Through personal witness. (b) Through Pastors' Classes, Special Services, Appropriate Literature, and Decision Day in the Sunday School.

5. **Special Services of Ingathering** into Church Membership on Easter Sunday, March 28, or the time near that day best suited to the local church.

6. **Declaration of Results** of the EVANGELESTIC CRUSADE. For the glory of Christ and the encouragement of us all, each Pastor and Church will report to the Southern Convention Office, Elon College, N. C., by March 31, 1948, the number won to Christ and members received into the Church during the Crusade.

7. **Strengthening the Members of the Household of Faith.** We call upon each Church and Pastor to help every new member received into the Church to find his place in his Church, and to offer opportunities for service in the program of the Church as a means of Christian growth and development. We also call upon each Church and Pastor to intensify the emphasis upon regular Church attendance, and upon private and family devotions and to supply suitable materials for individual and home use to this end.

*(Signatories to this Commitment will be found elsewhere in this issue.)*

# NEWS AND VIEWS

This issue is devoted to the Evangelistic program of our Church.

---

The choir of the Rosemont Church sang at Newport News Sunday eveing.

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The Executive Board of the Southern Convention was in session at Elon College this week.

---

Our issue of January 28 will be a *Promotion Number* for renewed and additional subscriptions.

---

A Ground-Breaking Ceremony was held Sunday afternoon for the new Mt. Pleasant Church at Westmoreland Circle in Washington. Dr. Fred S. Buschmeyer, pastor, and Supt. Joseph H. Stein led the service. Work on the more than $300,000 first unit of the church will begin this month. The church was organized in 1866 with 19 members. Dr. Francis E. Clark, founder of Christian Endeavor, turned the first spadeful of earth for the present church.

---

Rev. Ellis Clark writes: "We moved to Great Bridge on January 2. My first week as pastor of Berea has been spent visiting and attending a round of meetings. The church voted in quarterly conference to cover the floors of the educational plant with rubber tile, brighten all dark corners with paint and varnish, and conduct a complete religious census of the community. We had 158 in Sunday school and more than this at the Sunday morning service of worship. We hope to receive a harvest of new members during the Evangelistic Crusade."

---

### GENERAL LEE ATTENDED CHURCH.

*By* Andrew Slabey.

Walking down a street in Petersburg, Virginia, my eye caught sight of a post with an iron tablet. It was a historical marker with this inscription: "St. Paul's Episcopal Church. Built in 1856. Here Robert E. Lee and his staff worshipped during the siege of 1864-65. Lee attended the wedding of his son, W. H. F. Lee in this church in 1867."

Historical things interest me, so I took a good look at the old church. Fortunately it was open, so I went inside and sat down quietly in a pew. There was much to look at and admire in this fine church. I wondered in which pew did General Lee sit with his staff. I thought it was wonderful for such a great man to come to church even in the midst of war when he was besieged. Many a little man will find excuses for staying away from church, or carelessly neglect it when he has no enemy after him except the flesh and the devil.

As I was meditating the organist came out to practice and I heard some fine music which was good for my soul, free of charge.

When I left that hallowed place I decided to read up on General R. E. Lee. Among other things I discovered to my surprise that he not only attended the church of his own denomination wherever possible, but he also attended and even invited people to other churches. Thus it happened in one place where he was camping with his army, that a Methodist preacher came to hold divine service on the following Sunday afternoon. General Lee not only gave him the permission, but himself announced the meeting and went from house to house to invite folks to attend that gospel service. Thus many came who would have otherwise stayed at home.

Now I think I know why so many Southern boys have "Lee" for their middle name.

But how fine it would be, if we had Christians who would follow the good example of General Lee in regularly attending and inviting people to church. Let us think on these things as we celebrate his birthday on January 19.


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



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# Fulfilling Our Discipleship Through the Evangelistic Crusade

An Evangelistic Crusade will be the major emphasis of our churches and pastors of the Conferences of the Southern Convention from February 11 through Eastern Sunday, March 28. During that Crusade we will be thinking about the loving ministry, suffering, death and resurrection of our Lord and Saviour Jesus Christ. As His faithful followers and friends we will wish to devote our energies to His work more earnestly. During this Evangelistic Crusade, let us try to discover what Jesus' plan for the world really was, and then let us rededicate our lives to the fulfillment of His plan.

The Christian life is a committed life! Paul said, "It is Christ's love that controls me." That ought to be the experience and testimony of every Christian. The Christian life is a life committed to God as revealed in Jesus Christ. The Christian makes countless decisions throughout his life—but all our decisions are made in the light of one basic decision—that is, to follow Jesus Christ. As a member of the church each of us has committed to him our life sometime. Have we forgotten that commitment? Not always have we been true to our commitment. All we like sheep have strayed. All of us have fallen short of our duties as Christians. Each of us needs constantly to be on guard lest we allow ourselves to grow old and distant in our allegiance to Jesus Christ. That is why Paul counselled Timothy, "Stir up that good gift of God which is in thee!"

The real purpose of the Evangelistic Crusade is "more and better Christians." That should be the purpose of our lives as Christians. That is the need of our Church, our Community, our Nation, our World. It is our business as Christians to witness for Jesus Christ—in our lives and in our testimony. The Evangelistic Crusade offers you a renewed opportunity to a re-commitment of your life to the purposes of Jesus. Say a good word for Jesus Christ and his Church. Bring someone to Jesus Christ during this Evangelistic Crusade. That is your business as a Christian.

If we are willing to undertake this Crusade for Christ, Christ will supply strength sufficient for the task. If we are controlled by our desire to be his disciples we will not hunt excuses, but we will do what we can. Christ is depending upon each one of us to make him known.

WM. T. SCOTT, *Supt.,*
*The Southern Convention.*

* * *

**MINISTERIAL TESTIMONIES.**

Thought the Conference on Evangelism was great. I believe we caught something of the spirit which will help us find the way.

FRANK H. LEWIS.

* * *

The meeting, on the whole, was one of the most interesting and refreshing on evangelism I have ever attended. Courage was strengthened, faith revived, vision clarified, heart enlarged and kindled.

ROY D. COULTER.

* * *

Many thanks for a very helpful and and profitable Conference on Evangelism at Elon January 5 and 6. There was unanimity of spirit to an unusual degree, and a sincere search after the solution to a perplexing problem. It is my conviction that we found something. I did!

WILL B. O'NEILL.

* * *

The Pastors' Planning Conference was to me very humiliating as well as inspirational. For I was brought face to face with my sin of negligence and yet I was inspired to commit myself along with others to put forth a greater effort in the work of evangelism. If the attitude that was manifested by the ministers at the conference prevails throughout the Southern Convention there will be a new day for evangelism in our church.

W. T. MADREN.

* * *

I was glad to have the privilege of attending the meeting of our Southenr Convention ministers at Elon on January 5 and 6 to study our past record of evangelistic results, and to plan a campaign in our churches which will enlist our laymen in a concerted effort to enlist a great number for the church and Christ's kingdom. Doctors Timmons and Collins made a fine contribution in information and inspiration.

T. FRED WRIGHT.

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The Elon Conference on Evangelism was a soul searching experience for the ministers in attendance, and there was a goodly attendance of them. To our shame, we learned how little we and our churches are doing about the one great purpose of our calling—the winning of people for Christ and His Church. We all of one accord are determined that we shall give ourselves, and lead our churches, in a crusade to reach the unreached people in our church communities for Christ and His Church.

JOE A. FRENCH.

* * *

It was an inspiration to be at the Pastors' Planning Conference on Evangelism. Three score of our ministers thinking and planning together with one ultimate goal in mind. No lectures; no long speeches; but discussions in which all could share. I came away with a deeper consecration to the ministry to which my Lord has called me. Brethren of the ministry, our tasks would bring forth fruit if all within our ranks did possess the type of dedication and consecration and believed in our message as Dr. Collins of Minnesota. He left us with a challenge.

S. E. MADREN.

* * *

This meeting was the beginning of a new hope for the churches of the Southern Convention and the Kingdom of God. The fields are white already with the harvest, and in the past our efforts to save it have been small indeed. But we now stand united in purpose and will to do something about the task at hand. And with the help of God we shall succeed. This was one of the most searching and inspiring meetings I have ever attended. As a result of this communion we have committed ourselves to the first challenge of the Christian faith—to win others to the Kingdom. Christ is the director of our actions and the source of our strength—victory is sure!

KENNETH D. REGISTER.

* * *

". . . they were all with one accord in one place."—Acts 2:1. These words were used to describe the condition of the followers of Christ immediately preceding the greatest "Revival Meeting" in the history of the Christian world.

We cannot expect so far reaching results from the recent Pastors' Conference on Evangelism held at Elon College, but I think I have never seen a group of ministers who were more of one accord "in prayer and supplication." This conference meant much to me and I shall always remember it as one of the highlights in my life as a minister of the Gospel of Christ. We have had our period of one accord; now it is time to act in order that the visions flashing before us then may now become realities in

(Continued on page 12.)

## CATECHISM ON EVANGELISM.

**What is Evangelism?** The Archbishop of Canterbury gave this terse definition: "Evangelism is the winning of men to acknowledge Christ as their Saviour and King, so that they give themselves to His service in the fellowship of His Church." Another definition is given by Toyochico Kagawa: "Evangelism means the conversion of people from worldliness to Christlike godliness. Conversion is absolutely fundamental, for without the awakening of a spiritual hunger, there is no hope for an individual, a society, a race or a nation." Stanley Jones, missionary and evangelist, says: "Evangelism is the good news of the Kingdom of God on earth, that Kingdom personalized and embodied in Christ, through whom this gracious offer comes in nail-pierced hands, signs of what it cost to make this offer to us in spite of our sins, and who lives to make that Kingdom effective in the individual and social will, and who offers us now an individual and social new birth as first steps toward the realization of that Kingdom." Evangelism includes the various means by which we "bring a needy world and a resourceful Saviour together."

**What is the Period of the Crusade?** The Lenten period, the heart of the Church year. This is the season for our greatest preaching, our greatest efforts. All superficial and extraneous matters are put aside and one deals only with the great essentials of the Christian gospel. Samuel M. Zwemer has this appropriate word: "The Cross of Christ is the searchlight of man's sin and the revelation of His love for sinners. In carrying this good news we need the power of Christ's resurrection, we need faith not only in the seed but in the soil, and we may use every possible method to drive the one message to the conscience of the hearer."

**What are the Mechanics of the Crusade?** Preparation is essential. A survey should be made wherever practicable. Lay and ministerial visitation are requisite. Dr. John R. Mott rightly insists that "Every such campaign should be preceded by retreats; that is, the going apart of groups of workers and leaders, those who are to have the major part of the responsibility for the special action, to wait unitedly and unhurridly on God for spiritual preparation of mind and heart and for insuring triumphant unity. On the authority of Christ by injunction and practice, this procedure was the precursor of Pentecost. The other indispensable means to insure the unutterably vital results has ever been the practice of intercession on the part of Christ's disciples, whether few or many."

**What are the Dynamics of the Crusade?** A genuine concern for the life and destiny of God's people. A mature realization of the indispensable Christ. Dr. Mott gives these further suggestions: "Let our minds dwell on those we know who have not came under the sway of the wonderful Saviour and Master. Think of those who are living worldly, selfish, proud lives; of others who are living indifferent, apathetic, unresponsive lives; of those who are living narrow, contracted, atrophied lives; of those who are sorrowing and lonely; of those who are hungering and thirsting for something purer and nobler; of the many who are fiercely tempted, sin-bound, habit-bound; of men defeated and discouraged; of multitudes in the mazes of skepticism and unbelief, bewildered and in a true and graphic sense literally lost. Upon fellow men near and far in the midst of such need and bearing such burdens, no sincere Christian can thus meditate without the generating in him of a Christlike desire to bring relief." A great Swiss reformer once exclaimed, "How much more would a few good and fervent men effect in the ministry than a multitude of lukewarm ones!" The crusade will fail without the dynamics of a holy compassion.

How shall we gain the necessary dynamics for this great task? Think of the Scotch preacher, Horatio Bonar, a great preacher and hymn writer, but also incessant in his visitation of the parish. He wrote:

Sin worketh, let me work too,
Sin undoeth, let me do. . . .
Death worketh, let me work too.
Busy as death, my work I'll ply
Till I rest in the rest of eternity!

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## PILGRIMAGE TO AMSTERDAM.

Mr. Raymond Swing, noted radio commentator, will interview four leading Protestant churchmen in a series of quarter-hour transcribed radio broadcasts on the issues of the forthcoming First Assembly of the World Council of Churches. These interviews have been announced by Dr. Douglas Horton, chairman of the American Committee for the World Council.

Entitled "Pilgrimage to Amsterdam," the series of broadcasts will cover events leading up to the formation of the World Council and also the issues now being deliberated by the four preparatory study commissions composed of leading Orthodox and Protestant churchmen through the world. The Assembly will meet in Amsterdam, Holland, in August of this year.

The historical background of the First Assembly will be discussed by Mr. Swing with Dr. Henry Smith Leiper, associated general secretary of the World Council. Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, will report on the work of the study commissions on church organization and the world mission of the churches.

Bishop G. Bromley Oxnam of the Methodist Church will be interviewed by Mr. Swing on developments in the study of the commission on The Church and the Disorder of Society. Dr. O. Frederick Nolde, dean of the graduate school of the Lutheran Seminary at Philadelphia and director of the Commission of the Churches on International Affairs, will consider with Mr. Swing the place af the Christian churches in the development of a moral international order.

# Many Movements in One Direction

*An Address by* Rev. Wofford C. Timmons, D. D.
*At the Pre-Lenten Ministers' Convocation, Elon College, N. C.*

Some time ago a would-be profound questioner asked me, "What is the next move of the Church?" I countered by asking him if he thought the Church were a movement. "No," he said, "the Church isn't, but the Christian faith is." He explained by saying that the Church seemed to be 'sot in its ways,' but it ought to be on the move. We got off into a considerable discussion which would be beside the point for me to relate now, except that I tried to point out many moves, significant moves, the Church is making for the direction of our distracted time. His parting shot was: "I hope all the moves are in the same direction." I got to thinking about it and naturally applied it to the colossal task the Church is undertaking today, and especially to this task of evangelism. I am inclined to feel that while the moves we make are important, the *direction* is the really important thing. Thank God, we are not as confused in this matter as we may have been in other years. "Ends and means," wrote Aldous Huxley just before the war broke; and he pointed out how men are always getting them mixed up. When I was a young fellow we had a typical, absent-minded professor—Professor Peed—a brilliant mathematician, but affording the school much merriment because of his whimsical mixups. One day, so one of the legends runs, he was saddling his horse, and two young freshmen passing by looked over his way and started roaring with laughter. "Now young fellows," asked the professor, "what are you laughing at?" "We are laughing at you, professor; you've got the saddle on backwards!" "Now don't be so smart," he replied. "How do you know which way I'm going?"

The world has often smiled at the Church — sometimes smirked — as it passed by and noticed some of the things that were going on. Perhaps some things did appear as ludicrous as a saddle on backwards. This was certainly true about some of the evangelistic movements and also some of our missionary and social reform efforts. Our perspective of what was going on, and the world's perspective looking on, were two different views. It seems to me now that the whole scene is changing; doubtless because our condition is so serious no one is in the mood to make it a laughing matter! One of the well known commentators on Radio said recently that he was requested to use ridicule as a method of handling the Russian Foreign Minister's policies that have caused the impasse in the United Nations. His answer was, that when the world is on tender-hooks, as it is, is no time to resort to clever rejoinder.

In general, then, there are two major moves the Church is making. The best way I can characterize them is that one is *remedial* and the other is *redemptive*. Of course, they both spring from the same spiritual source and so often interchange and over-lap we are unable to differentiate, except to say that the one, the remedial, is presumbably the short-term mission, while the other, the redemptive, is the long-term, everlasting task. And even the remedial, in the hands of Christian people, becomes a testimony to the redemptive. While the present experience of the Christian forces throughout the world is anything but simple, yet that part of the Christian Church that calls itself "evangelical" is notably united with respect to these two phases of Christian concern: the one being emergency relief, and the other evangelism.

Evangelical Christendom feels the pressure of necessity today byond anything that has been known since the Reformation, not only in its *objective relation* to the world it would redeem but also in its *subjective experience* as the agency of that redemption. In this two-fold expression of our Christian purpose today something very significant is happening: we are seeing that the relieving measures of Christian compassion and the redeeming measure of the Grace of God are not alternatives; they belong together; Christian compassion dwelling in the Grace of God as fragrance dwells in a rose. There have been times when some have felt that for the Church to be greatly exercised over evangelism would be to siphon off our passion for social justice, just as others have felt that the amelioration of human ills would become substitute for spiritual regeneration. At any rate, the tragic realism of this hour is fully faced by the Christian community the world over; that both bodies and souls are the objects of our healing Gospel; that we do not get better evangelism by minimizing relief, nor do we get better relief by neglecting evangelism! The truth is, we will get neither unless we get both. One of the clearest lessons being forced upon us now —and I think we are relearning it— is that the timely and the timeless, the material and the spiritual, are constantly interested by the Gospel's intent and result.

Now, there are many ways to think of evangelism. And every one of us knows that it needs to be rethought. Some time ago the Federal Council asked one of our Congregational pastors, Aaron Meckel, to write a booklet along this line, and he called it "It's Time to Rethink Evangelism." He has since written another interesting volume called *New Day for Evangelism*. One word I can bring to you with eagerness—and I hope you will be willing to share my eagerness— and that is that it *is* being rethought. In a fuller sense than most of us realize, evangelism, in all of its dimensions, is being rethought and reclaimed. The whole Christian world, it seems, is engaged in this process, from the World Council of Churches right on down to every denomination, large and small, conservative and liberal; and to movements within and among the various denominations. The basic program of Christian advance everywhere is expressed not in the more inocuous terms of the fatuous religious nominalism of a few years back, but in terms of vial, evangelistic confrontation of the personal and social claims of the Gospel, seeking for decision, demanding commitment and challenging to crusade. Indeed, we are arrested by the fact that the current theme of the two most important groups within the Church at large, the Missionary Education Movement and the Council of Christian Education, is "Evangelism." The three most important books that have come from the religious press during the past two years are clear-cut pronouncements on evangelism— and I say this with the full appreciation of what the religious world thinks of Aronld Toynbee's *A Study of History* and the late LaComte Du-Nouy's *Human Destiny*. The first of these three is the searching study made by the Church of England, called *Toward the Conversion of England*, dedicated to the late Archbishop Temple; the second is the equally disturbing and challenging program by the Presbyterian Church of Scotland, entitled *Into All the World*. And the third is this appealing little volume, written in our own country by Willis LaMott for the Missionary Education Movement, called *Committed Unto Us*. There is true apostolic succession in these writings: they pulse with the persuasion of the Holy Spirit! There is no mistaking the call of these modern Christian epistles to the churches; they are not optional homilies on interesting phases of the Chris-

(Continued on page 10.)

# Facing Spiritual Bankruptcy

*By* Dr. Leon Edgar Smith
*President, Elon College*

Could it be possible that our churches in the Southern Convention are facing spiritual bankruptcy? This would be a tragic contemplation. When you look at the figures compiled by Superintendent Scott, you are made to wonder.

In our Convention there are nearly 200 churches with a total membership of 33,539. During the conference year 1946-47 all of our churches and tens of thousands of members made a total net gain of only twenty-six members. During the nine-year period beginning 1938 there were sixty-eight of our churches that showed a net loss. This is our record during a period in which there have been unprecedented gains in population in most of the sections in which we have churches. Of course, we all know that figures, however carefully tabulated, do not tell the whole story, but they do tell a part of it, and in this instance, indicate a trend that should stir the souls of everyone of us.

Under the impetus of the above tabulations a conference on evangelism was planned. The conference to be held at Elon College. Every minister in the Southern Convention was invited and urged to attend. Approximately sixty of our pastors came. and stayed to the close of the conference.

Superintendent Scott was fortunate in securing the interest and cooperation of the Department of Evangelism and Life Service of our United Church. The Department sent to us its executive secretary, Dr. Wofford Timmons, and Dr. Collins, superintendent of Minnesota State Conference, to be our leaders. These visiting brethren made significant contributions to every session of the conference. They helped us. They gave us a new vision, and a new determination.

It was most encouraging to see how practically every pastor was eager for any suggestion that would better fit him for his responsibilities and enable him to lead his people in more successful evangelistic efforts.

We have taken a look at our churches. The facts are not inspiring; neither are conditions hopeless. We now need to take a look at our task, our oportunities. The fields are white unto the harvest; the laborers are few; but we do have some laborers. Our responsibilities are increased. Our opportunities are multiplied. After all the responsibilities are ours as pastors. I know that we are not to do all the work. It would be fatal if we did, but we are to be leaders, God's appointed leaders. If we do not lead, the churches will not get far. The captain on the boat is not the crew, nor does he furnish the power by which the boat sails. It is his responsibility to see that the crew is in its place and that it does its duty. It is also his responsibility to steer the boat into safe channels. The pastor does not do all the work, but he is the leader, the inspiration. He must encourage his people by keeping in touch with God, pointing them to opportunities for high services and inspiring them with the assurance that God is with them and that they, while trusting Him and looking to Him for help, cannot fail.

The conference made its appeal to our pastors to give themselves to God anew and to their churches for a fuller and more complete service that we, all of us, may be awakened to a new sense of our responsibilities and inspired by the unprecedented opportunities that await us.

Elon College was glad to have the opportunity to serve as host to this conference.

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### SUFFOLK LETTER.

May God help us to be a team of pastors and lay workers throughout our Southern Convention to carry out the plans for an Evangelistic Crusade culminating at Easter. To me it is though we were directed in making these plans by the Holy Spirit. Several of us came upon the idea of having a conference of all our pastors at Elon to see what could be done about the fact that our entire Convention with five Conferences had received only a net gain of twenty-six new members. We were about the largest number of pastors seen assembled together in several years. And we were an humble group. We all desired to face the facts, and to humble ourselves until God could use us to as He would. We met together humbly. We waited in prayer. We believe God heard our prayer, and that we were thus enabled to make proper plans of procedure.

It remains now for us to get busy in every pastorate. This issue of The Christian Sun carries the plan of action. I hope every pastor—even though he may have as many as five churches—will find a time to lay this matter upon the hearts of his people in each church, and that they will list every prospect, that they will get a number of members willing to pray together and go out after those whom they have prayer for and listed as prospective members. Many progressive rural pastors are receiving members all along through the year. Dr. I. W. Johnson was just telling me how he has already received eleven new members in his field since Conference. He ascertains the prospects in his churches and makes a substantial increase year after year.

If we want to do it we shall find a way to try to do it. It is hoped that every church in the Convention will be able to make some report on March 31. Say to yourself now, brother pastor, that you will see to it that your church knows about these plans for an Evangelistic Crusade, and that it be given a chance to work at it. It just happens that our regular quarterly conference came the next night after the Elon conference and so I was able to present the plans to the church in regular business session. They heartily approved it and voted unanimously to enter into it. It could be presented to a church on Sunday, or to its Sunday school, or to its board of deacons during some night in the week, and through them to the church later. In some way let it be done in every church, and let's have whatever work it takes to win. Many of our churches take pride in their financial goals and that is proper, but here is the very heart of the work of the church. Let us have deep concern about it. Let us earnestly pray, and ask God's directions on how we may do it, and then let us have the courage to do our best.

If we pastors really take it seriously and earnestly, as I believe we shall, we shall find that our laymen and women, and young people are ready to help us. And I can not forget what a large number of our ministers attended the meetings at Elon, and how faithfully they remained for the entire session. I believe it means that we are going to rise up and lead our folk into the joy of winning others for Christ.

John G. Truitt.

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### THE MEETING AT ELON.

The meetings at Elon College, January 5 and 6, 1948, on Evangelism was a forward step for the Southern Convention. Dr. Truitt presided with his usual pleasing personality. Dr. Scott humiliated us by pointing to the records to show how little we had been doing. He made us want to pray. Dr. Timmons challenged us

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## REPORTS OF COMMITTEES ON EVNANGELISM.

### EASTERN NORTH CAROLINA CONFERTNCE.

There is much unrest and misunderstanding and hatred in the world. Babson in his book *New Tasks for Old Churches* says: "Sin is a tiny word of only three letters but it includes all the forces which are eating into civilization. It is sin which is preventing men and women from being healthy, happy and prosperous. It is sin which kills, destroys and ruins life. It is not the primary business of the churches to entertain or amuse. The greatest need of the world is to get men's hearts right with God."

Evangelism is the work of the Church and the Kingdom. The work of the Church in threefold—first, the winning of decisions for Christ; second, the work of Christian Education, or the building up of lives in Christ; and third, the work of recruiting, and sending out lives in definite Christian service.

Methods vary but the purpose is the same—the winning of souls for the Master, the work of helping men, women and young people, to experience genuine conversion. The preaching of the Word in revival meetings is one method used in the majority of our churches. Visitation evanglism, pastoral evangelism and educational evangelism are other methods used with good results by many pastors and churches. Your Committee believes that every pastor should strive to do the work of an evangelist. We believe that church officers, and every member of the local church, should share with the pastor the responsibility and the privilege of soul winning.

Your Committee recommends that our churches put forth a greater effort insoul winning, using the method best suited to their particular church, and strive to make at least a ten per cent increase in membership the coming year.

Respectfully submitted,
T. Fred Wright, *Chmn,*
K. G. Weldon,
J. A. Denton,
*Committee.*

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### EASTERN VIRGINIA CONFERENCE.

Evangelism is at the heart of our Lords program to win the world to Himself. It is first in importance, in our opinion, in all the phases of the bringing in of the kingdom, because it is the beginning of this work. Paul says, "We pray you in Christ's stead, be ye reconciled to God." When one is thus reconciled to God, then, and and only then, is he qualified and willing, to go out into the field of service for His Lord, as missionary, Christian Education worker, Christian Social worker, or other phases of Christian service. Evangelism, therefore, is important, because it is the first, and foundation work, of the program of God to save souls.

Since evangelism, then, is of such importance, it is one of the *musts* on the agenda of the kingdom. It is our greatest and most important, and at the same time, our hardest work. To win souls to Christ, one must not only love the souls of men, but must be consecrated sincerely to Christ Himself, and live a clean life, so that those he is is trying to win will have confidence in him. He will need to be as anxious about winning souls as he is about winning dollars. Then our evangelistic efforts will be more successful, and sinners will be converted to God.

As to the methods of soul winning, there are many, and we are to call into play every sane and sound way that will bring a lost one to accept his Lord as his Saviour.

In doing this greatest work in the interest of the Kingdom, one will need to study man, and his nature, study the Word, give himself to much prayerr, and depend on the Holy Spirit to do the office work in the heart of the one we are trying to win to our Lord.

We, therefore, suggest:

1. That much emphasis be placed this conference year on winning the lost to Him, who only can save, our Lord Jesus Christ.

2. That we pray for the spirit of revival to be in our churches of expectancy, looking hopefully for the coming of the lost to Christ, and into the church at every service.

3. That we set as our goal for this conference year, one soul for Christ, for every ten active members of our Church.

J. F. Morgan,
F. H. Lewis,
J. G. Truitt,
M. E. Taylor,
Mrs. A. J. Holland,
Mrs. W. B. Williams,
Mrs. James Lynch,
*Committee.*

* * *

### WESTERN NORTH CAROLINA CONFERENCE.

Evangelism is the process of "making disciples" for Christ. Many methods are used, but the object is always the same—to make followers of Christ.

Evangelism is greatly needed today. Only about half of the people in North Carolina are members of any church, and a much smaller percentage of the world's population make any profession of faith in Christ.

Only Christ can save our world from the hell which it is making for itself. We have only a brief time in which to turn men to God. Then our day will be over. We need to feel the urgency of the twelve-year-old Jesus who said: "I must be about my Father's business."

We recommend:

1. That pastors and leaders seek to secure new members each month.

2. That each church hold one or more revival meetings annually, with the purpose of getting conversions and new members.

3. That each Sunday school have a Decision Day in which an effort is made to get decisions for Christ and His Church.

4. That special emphasis be placed this year on personal evangelism.

5. That the program of the Church be undergirded by daily prayer, and that the church hold regular prayer meetings in which evangelism is a definite part of the program.

F. C. Lester.

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### VALLEY OF VIRGINIA CONFERENCE.

The report on Evangelism is made year after year, as are many other reports from committees. Many good things are said and many new proposals are made. These reports are accepted and recorded in the minutes of our conference. There they remained untouched, inasmuch as we fail to carry out the recommendations and proposals made. Action and less time spent in writing and commenting upon what ought to be done should be our aim. No building has ever been built except by action of the carpenter after his plans have been made. No kingdom of God will be built unless there is action by His people.

From statistics gotten from the Conference *Annual,* the 1945-46 issue, there is an increase of only 443 new members for the entire Convention. Our own Virginia Valley Central Conference reported an increased membership of 46. These figures are not very impressive considering the number of workers and the recent impetus placed upon the securing of new members through personal Evangelism, and we believe that this is a good method. The committee is convinced that it is the quality of the workers that counts and apparently there is not a considerable quantity of the quality workers available for work.

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## CHRISTMAS IN SHAOWU.

The story of our first Christmas in China (last year we were in mid-Pacific) must necessarily begin with the Friday of the week before Christmas. On that day Shaowu had a terrible fire on the street back of the hospital. The day was clear, cold and windy; so you can imagine how fast the blaze traveled through the closely packed wooden shops and homes. Around the corner and across the street it went; but it finally did stop, miraculously enough before it had burned through to a fire line the men were making chopping down houses. When Gwei Lan (our worker) came in and told us to come onto the upstairs porch to see the fire, we were alarmed, thinking it was the hospital so near was the lurid flame and smoke. I (Dick) left immediately and remembering my experience as a fireman in Waverly, started to work tearing down houses in advance of the flames to keep it from spreading.

People carrying or throwing out their belongings were shouting to family and friends for help; burden carriers were yelling their way through the crowd to a place to lay their possessions away from the fire; others were hollering warnings to those within threatened houses or to those under windows where belongings were being hurled to the ground. It was quite dangerous as houses were continually falling to the ground, but as far as we know, only one man was hurt. Soldiers, wounded or otherwise, policemen, carpenters and others were trying to stop the fire; men, women and children were trying to save their few possessions; some were crying; others were just watching. Later we found out that many of the people who were offering to help were in reality carrying off whatever they took. A cloth merchant formerly had 100 bolts of cloth, now he has only a few. A little girl cried long after the fire was checked, because a wounded soldier who offered to help save her bedroll for her made off with it, leaving her nothing.

When the fire was almost out ,the "fire department" appeared on the scene. It consisted of several men pulling some small four-wheeled contrivances which had hoses coming from the top and pumps run by the strength of six men. Water was poured into the back by buckets. A small pitiful stream of water came out, but the one near where I was working didn't work at all because a vital part was missing (someone had borrowed it and neglected to return it). Finally the fire was stopped, after many homes had been burned and others torn down. People all along the street, not knowing if the fire would be stopped or not had already moved their things into the street. It was almost dark. Where would the people sleep that night and what would they eat? All who had relatives would get their help, of course; but we were hearing talk of a peculiar belief. When someone's home burns, he must not move in with anyone for seven days for the fire-god might burn that home, too.

On our compound is an empty school house and there are several empty rooms in the nurses' school. These we immediately offered to the magistrate if needed. They were, and by eight or nine that evening there were around twenty people in the buildings. The police furnished meals for the people and borrowed bedding to keep them warm. It was very cold that night—went down to twenty-six degrees. How pitiful they were in those cold empty rooms. Two old women were sitting on a bedroll and with some of it were trying to cover themselves. A younger woman in another room was nursing her baby, a tiny child crying on the bedroll beside her. There was just their bedding (if they were lucky) or the bare floor to sit on. The police provided a few tiny lamps for most of the rooms.

On Saturday morning, more people came, altogether sixty-nine. There was a baby less than a week old which Frances Whitaker and Mrs. Kao gave its first bath.

The young people's society and young adult group had planned to give plays on Christmas eve. One group was giving "Why the Chimes Rang" and the other "The Other Wise Man." They had already raised some money to pay for the expense of costuming, staging, etc. The morning after the fire, Timothy Chang (president of the young adults group, the young man the women of the Southern Convention are helping to come to America next year to study for the ministry) came over to our home and suggested that this money go to the victims of the fire. We went through some relief clothing on hand and sorted out those which were readily wearible for winter. These were given out. Other summer clothing, etc., was sold and the money put in with funds raised by the churches (both Sunday morning offerings) and distributed to them. The South Gate Church had raised a sum also to give all the Sunday school children presents. That money was put in the "fire fund." Altogether there was almost $4,000,000 (present rate of exchange $100).

On Christmas night a service was held for the fire victims. First there were slides on the "Life of Christ" explained by Timothy. Then, Mr. Chiu gave a short talk on the meaning of Christianity and why Christians were giving this money and help. All of the families there except one, were what are popularly called "idol" worshippers." After distrib-

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## MISSIONARY OFFERINGS.

### REPORT FOR JANUARY 1-8, 1947.

**Sunday Schools.**

| | | |
|---|---|---|
| Bethlehem—N. C. & Va. | $ | 5.00 |
| Ether—W. N. C. | | 2.12 |
| Hines Chapel—N. C. & Va. | | 3.00 |
| Liberty Spring—E. Va. | | 5.00 |
| New Hope—V. Va. | | 2.84 |
| Portsmouth—E. Va. | | 10.20 |
| Tryon, Erskine Memorial | | 20.00 |
| Total | $ | 48.16 |

**Churches.**

| | | |
|---|---|---|
| Belew Creek—N. C. & Va. | $ | 2.08 |
| Beulah—V. Va. | | 1.16 |
| Liberty (Va.)—N. C. & Va. | | 4.86 |
| Linville—V. Va. | | 8.67 |
| Raleigh—E. N. C. | | 40.00 |
| Mt. Herman—E. N. C. | | 2.00 |
| Oak Level—E. N. C. | | 1.00 |
| Windsor—E. Va. | | 90.00 |
| Total | $ | 149.77 |

**Shaowu.**

| | | |
|---|---|---|
| Bethel—V. Va. | $ | 5.00 |
| Centerville—E. Va. | | 37.10 |
| Greensboro, First—N. C. & Va. | | 25.43 |
| Rosemont—E. Va. | | 30.00 |
| Total | $ | 97.53 |

**Church Extension.**

| | | |
|---|---|---|
| Centerville—E. Va. | $ | 37.09 |
| Total | $ | 332.55 |
| Previously acknowledged | | 10,863.30 |
| Total since Sept. 1, 1947 | | $11,195.85 |

Respectfully submitted,

WM. T. SCOTT, *Supt.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## A CALL TO WORLD-WIDE PRAYER.

**WORLD DAY OF PRAYER, FEBRUARY 13, 1948.**

THEME: *"The World at Prayer."*

"We kneel how weak;
We rise how full of power."

You are invited to join with all peoples in a fellowship of prayer on the World Day of Prayer, Friday, February 13, 1948. For hour on hour the songs of prayer and praise will rise on continent and island. Together in one thousand and sixty-eight languages and dialects we proclaim the Reign of God.

God will be with us who pray under the shade of His trees; He will be with us in thatch-roofed chapels; in kraals; He will be with us in cathedrals where upreaching Gothic arches lift us to Him and He will come in all His beauty to be with us in barren rooms; He will precede us into hospitals and factories and into radio stations. And when the strain of prayer and praise die away on the St. Lawrence Island in the cold Arctic and in the Tonga Islands where the Christian queen, Salote, leads the kneeling hosts, universal prayer will have encircled the world.

The World Day of Prayer Committee, which is interdenominational, international and interracial, offers these helps to you as a loving service and with a united prayer for a world that shall be fed and healed and brought into the knowledge of the fulness of Christ:

Call to Prayer at 10c per 100.
Program for Adults and Young People at 5c each.
Children's Program at 5c each.
Guide for Leaders at 15c each.
Poster (17 x 22) at 10c each.
Leader's Packet at 35c each.
Reprint of World Day of Prayer Picture Section from "Church Woman" at $1.50 for 100 (pictures showing where the money goes for World Day of Prayer offerings).

Orders will not be filled after January 31—make out order carefully, as no refunds will be given on material sent as ordered. Address: United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Don't forget that a day of retreat spent as early in January as possible is time and effort well spent. With this year's motto, "Each One Reach One," we may start a series of daily prayers that will last throughout the year, and not for just the one day. May we really believe that women can do something about the state of the world and may the men and children have a chance to join in with us in hoping and praying for a world of peace and good will to all mankind. All ministers should attend the World Day of Prayer, and should be given a special invitation if necessary, even though women do take the lead.

Try to have the schools of the community use the Children's Service, woven around the Lord's Prayer. Try to have industries observe the day by some kind of service or pause for prayer. Put the posters up all over town, and circulate the little Call to Prayer leaflets wherever people cannot get to the service—hospitals, institutions, sanitariums, and so forth.

Let us pray that our offerings and our prayers on the World Day of Prayer may help bring Christian faith, knowledge and courage to the chaotic and confused world.

CAREY ANDES.

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## FINANCIAL REPORT.

The following is the First Quarter Financial Report of 1947-48 of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the Quarter ending December 31, 1947:

**Women's Societies.**

| | | |
|---|---|---|
| Albemarle | $ 27.05 | |
| Apple's Chapel | 72.55 | |
| Asheboro | 32.85 | |
| Asheville | 25.00 | |
| Auburn | 6.50 | |
| Berea | 26.00 | |
| Bethel | 16.45 | |
| Bethlehem | 5.00 | |
| Beulah | 8.26 | |
| Burlington | 444.66 | |
| Carolina | 8.70 | |
| Chapel Hill | 15.48 | |
| Church of Wide Fellowship | 52.85 | |
| Concord | 14.33 | |
| Durham | 115.00 | |
| Elon College | 177.66 | |
| Erskine Memorial | 37.50 | |
| Flint Hill (R) | 6.00 | |
| Fuller's Chapel | 18.00 | |
| Greensboro, First | 242.13 | |
| Greensboro, Palm Street | 48.50 | |
| Happy Home | 47.00 | |
| Haw River | 26.25 | |
| Henderson | 35.00 | |
| Hines' Chapel | 23.00 | |
| Hopedale | 6.00 | |
| Hope Mills | 10.00 | |
| Ingram, Virginia | 49.00 | |
| Liberty, Vance | 102.50 | |
| Liberty, Virginia | 15.00 | |
| Long's Chapel | 23.00 | |
| Mebane | 10.00 | |
| Monticello | 35.00 | |
| Mt. Auburn | 56.20 | |
| Mount Zion | 10.00 | |
| New Hope | 21.00 | |
| New Lebanon | 52.50 | |
| Pleasant Grove, Virginia | 6.25 | |
| Pleasant Hill | 20.60 | |
| Pleasant Ridge (G) | 58.00 | |
| Pleasant Ridge (R) | 27.00 | |
| Raleigh | 37.50 | |
| Ramseur | 12.00 | |
| Salem Chapel | 15.00 | |
| Sanford | 67.50 | |
| Shallow Ford | 7.50 | |
| Shallow Well | 62.00 | |
| Smithwood | 2.50 | |
| Union, North Carolina | 89.37 | |
| Turner's Chapel | 17.76 | |
| Union, Virginia | 35.00 | |
| Wake Chapel | 85.00 | |
| Winston-Salem | 30.00 | |
| | | $2,495.25 |

**Young People.**

| | | |
|---|---|---|
| Carolina | $ 9.20 | |
| Durham | 16.85 | |
| Greensboro, First | 64.15 | |
| | | 90.20 |

**Willing Workers.**

| | | |
|---|---|---|
| Carolina | $ 6.10 | |
| Durham | 8.27 | |
| Durham, Juniors | 8.61 | |
| Elon College | 1.78 | |
| Greensboro, First | 10.51 | |
| | | 35.27 |

**Cradle Roll.**

| | | |
|---|---|---|
| Durham | $ 8.19 | |
| Greensboro, First | 5.58 | |
| | | 13.77 |

**Miscellaneous.**

| | | |
|---|---|---|
| Conference Offering (Burlington) | | 81.51 |
| Total Receipts | | $2,716.00 |

**Disbursements.**

| | | |
|---|---|---|
| Conference Speaker | $ 10.00 | |
| Expenses of the President for one year | 37.70 | |
| Expenses of District Superintendent | 2.00 | |
| Expenses of Board Meeting | 23.00 | |
| C.W.V.R. | 25.00 | |
| Orphanage in South India | 25.00 | |
| | | 122.70 |
| Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, Southern Convention for: | | |
| Thank Offering | $1,351.43 | |
| Life Memberships | 30.00 | |
| Shaowu Mission | 41.00 | |
| C. W. V. R. | 10.00 | |
| World Community Day | 16.07 | |
| Elon Orphanage | 7.00 | |
| Indian Boys' Tuition | 10.00 | |
| Missions (Gen'l Fund) | 1,127.80 | |
| | | 2,593.30 |
| Total Disbursements | | $2,716.00 |

Respectfully submitted,

SUSIE D. ALLEN,
*Treasurer.*

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Next Monday is the anniversary of the birth of Robert E. Lee, the great Southerner. No one could live in Richmond and not be aware of this man and his works. The Virginia Historical Society has its offices in the house in which he lived while in Richmond. The pew in which he worshipped is marked at St. Paul's Church, and there is as great monument to him on the city's famous street, Monument Avenue.

Across the street from our own church is a park which was once the camp of Confederate veterans called "The Lee Encampment." Our nursery boys and girls often go there to chase the squirrels and pigeons and to see the pond of fish.

We, in the South, are proud of the great general, not so much because of his strength as a military leader, but because he was a gentle, kind, godly man. Sometimes our Northern friends tease us about liking him so much. Well, we can overdo it, but I like to think of him as a quiet person, loving his family, and he did have a large one.

Those of you who live in North Carolina might like to visit a Lee shrine some day. The marker is on the highway between Warrenton and Louisburg, but the monument is off the road a little to the right as one travels south. In the private family burial grounds lies the daughter of General Lee. Her name was Annie Carter Lee and she came to visit the Duke Jones family, who had mineral springs during the Civil War and to take the waters there hoping to improve her health, but she did not get well and because of the war when died, she was buried there. Later her father came to see the resting place and you, too, can see it, in the grass- and weed-filled plot.

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## THE MEETING AT ELON.

(Continued from page 6.)

by pointing out the big task that confronts us. Dr. Collins led us closer to God by his fervent devotional periods. Unity, harmony, fellowship, love and an atmosphere of prayerful responsibility, sent us back home with new zeal, faith, fervor and a desire to prove our love to the one who said: "I am come that they might have life." A large percentage of our ministers were present, most of them taking part in the discussions. Surely every minister feels revived and quickened in faith. Ten per cent increase in membership by Easter Sunday is not too great a task. The goal is a reasonable one. By God's grace and guidance we can do it. Let every deacon, Sunday school superintendent, Sunday school teacher, and Christian get on the job. God still reigns supreme and let him have his will and way. Those who were absent are losers.

BEN JOE EARP.

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## SIGNATORIES OF COMMITMENT.

The following pastors of the Southern Convention signed the commitment on first page:

| | |
|---|---|
| W. T. Madren | Thurman F. Bowers |
| James B. Allan | Raymond T. Grissom |
| Guy H. Veazey | Kenneth D. Register |
| E. M. Carter | Martin L. Fogleman |
| G. C. Crutchfield | H. S. Hardcastle |
| John G. Truitt | J. Frank Apple |
| W. Walter Hall | W. W. Sloan |
| Roy D. Coulter | Joe A. French |
| Robert A. Whitten | C. Carl Dollar |
| Jesse H. Dollar | Stanley C. Harrell |
| W. E. Wisseman | R. E. Newton |
| Robert M. Kimball | Robert Lee House |
| J. L. Neese | W. Stanley Carne |
| Wm. J. Andes | Frank H. Lewis |
| S. E. Madren | J. U. Fogleman |
| J. Everette Neese | Ferris E. Reynolds |
| Clyde L. Fields | Wm. L. Wood |
| Mark W. Andes | B. H. Lowdermilk |
| Will B. O'Neill | Mack V. Welch |
| M. A. Pollard | C. Baxter Twiddy |
| T. Fred Wright | Bland Lebrick |
| B. J. Earp | |

The following Ministerial and Christian Education students at Elon College were present and joined in signing the Commitment:

| | |
|---|---|
| Paul Varga | Walter Wentz |
| Roger Wilson | Shirley Joyner |
| William Tolley | Sara Foster |
| Wm. T. Scott, Jr. | Melva Foster |
| Warren Johnson | James Madren |
| Donald Brown | Willie Madren |
| Ruth Dunn | |

Others signing were:

Wm. T. Scott, Superintendent of the Southern Convention

Elizabeth Chicoine, Field Worker of the Southern Convention

L. E. Smith, President, Elon College

Wofford C. Timmons and Ernest Collins, Resource Leaders of Evangelism Conference

John C. Peeler, Minister, Evangelical and Reformed Church

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The thoughts that come often unsought, and, as it were, drop into the mind, are commonly the most valuable of any we have, and therefore should be secured, because they seldom return again.—*Locke.*

## MANY MOVEMENTS IN ONE DIRECTION.

(Continued from page 5.)

tian program or mere social surveys of the Church's probable place in the scheme of things here in this world; they are unequivocal confessions of and commitments to the Christian Evangel as God's way of salvation for all men, based on the primary purpose of the Christian revelation to effect a complete, realizable and liveable reconciliation; they are a plea to a complacent Christian fellowship to match the adequacy of the Gospel by an adequate evangelistic zeal and intelligent effort that will bear a worthy witness in this late hour of the world's lostness. (While it isn't my purpose right now to promote the wares of Pilgrim Press, yet I urge you who have read these, and know their inspiration, to spread them far and wide; and those of you who do not know them to lose no time getting them, especially LaMott's *Committed Unto Us*, and study them as you would the Holy Scripture.)

What I am underscoring is this: everywhere, where Christians gather, there is this proposal for a vital, authentic evangelism. There is no "if" or "and" about it; it is one of the moves in the direction of fulfilling the divine purpose to meet the human need. And, as strange as it may appear, some of the more thoughtful groups that do not go by the name "Christian" are saying that this, that the Church alone can do, is the real urgency of our time.

To rightly think of Evangelism, then, we need to employ universal concepts; it is, actually, "world evangelism' that is moving across the consciousness of the Christian community. I was impressed that the theme of all the meetings of the Ohio Associations this fall was just that—"World Evangelism." One phase of our rethinking will be the revison of our concept of evangelism from all the narrow expressions of either scheme or section to truly universal dimensions. The Gospel has never used any other than universal terms; "unto the uttermost" is, in every sense, a Gospel dimension.

But while we are witnessing today a global movement, it is very essential that we also consider it nearer at hand; that it must come to expression in every one of our local churches. You will recall that one of the statements made at the General Council Meeting at Grinnell was this: "However else a program of evangelism may be expressed, it is effected, actually, in the life and ministry of the local church . . . if it does not find

its voice and spirit in this church and that church, where access to divine influence is most commonly felt and personal religious experience most commonly expressed, it remains inarticulate and unrelated. Our evangelism most certainly must go beyond our pronouncements and move out of our pages to where it becomes vital and operative in and through an articulate fellowship, which for us, is the local church." Our eleven area Conferences, attended by 988 of our ministers (approximately one-fourth) revealed not only the deep concern but a variety of approaches, with a number of plans and programs already in operation. Thus within the *major* move of evangelism there are many *minor* moves as to techniques and tools to be employed. Unfortunately, there is the disposition on the part of some to reduce evangelism to a debate on methods, arbitrarily rejecting some and championing others. One thing our Area Conferences accomplished, I think, was to show that evangelism is no bag of tricks; that it cannot be simplified into a "push-button" system. Indeed, I doubt if a blue-print as to techniques and tools would be in keeping with our Congregational-Christian way of doing things. This is not to say, however, that an over-all program is not to be desired. Already such a program is being shaped, the outcome of which is now in the hands of a special Committee of the Commission to report not later than the next General Council Meeting. Such a program of necessity must be comprehensive enough to take into account the wide range of all our churches, and, to achieve this, three new Seminars, in three very differing sections of the nation, have been set to work. Even so, there is much than can be done, and may be done—indeed, in many instances *is* being done—now.

Thus, there are four evangelistic moves being urged today by our Commission; and, I may add, these four were thoroughly accredited in all our Area Conferences. And while they may be looked upon as somewhat different approaches or emphases, they are all moves in the one direction of the main Christian purpose, *the making of more and better Christians.* I am bound to admit that none of these moves is necessarily new or novel, with the probable exception of what is called "fellowship cultivation;" and none of them proposes to be spectacular or dramatic, except that any truly religious awakening would jolt a church and community of deadness into life, which is still the divinest drama in our human scene!

The *first* move is in the direction of *renewing the Church itself.* We have as you know, 5,846 churches, with 1,150,000 members. It is evident that some quickening of Christian devotion and purpose is needed when it takes 57 of us to win *one* in a whole year to Christ and His Church! And of our churches, 1,740 did not report in 1946 a single person won. Another humiliating weakness is that only 32 per cent of the membership attends worship, and an even smaller per cent shares in benevolent giving. We still have in helter-skelter fashion 127,000 members on "absentee" lists, which usually means religious apathy. An evangelistic effort directed specifically toward church loyalty—not just a spurt, but a plan of constant engagement—would, indeed, be a revival of notable achievement. To find and re-establish one-half of our absentees would mean three times as many as our net gain for last year! The Commission has provided special information mailing cards—an information system between pastors—which would stop some of this leakage if they were faithfully used; but it will take more than exchange of information; it will require more diligent pastoral oversight, which, according to Willie LaMott, most of us are too preoccupied to give. In ways, too numerous to include, the Church awaits its own renewal. As the Scottish report has put it: "The Church is a field for evangelism, as well as a *force.*" And without doubt its force will not be felt outside itself until it is felt within. The most appropriate prayer I know—and it should arise from every Christian heart—comes out of China: "Lord, revive Thy Church, beginning with me." This has already been emphasized by Dr. Collins in his opening message to the Conference.

The *second evangelistic* move is what we Congregational Christians are calling *"Conservation Evangelism."* For the most part evangelism has been thought of as reclamation. It is that, to be sure; but if reclamation has loomed large it is because we have done a poor job in conservation. Today, however, we are correcting ourselves and putting the emphasis where it belongs. "A fence around a precipice is better than a hospital at the bottom" is an old, old saying; but it expresses a vital truth. Christian education is of course factual, but it is more than that; it is the confusion of the Spirit of Christ in the lives of Youth, the presentation of the Christian way leading to choice and commitment. Dr. Harry Stock and others of the Department of Christian Education have insisted in our Area Conferences that our educational program must be soundly and pointedly evangelistic or it is not fulfilling its function. My own feeling, based upon thirty years in the pastorate, is that a pastor cannot hand the Church School over to others as if it were his secondary obligation and expect a fruitful ministry: it is his *primary* obligation, and our Commission is saying so wherever ministers' conferences are being held. One of the saddest testimonies I have heard is from the Pilgrim Fellowship to the effect that young people come home from Summer Conferences with high inspiration in their hearts only to find that there is nothing in the home church to sustain their new-found Christian idealism. My own observation is, that the most realistic and thus effective evangelism we are doing is in our young people's Summer Conferences where education is geared to life, expressed in intelligent faith and purpose, confirmed through meaningful worship. This is certainly one move in the right direction, and must have the best support of all our ministers and churches.

Our Church Schools, then, in all of their integrating work in Church, home and community, are the agencies of this conservation. Never have we had better tools with which to work, especially the new Pilgrim Series, the guidance of the Commission on Family Life under the leadership of Dr. Paul Reynolds, and the Commisson on Evangelism's helps to Pastors in their Church membership training classes. Some one has said recently: "Youth is always looking for a leader. That leader must be Christ, or our world must be given up for lost." In the face of the startling fact, which we cannot shrug off, that there are 17,000,000 of youth between the ages of eight and twenty-four, right here in our own country, outside the influence of any Church our evangelistic task of conservation becomes our most pressing responsibility.

The *third* evangelistic move is what we are calling *"Fellowship Cultivation."* It is predicated upon three things: a careful survey, out of which the church will form its "prospect list;" a self-study by the church of its evangelistic potential, so that every department — indeed, every member, will have its assigned responsibility; and the actual work of friendly visitation. It is too much to go into intricate detail about this move, except to say that all denominations are employing it diligently

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## WHEN WE WORK WITH GOD.

Lesson IV—January 25, 1948.

Lesson: II Corinthians 5:20 - 6:10; Hebrews 11.

Devotional Reading: Romans 12: 9-21.

*Ambassadors.*

"We are ambassadors." An ambassador is "a government agent" of the highest rank representing his country's interests at a foreign court. How would you feel if you were notified by the President of the United States that you had been appointed as ambassador to England or France or China or any other nation? It is quite an honor to be an ambssador. He speaks for his country and acts for his country and looks out for the interests of his country. When Paul writes, "we are ambassadors" we ought to be interested.

*Ambassadors for Christ.*

"Now then we are ambassadors for Christ" or as another version has it, "ambassadors on behalf of Christ." Now that is something to be excited about. There is little likelihood that anybody reading these Notes will ever be an ambassador of the United States to any other nation. That is reserved for the most part for men of great ability and usually of great means. But all of us, even the humblest of us can be ambassadors, and ambassadors for Christ. Yes, that is what Paul is writing. Followers of Christ are ambassadors of Christ or in behalf of Christ. They are his agents or representatives, selected by him to look out for his interests and to speak for him. The plain fact is that as Christianstians we do not realize our high honors and privileges and responsibilities. Think what a difference it would make if we really did believe that every one of us was an ambassador for Christ, his representatives before the world.

*Ambassadors of Reconciliation for Christ.*

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." These words are not in the text of today's lesson, but they are the basis of today's lesson. For they stand immediately before the words, "Now then we are ambassadors for Christ" and they furnish the credentials for our work as ambassadors. Look carefully at these words "as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled unto God." Our business as ambassadors is to help people to become reconciled unto God. We are ambassadors of peace and good will. We are to try to get people to become reconciled to God. Read it straight—we do not have to reconcile God to man, but we do have to reconcile man to God.

*A One-Man Board of Conciliation and Reconciliation.*

That is what we mean, a one-man Board of Reconciliation. By our own friendly and impartial spirit, and by our revelation of the character of Christ we are to bring men, all men to good terms with God. And one suspects that our field of operations is even larger and wider. We are to be ministers of reconciliation between man and man, between groups of men, and even between nations. We are to devote ourselves to negotiating "peace treaties" between classes and masses of men. But fundamental to it all is the primary work of reconciling men with God.

*Workers with or for God.*

"We then as workers together with him. . . ." Or if you prefer another translation 'as God's fellow-workers." The basic idea is the same. We work with God and God works through and with us. It is breath-taking and also heart-humbling. It says in a way that there are some things which God cannot do except with or through a man. This does not mean, of course, that God is not beyond and above man, that God is no stronger than human strength or wisdom. But it does mean that God's chosen method of getting things done on earth is through men in whom and through whom his spirit finds expression. It seems to me that Dr. Fosdick somewhere wrote that there are some things God cannot do unless men *think* and *pray* and *work*. George Eliot puts it thus in striking form:

When any master holds twixt hand and chin,
A violin of mine, he will be glad
That Stradivari lived, made violins
And made them of the best . . .
For while God gives them skill,
I give them instruments to play upon,
God using me to help him . . .
If my hand slacked
I should rob God, since he is fullest good
Leaving a blank behind, instead of violins.
He could not make Antonio Stradivari violins
Without Antonio.

Here is the plain and disturbing truth: injustices will not be righted, slums will not be cleared, the hungry will not be fed, the sick will not be healed, unloveliness and ugliness will not be removed, ignorance and superstition will not be banished, truth will not be discovered, boys and girls will not be taught the Christian way of life, the gospel will not be preached and men and women, boys and girls will not be saved, if God cannot speak and work through men and women who surrender their lives to him as his co-workers.

*The Worker.*

In verses four to ten of today's lesson, Paul gives a long list of the qualities and the attitudes of himself and his fellow-workers. It is an imposing and inspiring list. It is too much to hope that all of us can realize the ideal. But the quality of life of the worker does affect the quality of the work. And although we pursue a flying goal, it is important that we keep our faces to the light, and it is good sport to follow on. Thank God we do not have to be perfect to serve God—we have this treasure in earthen vessels—but we ought to live at our best. We are his ambassadors, his personal representatives.

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## THE EVANGELISTIC CRUSADE.

(Continued from page 3.)

our churches throughout our constituency. Shall we not have a "bigger and better" Southern Convention at the close of 1948? It is a challenge that we must not fail to meet.

W. Walter Hall.

* * *

It is not often one has the opportunity of meeting with a group whose primary emphasis is the evangelistic program of the Kingdoms work. Such an occasion was the meeting of the Southern Convention ministers at Elon College, January 5 and 6. It was not alone an occasion of rebuilding the fires of evangelism in our own hearts, but one of coming to grips with the real problems facing the church in these days.

We were in one accord on the fact that a revitalized program of evangelism was the only solution to the spiritual and numerical growth of our Southern Convention Churches. To this end we pledged our cooperation, especially during Lent, to emphasize through the Sunday school, personal work, and special services a commitment of lives to Christ. This will mean diligent prayer and much work in the two months that lie ahead. But by the help of God we can be equal to the task.

J. Everette Neese.

CHRISTMAS IN SHAOWU.

(Continued from page 8.)

uting some fruit, the money was given out according to need and the number in each family. Just the week before a package had arrived from the women of the Holland Church (Mrs. A. J. Holland) containing some diapers and feed bags which were given to the new babies. The people were overjoyed, and they could buy a few simple things to start housekeeping again.

After seven days, the families began to move out and they are practically all gone now. They moved in with their relatives. Imagine having thirteen people move in with you when your house is full already—but the family system is such that this behaviour is the accepted thing. This experience has been a rewarding one for all those who helped. Timothy Chang said, "This has been one of the happiest Christmases we have ever had because we have helped so many people."

Now to go back to our planned Christmas activities. On Christmas eve, the young people and adult group (about 70-80 young folks) met together in their fellowship room for a brief worship service. After that we had some slides depicting scenes of the first Christmas and some of Palestine, the country where Jesus was born. These were followed by the story (also accompanied by slides) of Dicken's *Christmas Carol.* Then followed games and refreshments (sweet potatoes and cocoa) until midnight. At 12:00 o'clock, the groups split and went caroling into most of the Christian homes. The people were up waiting for us and set off firecrackers as we approached. After that they served us candy and many good things to eat. In each home a little service of scripture, prayers and songs was held. Just as the first streaks of dawn were coming up over the mountains, the carolers returned home for breakfast before coming to the Christmas morning worship service.

At 8:00 o'clock, Christmas morning, we had a family worship in our home around the Christmas tree. Pines grow in abundance around Shaowu and we had a big tree. Unfortunately we brought only a few ornaments with us and no lights, but we had a few bright colored balls and Dorothy made some paper ornaments, so the tree looked mighty good to us. We invited the hospital staff and all the workers in for the service which was led by Dr. Riggs. Miss Frances Whitaker gave a short talk on "The Meaning of Christmas." We listened to a few familiar Christmas hymns on our phonograph. Afterward a young man came up and asked me, "Were those songs sung in English?" "Yes," I told him. "Well, that's strange," he said, "they used Chinese tunes." So familiar had "Silent Night, Holy Night," "Hark, the Herald Angels Sing" and "other carols become that this young man thought they were Chinese tunes. Experiences like this help us to realize that Christianity has really taken root in China.

At ten o'clock, the East Gate Church was filled to capacity with over 300 people. Some had walked from far out in the country, arriving several days before, to celebrate Christmas. The service was well planned with mimeographed programs for all. The young people's choir and a group of the Han Mei primary students sang familiar Christmas carols. The service began and ended with the deafening roar of firecrackers as do all important occasions in China. As I sat on the platform (since I was to give the benediction) and looked around at the people assembled in worship, I noticed their faces once so strange, now are beginning to be familiar and I had a feeling of belonging. My heart was strangely warmed. I remembered our previous Christmases in Waverly and I could picture our friends there and in the Southern Convention also assembling together for worship (twelve hours later). Once during the service I saw bayonets go by the window carried by soldiers preparing to go north to fight; and as Pastor Liao read the song of the angels, it came to me how far our earth is from the goal of peace. Then as we went home from church and saw the business people carrying on trade as usual, it struck home how far the majority of our Shaowu people are from honoring the Christ. Here we have one similarity with Christ's own birthday—on that day few people came to the stable to honor him, only a few wandering shepherds and several wise men. Here in Shaowu, those who came to worship him are few; but we pray that ere long, all shall kneel at his feet.

After the service and a hurried lunch, we went to the South Gate Church for another Christmas service. Again the church was full. Pastor Huang had asked me to preach. This I did with fear and trembling as my Chinese is still lacking a lot. But the folks paid extra good attention and afterwards politely said they understood every word. Following the service, native grown oranges were given out to all. It was a joyful occasion.

In the evening we arrived home in time for a committee meeting to divide up the money gifts to the fire victims. We Americans had originally planned a chicken dinner to be leisurely eaten. But just at supper time a call came for Miss Whitaker to deliver a baby, and the service for fire victims was to begin at 7:00; so we all gulped down our food and ran.

After the service, the hospital folks invited us over for another brief service and some refreshments. Finally, about 10:00, weary from almost twenty-four hours of continuous activity, we came home and were too tired to open our own gifts. So, the next morning, after a leisurely breakfast, we opened them to find some very beautiful and useful gifts from our Chinese friends including silver chopsticks, a monogramed ring, lacquer vases, a very famous kind of tea, fruits and food of every kind. Then some of our friends back home had sent some treats unobtainable here which almost made us shout with joy. There was coffee, chocolate candy, chewing gum, puddings, malted milk powder and other things which we miss so much when we don't have them. So you see, our Christmas was a busy but a happy one; and we are thankful that we have had the privilege of celebrating Christ's birthday in Shaowu with like-minded people who care so much for him.

When you read this letter, we will be getting ready for the trip down the river to Foochow for the big event—our first baby. Dr. Riggs recommend that we go there where there is a surgeon and equipment in case of emergency. We will wait until after Chinese New Year (February 10) as bandit activity is greatest just before that time. China has a custom that all debts must be paid on New Year's, so bandits are especially busy before then trying to get cash. We will go in a picturesque Min river boat rowed by two or three boatment for the first half of our journey (125 miles). Then we will take a charcoal burning launch for the rest of the way, altogether taking from five to seven days depending on the amount of water in the river at that time.

We wish to thank all those who have sent things for our work and for ourselves. We appreciate the generous financial support of our work by all the churches and people of the Convention. A Happy New Year to you all.

Cordially,

DICK & DOROTHY JACKSON.

December 29, 1947.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This letter and financial report brings us to the end of the year, 1947. After the final balance was taken we found we had received from all sources the sum of $47,805.27, which was divided as follows: From churches and Sunday school offerings we received the amount of $23,902.87. From outside the churches and Sunday schools we received the sum of $23,920.40, just forty-seven cents (47c) difference.

We want to thank each and everyone from the depths of our hearts for the fine cooperation you gave us during the entire year. This certainly could not have been done without your interest and splendid cooperation during the entire year. We are humbly grateful to you.

The old year has departed. We are now facing the *New Year*. We do not know what it has in store for us. But if you will be as loyal to us during the year, 1948, as you have been during 1947, it will strengthen our faith and cause us to do our best.

We wish for each of you a very happy and prosperous New Year!

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR DECEMBER 25, 1947.**

Amount brought forward ..... $22,924.43

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Hope Mills | $ 8.45 | |
| Mt. Gilead | 5.00 | |
| Mt. Herman | 6.00 | |
| Oak Level | 1.00 | |
| | | 20.45 |
| Eastern Va. Conference: | | |
| Berea (Norfolk) | $ 31.00 | |
| Liberty Spring | 7.00 | |
| Norfolk, Second | 10.00 | |
| Rosemont | 79.00 | |
| Shelton Memorial | 23.80 | |
| | | 150.80 |
| N. C. & Va. Conference: | | |
| Belew Creek | $ 1.94 | |
| Bethel | 2.38 | |
| Concord | 24.00 | |
| Greensboro, First | 50.00 | |
| Happy Home | 9.65 | |
| Hines Chapel | 6.00 | |
| Pfafftown | 4.65 | |
| Tryon, Erskine Memorial | 10.00 | |
| | | 108.62 |
| Western N. C. Conference: | | |
| Pleasant Union | | 12.15 |
| Va. Valley Conference: | | |
| New Hope | | 2.17 |
| Total | | $ 294.19 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Mt. Herman | $ 10.00 | |
| Pleasant Union | 31.55 | |
| Wentworth | 66.36 | |
| | | $ 107.91 |
| Eastern Va. Conference: | | |
| Christian Temple | | 178.90 |
| N. C. & Va. Conference: | | |
| Berea | $ 25.00 | |
| Bethlehem | 85.65 | |
| Durham | 175.00 | |
| Mt. Zion | 24.00 | |
| | | 309.65 |
| Western N. C. Conference: | | |
| Ramseur | | 78.59 |
| Va. Valley Conference: | | |
| Linville | | 9.20 |
| Total | | $ 684.25 |
| Total for week | | $ 978.44 |
| Total this year from churches | | $23,902.87 |

## MANY MOVEMENTS IN ONE DIRECTION.

(Continued from page 11.)

and effectively. It is proving to be the Church's most feasible and thorough means of outreach to the unchurched millions. And the reasons for this are not far to find. There are at least four:

1. In view of the fact that the unchurched are not on hand to hear our messages. Visitation goes *where they are.*

2. It is usually a *family* contact, taking into account cradle roll prospects as well as the hardened sinners.

3. Visitation mobilizes the *whole church* for its primary purpose of witnessing.

4. It puts religion on a neighborly-friendly basis without the onus of professionalism. The genius of this is startling, as the most acute form of the world's breakdown is at the point of its loss of neighborliness.

And if I were to add a fifth I would stress the strategy it affords for systematic follow-up, which some of the older forms of revivalism never had.

I am happy to say that many of our State Conferences are providing workshops where ministers and their laymen may gather for actual participation in programs of Visitation Evangelism.

The challenge of this move to an evangelism of "fellowship cultivation" becomes another pressing responsibility when we realize this additional startling fact: nearly one-half the people of our land are in no church whatsoever!

The *fourth* move has to do with the production and distribution of *Christian Literature.* We are not altogether lacking in this but we have not yet done a telling job. Mr. Freeman, the new assistant director of the Commission, may not know it, but there awaits him a stupendous task of editing and writing! The use of the printed page, simple, short and direct, is one of the most potent influences in the life and work of the minister. Particularly is this true where devotional guides for personal and family use are indicated. This move does have as its main objective the urgency of family religious observance, which is the one place, above all others, where a genuine evangelistic advance must register. Is it too much to expect that *Daily Devotions,* our Congregational Christian booklet, should find its place in every one of our homes? As simple as it may sound this effort on the part of our ministers and churches would greatly strengthen one of these moves in the right direction.

In connection with this Christian literature, would logically come audio-visual aids. There are powerful possibilities here not yet developed, but which our Commission wants to develop if the way is found feasible.

Yes, there are many moves—at least these four I have just mentioned. But over and above and far more important than all techniques and tools, stand our pastors, the spokesmen of *The Word for This World,* the leaders of our people in matters of the spirit. I am the last person in the world to discount worthy means to worthy ends; but I have lived long enough to learn that incarnation is the true genius of God's plan—a person that carries within him the living spirit. One of the chief characteristics of our time is the multiplication of plans, some of our finest religious strength being spent in this way. As Willie LaMott has said: "The difficulty lies in the fact that too many may expect method to take the place of commitment, and techniques to substitute for prayer." If the warmth and zeal and passion of evangelism may radiate through such of us are here assembled, we may depend upon the many moves really moving—headed in the direction of a Christian world.

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# News of Elon College

*By* President L. E. Smith.

## STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

If the members of our churches knew the real conditions at our college and the urgency of our needs, I am sure that they would not be content until their local churches had raised in full the voluntary apportionment for the Staley - Atkinson-Newman Memorial Foundation. The several conferences constituting our Convention recommended to the Convention that we raise through the churches $100,000 for this purpose. The Convention approved and authorized the campaign.

A number of our churches have accepted their apportionments and have paid the same in full. A number of them have accepted their quotas and have paid part. But another segment of our churches seem to have taken no action at all, or have refused to cooperate.

We are encouraged, however, by an occasional church accepting its quota and beginning the payment of the same. Liberty Church, Nathalie, Va., considered the question of its responsibility at its regular worship service last Sunday and voted to assume its obligation and raise its quota of $440. We have good reports this week. Our Suffolk Church assumes its obligation and sends a generous check. Our Holy Neck Church sends a generous check completing its quota. Other churches and other individuals have been making generous contributions for which we are grateful.

| | | |
|---|---|---|
| Previously reported | | $6,680.84 |
| Parks Cross Roads Church: | | |
| By Rev. T. J. Green | | 25.00 |
| Winchester Church: | | |
| By Church Treasurer | $123.00 | |
| By Ernest Pugh | 25.00 | |
| | | 148.00 |
| Center Grove Church: | | |
| By Mrs. J. R. Gunter | | 1.00 |
| Providence Chapel Church: | | |
| By Park W. Fisher | | 8.00 |
| Ingram Church | | 605.00 |
| Burlington Church: | | |
| By Mrs. J. D. Strader | $ 50.00 | |
| By J. D. Strader | 100.00 | |
| By Sadie Fonville | 400.00 | |
| By M. W. McPherson | 150.00 | |
| By V. R. Holt | 200.00 | |
| By Walter R. Sellars | 100.00 | |
| | | 1,000.00 |
| Portsmouth, First Church: | | |
| By J. F. Brothers | | 50.00 |
| Franklin Church: | | |
| By L. R. Jones | | 200.00 |
| Greensboro, First Church | | 500.00 |
| Oak Grove Church | | 19.00 |
| Pleasant Grove Church: | | |
| By Mrs. D. J. Sipe | | 25.00 |
| Antioch Church (Valley): | | |
| By Mr. & Mrs. T. L. Deavers | | 100.00 |
| Waverly Church | | 231.00 |
| Wake Chapel Church: | | |
| By Ruth Johnson | $ 50.00 | |
| By A. G. Johnson | 250.00 | |
| By W. J. Ballentine | 250.00 | |
| | | 550.00 |
| Henderson Church: | | |
| By E. J. Vickery | | 152.00 |
| Mt. Zion Church: | | |
| By Zeb H. Lynch: | | |
| Suffolk Church: | | |
| By H. H. Holland | $500.00 | |
| By Church Treasurer | 2,394.83 | |
| | | 2,894.83 |
| Richmond, First | | 210.00 |
| Liberty (WNC) Church: | | |
| By Cyrus Shoffner | | 100.00 |
| Bethel Church (Valley): | | |
| By Mrs. Carroll Monger | | 5.00 |
| Holy Neck Church | | 395.00 |
| Total | | $7,268.83 |
| Grand total | | $13,949.67 |

## APPORTIONMENT GIVING.

Our church congregations and Sunday school sessions afford excellent oportunities for our pastors to inform their people about our college. The first quarter of this year we had a total enrollment of 774. The enrollment for the second quarter is slightly less. We lost a few more students by withdrawals and failures than we had new students enrolled. The total enrollment, however, for the two quarters will exceed 800. We have a splendid faculty, an inclusive curriculum, and splendid extra-curricular departments. The school spirit is fine and cooperation on the part of the faculty and students is excellent. The new power plant is progressing quite well. The building itself is completed. The boilers have been set and are being bricked up. We should be able to put the new plant into use in not too many weeks. The old plant is still serving well, and we are hopeful that it will continue to serve until the new plant is ready for us. Our new catalogue is with the printer, and we are hoping to have the same ready for distribution within a few weeks. You should say to your young people that they should enroll at our college; but if they are to be assured of a room, applications must be made immediately. The finances of the College are in excellent condition, but we do need money from our Sunday schools and churches that we may keep our books balanced and be enabled to provide the best service possible for those who enroll as students in our college. If our pastors will put the facts concerning the College consistently before their people, there would be no question about their ready and generous support. We are grateful for every contribution made.

**Churches.**

| | |
|---|---|
| Eastern Va. Conference: | |
| Cypress Chapel | 125.00 |
| Richmond, First | 50.00 |
| Western N. C. Conference: | |
| High Point, First | 20.00 |
| **Sunday School.** | |
| N. C. & Va. Conference: | |
| Tryon, Erskine Memorial | 10.00 |
| Total | $ 205.00 |
| Grand total | $1,259.99 |

## REPORTS ON EVANGELISM.

(Continued from page 7.)

We believe that too many church people are trying to run the church as an ordinary business enterprise, and that spiritually they are not qualified to be the type of Evangelists to win souls for the Kingdom of God. The moral and religious fiber is lacking. These same workers many of them cannot truly pray, and things can be wrought by prayer. These same workers, many of them do not have a knowledge of the Bible; therefore, cannot make a commitment as to what they actually believe and stand for. One must be convinced what he believes himself before he can lead someone else to believe and stand with him. In other words, we mean to say that there is too much "Churchanity" and not enough Christianity. We stand convinced that church people must pray, must read their Bibles regularly, must know what they believe and live what they believe. We believe that if this is done one will not stop here but will go out and work earnestly in the Evangelistic Campaign for 50,000 by 1950. We believe that this Evangelistic Campaign must be carried into all the avenues of life. The layman of the church as well as the minister of the church has a very definite part in the work of evangelism.

Respectfully submitted,

Clarence A. Phillips,
Ella Pickering,
Dorothy Foltz,
*Committee.*

We exaggerate misfortune and happiness alike. We are never either so wretched or so happy as we say we are.

—*Balzac.*

# "I Will Build My Church"

By W. ERNEST COLLINS
Superintendent, Minnesota State Conference

Scripture—Matthew, Chapter 16

Christ said it, NOW you are doing it. Of that I am certain. Before I left North Carolina I saw a list of prospective members in the hand of a minister. He had anticipated our plan. And by the time this gets into print, his deacons or Enlistment Committee will have started their visitation.

Some, perhaps all, of the ministers who attended the Conference held at Elon College January 5-6, told their people about it on Sunday. That Spirit-filled Upper Room experience at Elon did something to us. We yielded to the influence of its renewing power. Didn't some of your people see, hear and feel that their minister had had a heart warming, a blessedness, a time of rededication

From the time your brotherly superintendent put before us those alarming statistics until the closing benediction, we could sense the deepening concern which carried us to the hour of our commitment to campaign for Christ. That was our covenant. We dare not break faith. We must do our uttermost to live up to our promise. I am quite sure you are doing it.

The Southern Convention has seventy ministers. It was reported that sixty were present. We hope that the ten who couldn't come will do their part. You remember the story of the seventy sent out by Jesus to Evangelize. They came back with radiant faces. Wouldn't you have enjoyed listening to their experience. A striking figure is used in the account, "We beheld Satan as lightning fall from heaven." No question about the power of that witness. Years ago the Upper Room changed men from timid, fearful, weak disciples to dauntless, daring witnesses of the power of God unto salvation. And the seventy of the Southern Convention will be victorious. Faith will be your victory.

Do not pay too much attention to what the other ministers are doing. No two churches are alike. Opportunities will vary. Be faithful to your commission.

When Jesus gave Peter his task, it seemed altogether too big for him. Many thoughts flashed through his mind. He had betrayed and had had a sense of fault. But now he had been restored, and the Master knew that he must get to work. Peter hesitated, looked around at John and said, "What is he going to do?" Jesus answered, "What is that to thee, follow thou me," and he did. You will, too.

It was a great privilege to be associated with my long time friend, Dr. Timmons, who is superbly fitted to lead our denomination in Evangelism. You have a fine superintendent. Dr. Scott has the confidence of our national and state leaders from coast to coast. The comradeship of your ministry, its deep concern, its friendliness, gave me a sense of admiration for your ministry. Topping off this visit was the gracious hospitality of President and Mrs. Leon Smith. God has a mission for Elon College in our world.

God grant to you the patience, wisdom, love and enabling power to make this Lenten season the greatest harvest in the history of the Southern Convention.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JANUARY 22, 1948. NUMBER 4.

## First Church of Christ

GLASTONBURY, CONNECTICUT

*A Chancel that is Conducive to Worshipfulness*

The history of this church dates back to 1692. During the first hundred years the church had only three pastors: Timothy Stevens, Ashbel Woodbridge and John Ellis. The ordination sermon for William Brown was preached by Jonathan Edwards. William Lockwood, who served the church from 1797 to 1804, had been a chaplain to General George Washington.

Its 200th Anniversary was celebrated October 29, 1893, at which time Rev. John Barstow delivered an address on the history of the church. The 250th Anniversary was observed in October, 1943, with a sermon by Rev. Robbins Wolcott Barstow, son of the Rev. John Barstow.

The church building was completely destroyed by a hurricane in 1938, and a new one was dedicated in 1940, the fifth Meeting House in 250 years. One feature of the present building is the fine chancel pictured above. Rev. Allen S. Lehman has served the church since 1945.

# NEWS AND VIEWS

Two Duo-Therm (Model 815-6) Oil Burners were installed last week in Mt. Carmel (E. Va.) Church.

---

Windsor Church has begun, under the chairmanship of Dr. F. I. Steele, a new drive for their building program.

---

President L. E. Smith was elected chairman of the Congregational Christian College Council in a recent meeting in Cincinnati, Ohio.

---

The Isle of Wight Church edifice will soon be completely renovated. For months, now, the good people of Isle of Wight have been meeting in the school auditorium.

---

Superintendent Scott will attend the Congregational Christian Superintendents' Conference, of which he is chairman, to be held in Grand Rapids, Michigan, January 23-26.

---

The following ministers attended the sessions of the Virginia Council of Churches in Richmond this week: J. G. Truitt, W. B. O'Neill, S. E. Madren, Robert Kimball, Mark Andes, Shannon Morgan and R. L. House.

---

Dr. Henry A. Atkinson has just completed thirty years of service to the cause of peace and world order through his secretaryship of the Church Peace Union and World Alliance for International Friendship Through the Churches.

---

Dr. William E. Wisseman, Greensboro; Dr. Ferris E. Reynolds, Elon College; and Dr. S. C. Harrell, Durham, attended the Federal Council meeting in Atlanta last week. Dr. Harrell is a member of the Executive Committee of the Council.

---

Suport the Statewide (N. C.) Overseas Relief Drive January 25-31 for the suffering peoples of the world. The goal: "A Ship Full of Friendship" or 3,000,000 pounds of clothing, bedding, shoes, and household supplies. You can help by contacting your County Chairman and offer to serve in this important work.

---

Attending the Mid-Winter meetings of the Missions Council of Congregational Christian Churches, Grand Rapids, Michigan, January 26-29 will be Editor Robert Lee House and Mrs. John G. Truitt, members of the Nominating Committee of the General Council; Mrs. O. H. Paris, President of the Woman's Missionary Convention, President L. E. Smith, and Superintendent Wm. T. Scott.

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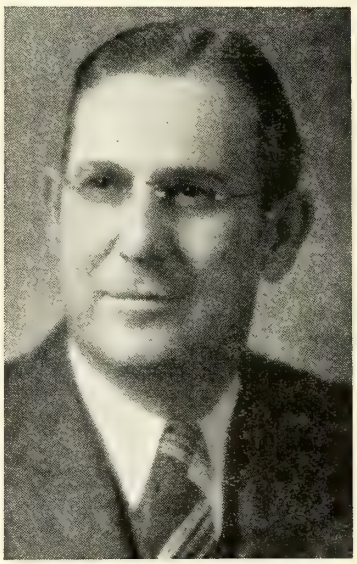
### PIEDMONT MINISTERS ASSOCIATION.

The Piedmont Ministers met at Elon College, N. C., Monday, January 12. Officers for the year were elected as follows: President, Rev. Thurman F. Bowers, Greensboro, N. C.; Vice-President, Guy H. Veazey, Route 5, Burlington, N. C.; Secretary-Treasurer, Rev. K. D. Register, R.F.D., Burlington, N. C.



**REV. THURMAN F. BOWERS,**
**Greensboro, N. C.**

**Mr. Bowers is President of the Piedmont Congregational Christian Ministers Association; is pastor of Happy Home Christian Church, near Reidsville, and of Calvary Christian Church, Greensboro. Mr. Bowers is a graduate of Elon College, and served as chaplain in the United States Army in World War II.**

The Association meets monthly on Monday after the second Sunday, and the program for the February meeting is as follows: "Paul as an Evangelist," Rev. Thurman F. Bowers; "If I Were an Active Pastor Today," Dr. H. Russell Clem; "What I am Planning for the Evangelistic Crusade," Rev. W. Millard Stevens.

The program committee is as follows: Rev. W. M. Stevens, Chairman; Dr. S. C. Harrell, Rev. Wm. J. Andes and Dr. H. Russell Clem

### NEW MINISTER AT BERKLEY, NORFOLK, VIRGINIA.

Rev. John L. Gwin, formerly of Chattanooga, Tenn., recently began his duties as pastor of First Church, Berkley.

Rev. Mr. Gwin's education includes the bachelor of arts degree and a diploma in music from the University of Chattanooga, the master of arts degree from the University of Tennessee, and graduate study at the University of North Carolina.

Mr. Gwin, who is 32 years of age, comes to the church with high recommendations from the Methodist denomination of which he was formerly a member.

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## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



**BOARD OF EDITORS.**

Editor.....Robert Lee House
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Departmental Editors—H. S. Hardcastle, Sunday School Lesson; Mrs. R. L. House, Children's Page.



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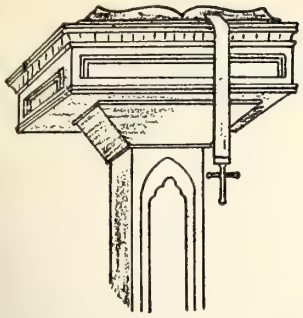
All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



## "THE UNFINISHED DANCE."

*A Sermon*

*By* Rev. C. Shannon Morgan.

In the movie, "The Unfinished Dance," Meg Merlin, played by Margaret O'Brien, is a beloved admirer of the ballerina; and Meg plays truant from the practice of the ballet in order to secretly watch the ballerina practice. But then one day another ballenrina, more beautiful and more graceful in dancing, appears to oust Meg's heroine from the ballet.

Burning with jealousy, Meg intends one night to turn off the lights in the midst of the ballet, so that the audience would walk out on and laugh at the new ballerina. Mistakenly, however, Meg instead of pulling the light switch, pulled the switch to the trapdoor; and the ballerina falls in, injuring herself, never to dance again.

Thereafter, throughout the movie Meg's conscience hurts her every time she hears a siren because she recalled the siren of the ambulance that came to get the injured ballerina; and she flees in terror, tears flowing, screaming from the masked devil, thinking that the "real" devil was after her.

Finally, by the intercession of an "almost" uncle ("almost" in the sense that Meg's aunt had almost said that she would marry him), Meg changed her allegiance to the ballerina she hated and by mistake had cruelly injured.

Similarly, though not on the screen, but in the "movie of life," Onesimus, a slave, had been devoted to Philemon his master. But, then, he had wronged Philemon by stealing money and valuables from him. He had run away to Rome, and there his conscienc was hurting him, because rewards were offered for such runaways. Perhaps Philemon had circulated widely the following notice:

"A slave belonging to Philemon, resident of Laodicea, has run away. His name is Onesimus; he is also called Useful. He is by birth a Syrian of Bambyce, twenty years old, of middle height, smooth face, strong calves, cleft chin, mole to the left of his nose, scar over the left corner of his mouth, two foreign letters tattooed on his right wrist. He has three minas in gold coin, ten pearls, and an iron collar with an oil-flask and shaving tools on it, and is wearing a short cloak and apron.

"Whoever brings him back will receive two talents of copper; if he reports him at a temple, one talent; if with a responsible and lawabiding person, three talents. Anyone so desiring give information to the governors representatives."

And because his consicence was hurting him, and also afraid that he might be reported to Philemon, Onesimus looked up Paul in prison at Rome. Perhaps Onesimus had known Paul when he had stayed three years at Ephesus. However that may be, Paul plays the role as the mediator of reconciliation, just as Meg's "almost" uncle played that role.

Paul saw Onesimus as he was: a thief, a runaway slave, useless, good-for-nothing; and perhaps under condemnation of death, because under the cruel ancient system a master could do anything he liked with a runaway slave. Slaves were regularly examined under torture and might be compelled by their masters to fight with wild animals in the arena. Slaves who provoked their masters were unmercifully beaten. The whole picture is so terrible that modern attention instinctively turns from it.

Onesimus must be reinstated and play his role, because he was under condemnation, and if he did not play his role, perhaps he would die, just as the ballerina who could not dance would die.

And then Paul did what we commonly call "evangelism": he won Onesimus' life and interests to Christ and His way of life. It should be noted that Paul did this, not in a church at a revival meeting, not in a home under favorable conditions, not with a brass band on a street corner, but in a Roman prison. It should be noted that this is individual evangelism and not mass evangelism.

Furthermore, after Onesimus had been won to Christ, he would have to return to Philemon and right the past. Therefore, Paul sends Onesimus home, accompanied by Tychicus (Col. 4:7-9). Each carried a letter from Paul: Tychicus, the letter to the Colossians; Onesimus, the letter to Philemon.

It was a very precarious thing to put Onesimus back again under the authority of his injured owner; Philemon could do almost anything he pleased with him and still be within the Roman law and in line with the attitude of his contemporaries. Paul is deliberately putting Onesimus in the utmost peril. Even if Philemon himself were humane and kind, he might think that he owed a duty to other slaveholders to safeguard the institution by making an example of Onesimus. He might think that he had a duty to "class." The enormous number of slaves in the Roman world made the fear of a slave uprising real.

Of course, sending a slave back to his owner seems strange to the modern mind. We remember the Underground Railroad of the northern states of the Union, in the fifties and sixties, with its "stations" in the cellars of courageous abolitionists who abhorred slavery and sought in every way to defeat it. But slavery was far more deeply intrenched in Paul's world than in the United States of eighty years ago. Onesimus would never be safe anywhere until his status with his master was rectified.

Paul wondered what would happen to Onesimus when he presented himself at Philemon's door. So he puts into his hand a letter courteous-

(Continued on page 6.)


## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find $..... for which please send The Christian Sun for one year as a gift from me to

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## COMING . . . COMING . . .

CHRISTIAN SUN SUNDAY is the first Sunday in February. Pastors and church leaders will speak of the merits of our Church Paper, its part in building and sustaining the Church, its contribution to Christian fellowship, Christian thinking, the Christian home and Christian missions. Our next issue will be a Promotional Number.

The day to launch the Church's record-breaking Sun Campaign is at hand. Proclaim the day in every church. Conduct an "Every Member Canvass." Make this a banner year for our beloved church paper. The Christian Sun is an essential means to a worthy end.

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## OBSERVE YOUTH WEEK.

Youth Week, coming early in the year, gives the church an opportunity to accentuate its youth program and formulate an adequate plan for the year. The majority of our churches need to rethink their youth programs and some need to "bring forth works meet for repentance." It is so easy to give lip service to youth, then fail utterly to provide the necessary leadership and equipment for a twentieth century youth program. We must endeavor to discover and utilize the youth potential in all of our churches. Surprising results may ensue. The tremendous energy of this age bracket should be geared to our Evangelistic Crusade. Equally appreciable results may be realized in the realms of recreation, stewardship and missionary action.

God pity us for allowing many of our young people to drift away so easily from the church. Frankly, was there much to attract and hold them? The school, the automobile, the radio and the movie have placed the church in a completely new setting. All programs must be evaluated with these facts in mind.

Observe Youth Week in your church, not with the idea of exploiting this group for a given purpose, but with the firm resolve to discover the needs of youth and to assist them in their realization.

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## CONTINENTAL MISSIONS.

Aid from the churches in North America is essential to the continued existence of British and French missions in Africa and Asia, according to Dr. Leland S. Albright, assistant secretary of the International Missionary Council.

Emphasizing the "impoverishment and dislocation" of British and Continental missions, Dr. Albright pointed out that only the churches in North America have the "resources and good will" to meet the need.

Restrictions on the transmission of funds outside the sterling areas are jeopardizing the future of British missions, he explained. Since they are unable to send funds abroad to develop new projects and—in many cases—to resume programs dropped during the war, the activities of British churches in mission areas will probably be seriously curtailed. He added, that the Paris Evangelical Mission is faced with a similar situation because of the reduced value of the franc at the present time.

In addiaion to financial contributions, some American churches have established trusteeships, whereby mission centers and their staffs will be maintained until the Continental church is in a position to take over again. For instance, the Augustana Lutheran Church and the American Lutheran Church are carrying on the programs of the German missions in Tanganyika and New Guinea respectively.

Dr. Albright urged the churches of North America to increase their monetary contributions to needy mission centers of Continental churches and, wherever possible, to establish temporary trusteeships.

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## RELIGIOUS EDUCATORS TO MEET AT GRAND RAPIDS.

The twenty-sixth annual meeting of the International Council of Religious Education will be held at Grand Rapids, Michigan, Februtry 8-14, 1948, according to Dr. Roy G. Ross, general secretary. This is the second consecutive year that the meeting has been held at Grand Rapids. More than twelve hundred religious educators from all parts of the United States and Canada are expected to attend. Sessions of the seventeen professional advisory sections, the program committees, the Commission on Educational Program the board of trustees, the International Association of Daily Vacation Bible Schools, and luncheons and dinners will be held.

Dr. Arlo Brown, president of Drew University, Madison, N. J., and retiring chairman of the Council, will be honored at a dinner Friday night. Other features of the week included in early planning were two Sunday night mass meetings in cooperation with the Grand Rapids-Kent Council, a joint session of the sections on educational evangelism, a Fellowship luncheon with an outstanding speaker, section dinners, and an Ash Wednesday service at the close of the section meetings. The theme for the week's meetings will be "For the Atomic Future—Teach Christ."

During the meeting, a prominent Baltimore churchman will be honored for his outstanding contribution to Christian education. He is Robert Garrett, 74-year-old investment banker and civic leader. He will receive the Russell Colgate Distinguished Service Citation, which is given in honor of the late Russell Colgate, Council president for 16 years.

Mr. Garrett was chosen by an electoral college of more than a thousand lay churchmen throughout the United States and Canada. He was one of three nominees selected from individuals named by some of the 40 Protestant denominations and the 31 state councils

of churches and religious education which are members of the International Council.

For more than thirty years Mr. Garrett was a member of the Board of Trustees of his local church and is still a member of its session. He was also for a time a member of the General Assembly of the Presbyterian Church, U.S.A. Since 1918, Mr. Garrett has been active also in interchurch work, having helped to found the Baltimore Federation of Churches and the Council of Churches and Christian Education of Maryland-Delaware, Inc. He is a member of the National Committee of the Laymen's Crusade for Christian Education and was formerly a trustee of the Religious Education Foundation. He is president of the Department of Recreation and Parks of his city, and was head of the preceding organizations of the present department since 1907. He is also chairman of the board of the National Recreation Association. He has also been active locally and nationally in the Y.M.C.A. and Boy Scouts. For many years he was a trustee of Princeton University and of a private school located in Baltimore.

# Shall We Give the Ants a Chance?

*By* Henry Smith Leiper, *Associate General Secretary, World Council of Churches*

A friend of mine once asked the well known playwright, Eugene O'Neill, for a brief summary of his philosophy of life. This, as reported in *Life* magazine about a year ago, was his reply: "If the human race is so damned stupid, that in 2,000 years it hasn't had brains enough to appreciate that the secret of happiness is contained in one simple sentence (which you'd think any school kid could understand and apply) then it's time we dumped it down the nearest drain and let the ants have a chance. That simple sentence is: 'For what shall it profit a man if he gain the whole world and lose his own soul?' "

In this time of debate throughout America as to whether we shall have a "Marshall Plan" or a "martial plan" in Europe, one is tempted to rephrase the Master's question thus: "What shall it profit the American nation if it gain material, scientific and economic supremacy and lose its own soul?"

If the wrong answer is given to that question, it will not be wholly because of the "wolfishness of the wolves but rather because of the sheepishness of the sheep"—the young pastor, Rev. William M. Thompson, Jr., of a church in Edgartown, Mass., put it in a recent thoughtful sermon.

The soul of a nation is a composite thing, obviously, and in its general complexion it reflects the characteristics which predominate in the men and women who compose it.

Looked at from a broader perspective, the problem exists on the world scale; and it has been well stated by the French aviator poet, Exupery, whose kit contained a letter to an American friend found after his death in an air battle during the late war. Here are his dramatic words: "Look, my American friends, something new is in formation in our planet. The material progress of modern times has indeed linked mankind by a sort of nervous system. The contacts are innumerable, the communications are instantaneous. We are materially bound together like cells in the same body. But this body does not have a soul. This organism has not grown conscious of itself."

The work of the Christian Church is related to the need not only for whole-souled individuals ("healthy" is a word which comes from "wholth" or "wholeness") but for health or wholeness of soul in nations and in the world of which all the nations are a part. But not even nations now seem to be conscious of the existence of a "soul" within their highly integrated organism — let alone the world. Churches that are aware of the peculiar task of Christianity in our time are seeking to grow a soul for the modern world organism—national and international.

What, in that context, does the world "soul" mean? Just as we have no way to study the soul of a person except by observing how that person acts and reacts in contact with other persons, so we are compelled to observe how human groups, large or small, act and react if we wish to understand how much or how little soul-force they possess. We must seek, therefore, to assess spiritual attitudes, loyalties, relationships, standards of right and wrong, laws of conduct, habits of mind—if we are to come to any understanding of the state of national or international health today, and with such things, either for the persons or for the community, Christianity is rightly—indeed inevitably—concerned, else it is a mockery for Christians to pray: "They will be done on earth as it is in heaven."

From the point of view of one who long pondered the problem of a world now a physical neighborhood but not yet a spiritual community, the task of the Church is to grow a soul for the one world which will either learn to realize its oneness in the purpose of God or will inevitably destroy itself with its new-found atomic powers.

Wholeness of soul is found where all the aspects of personality are centered round the conscious personality —the "I"—and religious experience shows that the healthiest "I" is that one whose individuality is purposefully orientated toward the will of God—by commitment freely made and consistently maintained.

The chief instrumentality of the modern Church for the development of a world soul is the ecumenical movement: in it is stressed the intention of God that His children should feel themselves to have a place in the common household of the world. (Incidentally, "ecumenical" which is a word no longer than 'economical" and which derives from the same Greek word meaning "house," ought to be a household word among Christians, especially as it *means* household!)

This movement, as William Temple pointed out five years ago, is "the great fact of our time." But the "sheepishness of the sheep" in the Church's fold is nowhere more in evidence than when it comes to their failure to see its relevance to the very situations which fill the sheep with vague foreboding. The "wolfishness of the wolves" would be far less of a menace to our modern world if the sheep would listen to the voice of their one shepherd who calls them to a new and dynamic "togetherness" as a kind of living soul for the distracted and divided world.

Lacomte du Nouy reminds us in his tremendously prophetic book, *Human Destiny*, that only a very small percentage of the people—he says about one per cent—really help to detrmine the climate and dimension of society. The growth in effectiveness and outreach of the ecumenical movement — the emphasis upon familyhood in the Christian Church throughout the world—would be enormously accelerated if many more persons were to take seriously and make their own efforts to interpret and propagate its ideas.

The people of the churches should not be regarded as the servants of the movement but as its friends. The movement is their collective servant! But to serve effectively it needs to become a part of their religious thinking, praying and acting. It may sound like a bromide to say it again: but there is profound truth in the ob-

(Continued on page 9.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The first Sunday in the New Year our church celebrated Family Day. The Family Life Committee of the Woman's Missionary Society, of which Mrs. Harry L. Jacobs is chairman, with her nine additional members planned it well in advance. It was announced in the missionary meetings, and all circle chairmen stressed it in their meetings. Also it was announced in the church bulletin and from the pulpit for several Sundays. They had seen to it that special music was arranged for both services. Then they completed their plans by dividing the church roll into sections and having several members of their committee call every home by telephone, or as nearly all the homes as they could. Then Sunday came beautiful and bright, and with it came the folks. I had written the following hymn which was sung at both the morning and evening service (Tune: "Aurelia"):

O Father, we are thankful for family, for home;
Be it a holy fortress, when from it we may roam;
Help us to bless it ever with grateful love and praise,
And bring upon it honor throughout our earthly days.

And may its sure foundations be laid, O Christ, in Thee;
That we may know no failure, and be from shame kept free;
A home sincere in puprpose with goal divine in view,
To be a joy forever, a stronghold good and true.

O God, be it a haven for all who enter there;
Rich with Thy gentle kindness, blest with Thy love and care;
And may its young be happy, and may its old be blest
With full reward for service, and peace and joy and rest. Amen.

My subject for the morning sermon was: "The Family Takes Inventory of Its Faith," and the material was gathered around four thoughts, *its folks, its fortunes, its faith, its future.* Followed the celebration of the Lord's Supper. At the evening service the song which seemed to have gone fairly well at the morning service was requested by members of the congregation. The day was a good success, the congregations were large, and the Family Life Committee felt well repaid.

By the way, Mrs. Robert M. Kimball, Superintendent of Family Life in the Woman's Missionary Convention, brought to the combined meeting of the Woman's Missionary Society and the W. W. Staley Missionary Society on the second Monday night a presentation of the mission study book, *Committeed Unto Us.* She inspired the large number present with one of the best addresses on evangelism I have heard in many days. We were all much delighted with her visit to us and we feel she did a great deal of good. Miss Virginia Brinkley, of the W. W. Staley Missionary Society, opened the meeting with a most excellent devotional service based on Burnand's painting, "Go ye into all the world, and preach the Gospel to every creature," which gave a most appropriate background for Mrs. Kimball's presentation of the study in evangelism. Both speakers impressed upon each one of us present our own individual responsibility in making Christ known to others—making him known, that is, as Saviour and Lord.

JOHN G. TRUITT.

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## HOW TO MAKE THE EVANGELISTIC CRUSADE EFFECTIVE.

Dr. Frank H. Lewis, Shelton Memorial Church, Portsmouth, Va., proposes the following as a certain way for a church to become successful in its work of Evangelism:

"First: Let a group of Christian people, it need not be a large group, get thoroughly right with God. This is basic. Our all must go that His all may come.

"Second: Let them band themselves together in prayer until God opens the heavens and comes down.

"Third: Let them put themselves at the disposal of God to be used in any way the Spirit may indicate to winning others to Christ.

"If faithfully carried out, this plan will insure a revival. The laws of the Spirit are as stable as those of the physical world. Spiritual power is not generated in us but released through us."

Are there people in the Convention who are willing to try this plan? If there are those who will, the Evangelistic Crusade can and will succeed.

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## "THE UNFINISHED DANCE."

(Continued from page 3.)

ly appealing to Philemon on behalf of Onesimus, especially as the young man is now a Christian and should be received by Philemon as a brother in Christ. How Paul worded that letter, and what he wrote, mattered greatly—it might mean life or death for Onesimus.

Accordingly, Paul becomes a mediator, not by giving away watches and clocks as did Meg's "almost" uncle in "The Unfinished Dance," but by using common sense psychology:

1. He writes the letter not only to Philemon, but also to the church that met in Philemon's house: "To Philemon our beloved fellow worker and Aphia our sister and Archippus our fellow soldier, *and the church in your house.*" Philemon was not to make his decision alone, as to what should be done with Onesimus, but the church as a Christian factor was to make that decision. But the name of Onesimus is not mentioned in the introduction.

2. Paul commends Philemon for his faith in Jesus and for his work and influence as a Christian: "I thank my God always when I remember you in my prayers, because I hear of your love and faith which you have toward the Lord Jesus and all the saints, and I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ. For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you." That is good praise to get one on your side when you want to ask a favor of him. Still the name of Onesimus is not mentioned.

3. Paul says that he could use force but he prefers to appeal through love: "Accordingly, though I am bold enough in Christ to command you to do what is required, yet for loves sake I prefer to appeal to you." Onesimus is not mentioned yet.

4. He makes his appeal on the basis that he is an old man, and now a prisoner for the Christian work he has been doing: "I, Paul, an old man and now a prisoner also for Christ Jesus."

5. And then he makes his appeal for Onesimus with a playful play on words. The name "Onesimus" means "Useful," but Onesimus in running away had become *useless* to his master: "I appeal to you for my child, whom I begot . . . Onesimus (Useful)." Or, better still, Paul is saying that when Onesimus had become a Christian he had become useful again. "Formerly he was useless to you, but now he is indeed useful to you and to me." And then further down in the letter Paul says, "Yes, brother, I want some benefit (usefulness) from you in the Lord. Refresh my heart in Christ."

(Continued on page 10.)

# News of Elon College

*By* President L. E. Smith.

### THE CONGREGATIONAL CHRISTIAN COLLEGE COUNCIL.

Six years ago an effort was made to get all four-year colleges with a Congregational Christian background and that wanted to be known as Congregational Christian colleges together for a conference and a discussion of purpose and plans to be followed. The first meeting was held in Grand Rapids, Mich., in connection with the biennial session of the General Council of our Church. The organizational meeting was held at Eden Seminary, Webster Groves, Missouri. At this meeting, after a two-day discussion, an organization was formed, officers elected, and a set of criteria was adopted by which each institution might determine its relation to the college council and the Congregational Christian Church. There were eight of our colleges that offered themselves as charter members of the council. From time to time additional members have been received until at present the council has a membership of seventeen. There are other colleges with Congregational Christian backgrounds considering membership in the council.

The real purpose of the council is to rejuvenate its member institutions and realign them in our Church with its program of education and of constructive evangelism. We realize, and we hope that the Church will realize, that there can be but little permanent progress without a trained leadership, that if the Church is to have an adequately trained and vitally interested leadership, somewhere along the line, the Church must take a hand in the training of these leaders and direction of its prospective leaders. It is worse than folly for the Church to depend on the state or some other agency to train leaders for the state and then to hope by chance to pluck from the group the leaders who are necessary for its program. What do men and women so trained know about the Church, its responsibilities, its purpose, its program, its power?

We should learn a lesson from the state and other professions. If a high school graduate plans to teach in our public schools, the state prescribes the standing of the school he must attend and the course of studies to be pursued. If the high school graduate undertakes to prepare himself for the practice of law, medicine, or dentistry, his courses are prescribed, and he must follow these courses or be denied the privilege of practicing. If the Church is concerned for its future, its responsibilities for the present and the future, it is high time that it concerned itself seriously with the training of those into whose hands and on whose hearts the future of the Church must rest. As go our colleges so goes our Church.

Our college council is greatly strengthened and encouraged by the nine new member institutions added to the original eight. With the cooperation and help of our denominations it is possible to win back to the Church others of our stronger colleges who at present disavow any relation to the Church at all. This can be achieved not on a narrow, dogmatic basis or by a coercive force, but on a broad, cooperative basis and a persuasive plan for the intellectual and spiritual redemption of human personality. Our colleges are interested in the vital aspects of religion through the Church and in the spiritual redemption of their students along with their intellectual advancement. Our colleges and our Church must work together if the mission of either or both is to be completely fulfilled.

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### STALEY-ATKINSON-NEWMAN MEMORIAL FOUNDATION.

Responsibilities of the president of any small church college seem to be greatly multiplied in these days of stress and uncertainty. There are conferences, conventions, and council meetings that must be attended. These duties take a great deal of time. I am finding it almost impossible to attend such meetings, keep in touch with the College, and solicit necessary funds with which to meet bills resulting from the construction of our power plant.

The Church understands that it is its responsibility to repay funds advanced from the power house fund to our endowment fund that we may be able to pay for the power house. Week after week our churches are slowly but surely coming to the support of the College in this emergency. Since our last report Bethlehem Church, Nansemond County, Eastern Virginia Conference has forwarded a check for $250. In the mornings mail a check is received from Dr. A. L. Lincoln of New York City for $1,000. Dr. Lincoln is of the class of 1910 and is an eminently successful physician in the city of New York. There are churches and individuals who could and should send contributions to the College to help in this hour of need. Won't you please let us hear from you.

| | |
|---|---|
| Previously reported ..... | $14,861.67 |
| Bethlehem (Nans.) Church .... | 250.00 |
| Grand total ..... | $15,111.67 |

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### APPORTIONMENT GIVING.

If you are interested in your college and in the increased support of your college by your church, you will not be greatly encouraged by reading this article and observing the contributions made during the past week for the suport of the College. But for two churches in the Valley of Virginia Conference, Mt. Olivet (G) and Mt. Olivet (R), our report for this week would have been blank so far as conrtibutions from our Sunday schols and churches are concerned.

We are right in the midst of our college period. During the months of January and February our pastors and superintendents are expected to inform their congregations and schools about their college, to call attention to its needs, and to the fact that this is the period in which our churches and Sunday schools are supposed to make generous contributions for the support of their college. It certainly would be helpful if our pastors and Sunday school superintendents would do just this thing. If our people are informed of the needs of the College and given an opportunity, they will support their college.

This is an earnest appeal to our churches to talk about our college and support it generously. We are grateful for all contributions.

| | |
|---|---|
| Previously reported ..... | $1,259.99 |
| Va. Valley Conference: | |
| Mt. Olivet (G) ..... | 4.33 |
| Mt. Olivet (R) ..... | 15.00 |
| Total ..... | $ 19.33 |
| Grand total ..... | $1,279.32 |

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Rainey Memorial Athletic Field, Evarts, Kentucky, was recently dedicated, honoring the late Rev. Eugene Rainey, former pastor. Mr. Rainey was a graduate of Elon College and did a significant work in Harlan County, Kentucky, developing a struggling church into a real service center for the community. This is a destinct honor to our church and to the memory of Eugene Rainey.

## CHRISTIANS AID IN REFUGEE CAMPS.

*By* Florence Gordon, *Editorial Ass't Foreign Missions Conference.*

The Christian forces in North America are responding to the call of the Relief Committee of the National Christian Council of India for personnel for service among the ten million displaced persons on the border between India and Pakistan. Missionary doctors, nurses and social workers of all denominations are being released by their boards for emergency work in the Hindu and Moslem refugee camps on both sides of the border, where conditions are very serious. Great masses of people are living in hastily constructed camps, and wounds from the rioting, hunger, cold and disease are taking heavy toll among them.

Dr. and Mrs. Edmund D. Lucas of the Presbyterian Church, U.S.A., cut short their furlough and flew back to India, where Dr. Lucas is assisting E. C. Bhatty, secretary of the National Christian Council, in directing the relief program. Dr. Lucas went as the representative of all the Protestant groups cooperating in Church World Service, Dr. Edward W. Wilder of the Congregational Christian Churches, secretary-elect of the Christian Medical Association of India, the medical arm of the National Christian Council, flew back to India to help with the organization of the medical forces in India, already under way. An Indian relief office has been set up in Delhi, while in Pakistan there are relief centers in Karachi and Lahore. Dr. John Vroon of the United Presbyterian Church flew to Karachi to help in the emergency situation in Pakistan, and to organize a medical relief unit.

Bishop J. W. Pickett of the Methodist Church is active in the National Christian Council relief work. The Friends Service Committee is continning its cooperation, and in the Delhi area, as in Pakistan, the aid of the YMCA, the YWCA and other local Christian groups and institutions has been drawn upon. Rajkumarai Amrit Kaur, Minister for Health in India and sister of Raja Sir Maharaj Singh, is a Christian, and has been influential in organizing Christian volunteers, especially women, to work in Moslem refugee camps.

## RELIGIOUS FREEDOM AND RACIAL TOLERANCE.

More religious freedom exists in Puerto Rico than in New Mexico, and more racial tolerance in Hawaii than Harlem, according to Dr. Frank S. Mead, former *Christian Herald,* editor, who spoke recently before the 40th annual conference of the Home Missions Council of North America, composed of twenty-three major Protestant denominations. He blamed the Catholic Church for lack of religious freedom in New Mexico, and "the churches' unwillingness to face its responsibilities," for racial intolerance in Harlem.

Reporting on a recent, first-hand investigation of the church and school system in New Mexico, Dr. Mead stated: "Religious freedom in New Mexico today is threatened by the Catholic Church encroachment on the public schools. Using its enormous influence, the Catholic Church is attempting to exercise direct control over public school policy. The catechism and 'Holy Marys' are being taught as a regular feature of the school curriculum. Protestant children are required to learn the catechism, and often are promoted according to their proficiency in reciting it."

In northern New Mexico, there are over 129 Catholic nuns employed as regular school teachers, the church editor said.

"The community and Protestant groups are too small and weak in New Mexico," he declared, "to resist these violations of their religious freedom. One community however, plans to take the issue to the courts in the near future," he added.

As for racial intolerance here, compared with Hawaii, Dr. Mead said, "The fault lies to a great extent with the churches' filure to take a firm position on racial issues." In Hawaii, he said, the church has always followed a vigorous policy in racial matters, while in this country, "the church has attempted to void the problem." He reported that many Hawaiians refused to migrate to the United States "because they fear racial discrimination."

"Harlem is a prize example of our policy of discrimination," he said. "There we find exorbitant rentals in a virtual slum area—rentals which are often higher than in some of the best, and most exclusive residential districts of Manhattan."

## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Antioch—V. Va. | $ | 8.17 |
| Concord—V. Va. | | 4.00 |
| Hank's Chapel—W. N. C. | | 17.21 |
| Ingram—N. C. & Va. | | 10.68 |
| Mt. Olivet (G)—V. Va. | | 10.14 |
| Total | $ | 50.20 |

**Churches.**

| | | |
|---|---|---|
| Greensboro, First—N. C. & Va. | $ | 17.74 |
| Monticello—N. C. & Va. | | 23.00 |
| Total | $ | 40.74 |
| Total for period Jan. 9-15 | $ | 90.94 |
| Previously acknowledged | | 11,195.85 |
| Total since Sept. 1, 1947 | $ | 11,286.79 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

## ANTHONY ESTATE LEFT TO MISSIONS.

The estate of Mrs. Cora Lawrence Anthony, formerly of Greensboro, N. C., and more recently of Winston-Salem, who willed her properties largely for use of missions of the Christian Church, has been estimated to have a value of approximately $30,000.

Mrs. Anthony, whose death occurred December 17, made plans in her will for the creation of a trust and placed her estate under the care of the president of the Southern Convention, the pastor of the First Congregational Christian Church of Greensboro, and the president of the Woman's Missionary Convention of the Southern Convention.

Dr. W. E. Wisseman, the pastor of the First Congregational Christian Church of Greensboro, has qualified as administrator of the estate.

I am one of those people optimistic enough to believe in the future of democracy. No matter how widely we may have departed from the practice of democracy, no matter how many failures we may have had as a nation, it is a conviction to me that it is something too precious to make it a matter of any light moment that those things should be discarded.

—*Dr. Harry Woodburn Chase.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*
637 S. Sunset Drive, Winston-Salem, N. C.

### WORLD DAY OF PRAYER.

"Prayer changes things!" Those of us who have had any Christian experience at all know that. It is wonderful to know that we can make such contact with God, our Father. The sad fact that most of us have to admit is that we do not get in touch with Him as we might. Not because He is out of touch or inaccessible but because we are either too busy, careless or indifferent to draw near to Him. Prayer is the privilege of every child of God.

Was there ever a time when our world needed so desperately the changes that are possible only through prayer?

God has made promises to His children, if they, having met the conditions, call upon Him. It is a matter of history that He has kept His word. Many of us have proven Him and *know*.

Believing in the power of prayer the people of the Christian world have set aside one special day in the year when they agree to unite in petition to God. February 13th is the day set apart this year. On that day, the first Friday in Lent, prayer girdles the globe. The same service, or a translation and adaptation of it, is used in many lands and languages.

It would be most gratifying to know that services would be held by all our Southern Convention societies or better still, that they were working with other denominations for an observance in their various communities.

Following are a few suggestions for World Day of Prayer chairmen:

How about:

1. Advance notices in your church bulletin?
2. Advance notices to newspapers, giving time, place, purpose and program, extending an invitation to all?
3. Poster in shops, schools, etc.?
4. Radio announcements and radio broadcasts on the day itself?
5. Window displays? (See Guide for Leaders.)
6. Advance showing of the film strips on the projects to which the offerings are applied? (One dollar for three. Write UCCW.)
7. Extension to new groups, using the children's service widely, distributing the programs in hospitals, homes for the aged and hotels?
8. Church bells to call the whole community to worship on Friday, February 13, 1948?

The theme is "The World at Prayer," based on the Lord's Prayer.

Materials may be ordered from the Missions Council, 14 Beacon St., Boseton 8, Mass.

The Call to Prayer—10c per 100.

Poster (17 x 22)—10c each.

Program for Adults and Young People, 5c each, $5 per 100.

Children's Programs—5c each, $4 per 100.

Guide for Leaders—15c each.

Leaders Packet (includes one of each of the above)—35c.

Reprint of World Day of Prayer Picture Section—from the December *Church Woman* (quantities only)—$1.50 per 100.

Film stirps may be ordered from United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Set of three film strips on Migrants, Sharecroppers, American Indians.

Set of three film strips on Union Colleges in Orient, Christian Literature, Foreign Students.

Rental charge, $1, plus postage both ways for each set of three. May we of the Southern Convention join our hearts with believers around the world on February 13 as we claim that glorious promise of II Chronicles 7: 14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

MRS. ROBERT A. WHITTEN.

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### WORLD DAY OF PRAYER.

Friday, February 13, 1948, will be Red Letter Day for all Christians throughout the world. You are invited to join with all peoples in a fellowship of prayer. Do not neglect to order your World Day of Prayer material immediately as no orders will be filled after January 31. The Leader's Packett is available for 35c and it includes The Call, the Poster, the Program, the Children's Program and the Guide for Leaders (with suggestions for both the above programs). The theme is "The World At Prayer" and the motto is "Each One Reach One." It has been suggested each woman carry The Call to Prayer, a leaflet, in her purse and she tell some one of the service and beautiful prayer printed, then that person in turn tell some one else, in that way the motto will have a meaning for each one. It is the desire of your interdenominational superintendent that this service be held in every church with groups from other denominations. The program this year contains not only the worship service but a history of prayer in the lives of Christian women as they prayed and worked and came together in united service for the world. It becomes a reference booklet which you will want to keep. The Children's Service is woven around the Lord's Prayer, so interpreted that as they pray they will be aware of migrants and Indians and of boys and girls across the sea. Do not break the circle of universal prayer on this day. Order your material from the United Council of Church Women, 156 Fifth Avenue, New York City.

MRS. GARLAND SPRATLEY.

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### GIVE THE ANTS A CHANCE?

(Continued from page 5.)

servation of the Frenchman who said: nothing is real until it is local."

Christians have a unique opportunity now—du Nouy says the greatest in 2,000 years of their history—"to give the world guidance and comfort." They can do it through helping America to develop a soul that is sensitive and consciously orientated towards the larger world neighborhood of which America is so important a part. They can do it by strengthening the demonstration of Christian togetherness which is already going forward in the two great arms of the ecumenical movement—the International Missionary Council and the World Council of Churches—demonstrations both of a growing Christian world soul.

They can come to grips with the ideas underlying this whole process by acquainting themselves with the literature of the ecumenical movement—and in particular with the publications setting forth the facts which will engage the attention of the first World Assembly of the World Council at Amsterdam next summer. They can do it by availing themselves of the presence in America of many students from Christian Churches of other parts of the world. They can do it by persistently identifying themselves with the concept of world citizenship: learning to say not only *my* town, *my* country, but *my* world: not only *my* church, *my* denomination, but *my* world-wide Christian fellowship!

# YOUTH WEEK --- JANUARY 25 to FEBRUARY 1, 1948

These Statements were written at the request of the International Council of Religious Education, which administers the United Christian Youth Movement, endorsing the continent-wide observance of Youth Week

### Youth Urged to Keep Close to Christ.

*By* GRACE NOLL CROWELL,
Poet.

As we think of youth—youth rightly directed, its surging power, its undimmed vision, its untried strength—we invariably think of the future, for the future belongs to youth. They are our inheritors. God grant we may pass on that immeasurably important era, not too sullied by our mistakes and failures.

May we who serve this generation live our lives so unclouded by sin that youth following us may be able to see clearly the Christ ahead—straight and strong and compelling—and accept him as their Savior and their Guide.

O youth, keep close to that Central Figure, for only through him—and through you—can this troubled world find peace and rest.

* * *

### Youth Need Spiritual Resources.

*By* LUTHER W. YOUNGDAHL,
Governor, State of Minnesota.

We have a sacred obligation to give our children the oportunity of Christian fellowship and teaching. We are failing a vast number of them, today. Fifty per cent of the people in America are unchurched and millions grow into adulthood without ever knowing the rich benefits of true religious faith. Material goals have become the only objectives of too many young lives. This spiritual starvation offers the most serious threat to the future of our civilization. Let us leave nothing undone in bringing the youth of our nation to the blessings of church and Sunday school. Their greatest need is spiritual resources upon which to draw in the crucial days ahead.

* * *

### Sees Need of Spiritual Convictions.

*By* FREDERICK L. HOVDE,
President, Purdue University.

It is reasonably certain that man knows enough science and engineering, and has the organizational skill and experience, to provide all peoples, with the fundamental necessities of life and to satisfy the principal motivating desires of normal people of all races, creeds, and colors. On the other hand, it is equally uncertain that we as a people, or the peoples of other nations, have the necessary inner spiritual qualities to build a happy world of peace and good will. All students of the human scene have eventually concluded that man-made societies must always fail unless they are composed of people intellectually free and with deep spiritual convictions that place others before self.

* * *

### Girl Scout Leader Lauds U.C.Y.M.

*By* MRS. DUDLEY MILLS,
Secretary of the Girl Scouts and Chairman of the Girl Scout Protestant Advisory Committee.

The United Christian Youth Movement offers a challenge to young people to deepen their appreciation and understanding of the great religious principles they profess. Through awareness of the implications of their beliefs, they are stimulated to apply, in every area of their lives, the teachings of Christ.

The Youth Week celebration of the United Christian Youth Movement emphasizes the need for the preparation of young people to become able Christian leaders. It encourages participation in church activities and in community service.

* * *

### Youth Needs Christian Faith.

*By* DARWIN R. BRYAN,
Director of Youth and Recreation, Ohio Farm Bureau.

The churches are more and more showing zest toward introducing young people to the need of a fundamental understanding of the Christian faith. This Christian faith, rooted in a basic concern for *others*, must be nurtured as never before known in the history of our churches. Verbal expressions and the written word enlightening youth about God and Spirit are beginning steps in the process of seeking youths participation in church development. Along with these must go wise adult leadership which allows young people individually and mutually, through informal church youth groups, to express their ideas about the problems of Christianity as it applies within everyday living.

* * *

### Church Leaders Have Obligation for Their Youth.

*By* SAMUEL A. FULTON,
Moderator of the United Presbyterian Church of North America.

The greatest potential of any nation is the youth growing up in her midst. They will soon be the leaders of the nation. The kind of leaders that they are to be is largely determined on how we as Christians train them in the knowledge of Christ.

The world today offers them tremendous possibilities in the most deceptive manner. The church offers them The Way, The Truth, and The Light. We as leaders should be conscious of the great obligation that rests upon us, throw them every environment conductive to Christian growth. It behooves the Protestant churches of our great country to undergird the whole program that directs the lives of the boys and girls in our various churches.

Every function of the church should be saturated with our testimony for Christ; the whole program pushed forward in an aggressive and joyous way that will attract and hold our boys and girls.

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"THE UNFINISHED DANCE."
(Continued from page 6.)

6. Paul then illustrates how Onesimus has shown his usefulness. Paul wanted to keep Onesimus and let him minister to Paul even as Philemon would have, had he been there in the prison with Paul: "I am sending him back to you, sending my very heart. I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel; but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own free will."

7. After all, Paul says, Onesimus' running away has turned out for the best: "Perhaps this is why he was parted from you for a while, that you might have him back forever, no longer as a slave but more than a slave, a beloved brother, especially to me but how much more to you, both in the flesh and in the Lord."

8. Paul uses good psychology when he says, "So if you consider me as your partner, receive him as you would receive me."

9. Paul did not write his letters with his own hand; he dictated them to a stenographer who wrote down what he said. Paul promised to pay back to Philemon what Onesimus had stolen. And he playfully stops the stenographer and writes with his own hand the pledge: "If he has wronged you at all, or owes you anything, charge that to my account. I, Paul,

(Continued on page 14.)

regular or special session. All motions, resolutions for such amendments or changes shall be published in the church paper at least three months before the session at which the subject is to be considered.

* * * * *

BY-LAWS.

Section 3—*Convention Biennium*—to be amended to read as follows:

Section 1. *Convention Biennium and Fiscal Year.* The Convention Biennium shall be from adjournment of one regular biennial session to adjournment of the next.

The Fiscal Year of the Convention shall be April 1 to March 31, and Financial Reports shall be as of these dates.

The President, Vice-President, Secretary, Treasurer, and all other Officers of the Convention, except paid officials and staff personnel, shall take office at the beginning of the biennium for which they are elected, and shall serve for two years, or until their successors are elected and qualified.

Paid officials and staff personnel of the Convention shall take office July 1 following the meeting of the Convention, it being understood that 90 days notice shall be given when changes of such personnel are anticipated.

Section 6—*Executive Board*—to be amended to read as follows:

Section 6. *Executive Board.* The Executive Board shall meet in regular semi-annual sessions in April and October, the exact time and place to be determined by the Board, or by the Chairman and Secretary, the members of the Board being notified in writing two weeks prior to the meeting. Special meetings may be called by the Chairman, Secretary, or any five members of the Board, upon two weeks notice in writing to all members of the Board.

Twelve members of the Executive Board present shall constitute a quorum for the transaction of business.

The Executive Board may name its own Executive Committee.

Section 7.—*Finances*—to be amended as follows:

Second paragraph, third line preceding "Convention Office"—add, "Treasurer of the Convention through," the entire paragraph reading:

The churches, Sunday schools and other organizations shall be requested to send all moneys for Convention apportionments and denominational enterprises—except for Conference interests—to the Treasurer of the Convention through the Convention Office with a statement as to the purposes for which sent.

Section 8 (new section) to read as follows (Present Sections 8, 9 and 10, becoming 9, 10 and 11, respectively):

Section 8. *Retirement.* All paid officials of the Convention, its Boards and Institutions may retire at the age of 65 years, and must retire at the age of 68 years; provided that for special reason the retirement may be extended to the age of 70 years. The Convention, Boards, and Institutions shall make provision for retirement annuities for such officials.

Respectfully submitted

*W MILLARD STEVENS, *Chairman,*
*F. C. LESTER,
*MRS. O. H. PARIS,
*MRS. W. V. LEATHERS,
R. T. GRISSOM,
STANLEY C. HARRELL,
R. L. HOUSE,
R. A. WHITTEN,
*Committee.*

*Indicates those present for meeting of the committee, Jan. 13, 1948.

## Notice of Proposed Changes and Amendments to the Principles and Government; Constitution and By-Laws of the Southern Convention of Congregational Christian Churches

* * * * *

To be considered and voted upon at the Convention Session to be held at Liberty (Vance) Church, RFD, Henderson, N. C.

* * * * *

PRINCIPLES AND GOVERNMENT.

1. Chapter II, Section II, Item 2 (Duties of a Pastor): To be amended to read:

2. A Pastor shall be a member of some local Church of the denomination and of the Conference in which he works. Any exception to this requirement must be approved by the Conference in which the Church involved is a member.

2. Chapter II, Section VII to be stricken out.

3. New Chapter III to be added to read as follows (Present Chapters III, IV, V and VI becoming IV, V, VI and VII, respectively):

CHAPTER III.

Local Church Property.

Local churches or trustees of local churches hold property in trust for the use of the members of the local Congregational Christian Church, Conference and denomination, and said property cannot be disposed of without the consent of the Conference to which the local Church belongs.

4. Chapter V (new number VI)—The Convention (Constitution)—Article VII—*Quorum,* to be amended to read:

Forty qualified members of the Convention shall constitute a quorum necessary for the transaction of Convention business."

Article VIII—*Officers,* to be amended as follows:

Section 1, *Designation,* after "Superintendent" insert "Historian."

Section 3, after "Election"—add "and Term of Office"; after Board of Publications add concluding sentence: "Officers and Board members shall be elected to serve for the biennium unless otherwise designated, or until their successors are elected and qualified."

Section 4-a, President—strike out last sentence and substitute instead: "He shall be Chairman of the Executive Board."

Section 4-d, Treasurer—amended to read as follows:

The Treasurer shall receive all funds through the Convention Office for the Convention and denominational enterprises, except for Conference interests, give receipt therefor, keep an accurate record of the same, shall deposit such funds in a depository designated by the Executive Board; shall disburse designated funds to Boards, Institutions and other agencies at regular intervals on order of the Superintendent, and shall disburse funds for Convention obligations on order of the President of the Convention. He shall make reports to the semi-annual meetings of the Executive Board, to the biennial sessions of the Convention, and at such other times as may be requested by the Executive Board or Convention. He shall be adequately bonded and his accounts shall be audited annually as determined by the Executive Board.

Section 4-e, Superintendent, amended to read as follows:

The Superintendent shall be a full time paid official of the Convention and shall work under the supervision of the Executive Board. He shall be a member ex-officio,

without vote, of all Convention Boards and Committees, and of Boards of Convention Institutions. It shall be his duty to become informed concerning each phase of the work of the Convention and denomination. He shall seek to promote coordination of the work of the Convention at the discretion of the Executive Board, so that each phase of the work may be properly emphasized, and that all the work may be done with efficiency of time and money. He shall visit and assist with fraternal counsel pastors, churches and conferences, but shall have no authority over them. He shall be at the service of all Boards and Committees of the Convention. He shall compile the materials for *The Annual,* prepare the same for publication, and in consultation with the Board of Publications shall supervise the printing and distribution of *The Annual.* He shall furnish the materials for the national Congregational Christian *Yearbook.* As the executive officer of the Convention, he shall represent the Convention in denominational and inter-denominational meetings. He shall report his work regularly to the sessions of the Executive Board and to the biennial sessions of the Convention. He shall be bonded for such amount as may be authorized by the Executive Board.

5. Add *new* Article IX to read as follows (Present Article IX to become Article X, and other Articles numbered thereafter consecutively):

Article IX—*Employed Staff.*

Section 1. The Convention or Executive Board may, insofar as funds will permit, employ such office or field personnel as may be needed to do the work of the Convention and its Boards efficiently and economically. Such employed personnel shall report regularly to the Executive Board and Convention sessions themselves or through the Superintendent.

Section 2. *Bookkeeper and Assistant Treasurer.* The Executive Board may name a member of the Convention Office personnel to serve as Bookkeeper and Assistant Treasurer and otherwise to assist the Treasurer in the discharge of his duties. The Assistant Treasurer shall sign checks of the Convention upon conditions governing the Treasurer, provided such checks are countersigned by the Treasurer, shall be adequately bonded and his accounts shall be audited in connection with the audit of the accounts of the Treasurer, as determined by the Executive Board.

6. Article X (present Article IX)—*Boards*—to be amended to read as follows:

Section 1. *Executive Board.* The Executive Board shall be composed of the Convention President, Vice-President, Secretary, and Chairman of the Finance Committee; two representatives from each constituent Conference, nominated by the Conference; one member each nominated by the Boards of the Convention; the President of Elon College, the Superintendent of The Christian Orphanage, and similar executive heads of other recognized institutions of the Convention; one each nominated by the Woman's Missionary Convention, the Pilgrim Fellowship Council, and the Laymen's Fellowship Council, and three members at large nominated by the Convention itself.

The Executive Board shall be the body to whom shall be referred all matters of business which require attention and action between sessions of the Convention.

It shall be the duty of the Board to make effective plans and programs of the Convention. It shall review and pass upon the plans of Boards and Institutions of the Convention when such plans anticipate calling upon the churches for additional funds between sessions of the Convention. The Board shall have authority in matters dealing with employed personnel of the Convention and the Convention Office. The Board shall report its activities to each biennial session of the Convention, and its minutes shall become part of the minutes of the Convention.

Section 4. *Board of Superannuation.* This Board shall survey the needs and promote the adequate support for the Convention's retired and disabled ministers and their dependents. Its current funds shall be administered through the Division of Ministerial Relief of The Board of Home Missions of the Congregational Christian Churches, the Board of Superannuation recommending beneficiaries for such grants. The Board shall endeavor to enroll all ministers of the Convention in The Annuity Fund of the denomination.



7. Article XI (present Article X)—*Committees*—to be amended to read as follows:

Section 1. *Standing Committees.* The Convention shall appoint such Standing Committees as may be needed, including:

a. *Finance,* composed of five members to serve for the ensuing biennium. It shall study the financial interests and needs of the Convention and submit a proposed budget at each biennial session.

b. *Spiritual Life and Evangelism.*

c. *Stewardship.*

d. *Social Action.*

e. *Rural Church.*

Section 2. *Special Committees.* The Convention may appoint such special Committees as may be needed, including:

a. *Business,* composed of three members appointed at the opening of each session of the Convention. All matters of business not on the program shall be referred to the Business Committee which will decide if it is pertinent, and if so, suggest a place on the program for its consideration. The Committee will endeavor to see that no conflictng motions are adopted.

b. *Nominating,* composed of five members appointed by the Executive Board at least three months before the regular session of the Convention. This Committee shall make nominations of all officers of the Convention, and members of Boards, except those otherwise provided for.

c. *Program.*

d. *Memoirs.*

In the interest of uniformity and co-ordination, the Conferences are requested to conform to the organization of the Convention.

8. Article XII (present Article XI)—*Vacancies*—to be amended to read as follows:

Any vacancies occurring in offices of the Convention, Boards, and Committees, in the interim shall be filled by the Executive Board to serve until the next session of the Convention.

9. Article XIII (present Article XII)—*Convention Office*—to be amended to read:

There shall be a Convention Office operating under the supervision of the Executive Board, with the Superintendent serving as its executive officer. This Office should be centrally located. It shall have adequate personnel to do effective work; shall seek to serve the churches, conferences, boards and institutions of the Convention; shall endeavor to make effective the plans, programs and ideals of the Convention, and through its executive officer shall report regularly to the Executive Board and to the sessions of the Convention. The Convention Office shall have the same relationship to the General Council and Boards of the denomination as other State Conference Offices.

Present Article XIII becomes Article XIV.

10. Article XV (present Article XIV)—*Auxiliary Organizations*—to be amended to read as follows:

Section 2. *Men's Work.* The Work of the Men of the Convention shall be encouraged and supported. The Laymen's Fellowship shall be recognized as an auxiliary of the Convention, and its biennitl report shall become a part of the records of the Convention.

11. Article XVI (present Article XV)—*Amendments*—to be amended to read:

All amendments or changes in the Principles and Government, Constitution, Official Forms and Ceremonies, shall be made by a two-thirds vote of the Convention in

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

**WHAT WE KNOW ABOUT JESUS: HIS WORK OF SALVATION.**

Lesson V—February 1, 1948.

Memory Selection: *The Son of Man came to seek and to save that which was lost.*—Luke 19:10.

Lesson: Isaiah 53:4-6; Matthew 1:21; 5:17; 20:26-28; Luke 19:1-10; Hebrews 4:15, 16.

Devotional Reading: Isaiah 53:1-13.

*The Sin-Bearer.*

The immortal fifty-third chapter of Isaiah paints a portrait of "The Suffering Servant of Jehovah" or "The Sin-Bearer." It is not necessary to believe that the man who wrote it had in mind our Lord Jesus Christ, but it is generally agreed that our Lord Jesus Christ did fulfill that prophecy in almost a literal way. The chapter has significance not only on this account, but because of the new factor which it introduces in the Messianic hope, or the coming of the Christ. The Jews with indiscourageable optimism and unquenchable hope looked forward to the coming of a Deliverer. But in many instances this One Sent from God was to be a great King, sometimes a Warrior-King, One who should slay or drive out the enemies of the Jews, and One who would establish by power, even military power, the Kingdom. But Isaiah brings in a new element when he portrays the coming Messiah as a "Sin-Bearer" or as a "Suffering Servant." It was by vicarious suffering and not by victorious temporal power that He was to set up His kingdom, and save his people. This passage comes with chastening power today. We believe that our safety and security depend upon armed might and material power. But only the power of love, of sacrificial love can save the world. And only sacrificial love can save the individual.

*Jesus, Saviour.*

"Thou shalt call his name Jesus; for it is he that shall save his people from their sins." He was Teacher, Prophet, Friend, Priest, King—but his primary mission was to save his people from their sins. To save them from the penalty and also from the power of sin. These words fall dead upon the ears of some, even upon the ears of some who are members of the church, for they know little or nothing of the power of Christ to save from sin. But Christ can and does save people from sin. He imparts new resources and new power, that enables men to break the tyranny of habit and to find freedom in him. He sets men free to serve. He saves in a positive as well as a negative way. Men need a Saviour, need Him desperately in these modern times when so many other things are offered as substitutes for salvation and when all of them fail to save.

*Come to Fulfill.*

"I came not to destroy but to fulfill." The people of Jesus' day, especially and particularly the religious leaders thought that Christ had come to destroy, to tear down, to take away. They resisted him and finally crucified him because they believed this. But he came to fulfill and to fill full. For instance he not only fulfilled in his life and ministry many of the Old Testament prophecies, but he put new meaning into the law. His words in the Sermon on the Mount are a case in point. Liturgy has new meaning when Christs spirit fills it with new life. Ceremonies have new meaning when they are seen in the light of his life. The law and the prophets are incomplete apart from him. Life itself is incomplete without him.

*As He That Serveth.*

"Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Great words these. Here was the Son of God, and the King of Kings, royal and regal in every sense, God dwelling among men, but taking upon himself the form of a servant, and declaring just as seriously that he was among them as one that serveth as when he was declaring that he and the Father were one, and that when they saw him they saw God Himself. One suspects that if we caught the inner meaning of these words, we would place more emphasis upon serving than on being served, on giving than on getting, on the surrender of privileges than on the demand for rights.

"And to give his life as a ransom for many." Not in the sense of paying the devil for the sins of men, of being turned over by God to the evil one. But as has been intimated above, by setting them free from the power of evil habits and the tyranny of sin, and of setting them free to follow him, to live like him, and by the power of an unquenchable love magnificently shown on the Cross.

*To Seek and to Save That Which Was Lost.*

These are the words of Jesus himself. He had come to seek and to save that which was lost. There is something that tugs at the heart when the word "lost" is used, especially in connection with a person. Think of a man falling overboard in mid-ocean, perhaps at night when the ship is at full speed. Think of a child lost in a woods at night. Think of men lost in military action. Think of a navigator who has lost his bearings while on a long flight over unchartered waters. Well men become lost in a spiritual sense and with stark tragey as a result. Men may be well physically and be able to find their way around most anywhere and still be lost, lost because they are not in right relationships with God, lost because they are out of place, lost because they are headed in the wrong direction. And Christ came both to seek and to save that which was lost.

*A Sympathetic High Priest.*

There are some men in high places who are far removed from the common man. They do not understand his problems, they do not know how to sympathize with them. But Christ lived our life, faced our temptations, rubbed elbows with folks like we have to get along with, hence he knows how to help us. Thanks be unto God for this.

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The Christian State proclaims human personality to be supreme; the servile State denies it. Every compromise with the infinite value of the human soul leads straight back to savagery and to the jungle.

—*Stanley Baldwin.*

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# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This is our first letter and financial report for the year, 1948. We hope to do even greater work in behalf of the children here this year than we did in 1947. The children are our first concern, physically and spiritually.

We try to give them good wholesome food to build strong bodies. We also try to train them to live right. They go to Sunday school and all the larger ones go to church. Then on Wednesday nights our pastor and Miss Walker, his assistant, put on a religious service at the Orphanage. All the children are required to attend this service. We believe this special service is greatly inspiring to the children in a number of ways, especially in singing. They are taking more interest in the young people's work and also in the church service.

The people are taking more interest in the work here than ever before. People visit the Orphanage more from many sections of our Convention and see for themselves. We have had many compliments on what has been accomplished here during the years. It has taken a long time to build the plant as it is now. But the policy of the Board of Trustees has always been to pay as we went, and all through these years if we built a building we had money to pay for it when it was finished. If we bought a piece of land we paid for it when the deed was made. The Southern Convention now has an Orphanage plant valued at book value $245,000 and it is out of debt.

We have set goals from year to year and during the thirty-one years I have been Superintendent of your Orphanage, I have made the goals a little higher each year, and you have never let me down. You have always seen to that we reached them.

Last year our goal was forty-five thousand dollars ($45,000) contributed from the churches and friends who were not members of our church. The church contributed $23,902.87. The friends and the amount we received from endowments amounted to $23,-902.40, total amount being $47,805.27. Everybody felt happy that we did reach this amount. No one regretted that they contributed. I well know and you know that I will not be your superintendent thirty-one more years. A number of the Orphanage Board of Trustees say that they want me to raise $50,000 one year while I am still here. I am willing to undertake it, and I believe with the cooperation of all our churches and friends it can be done. Let us try it this year. We only lacked $2,194.73 reaching $50,000 last year. Our churches can surely do that much more this year. The way to do it is to start now. So our goal for 1948 is $50,000. Help me reach it.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR JANUARY 22, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Beulah | | $ 3.42 |
| Eastern Va. Conference: | | |
| Bethlehem (Disputanta) | | 16.00 |
| N. C. & Va. Conference: | | |
| Greensboro, First | $ 48.44 | |
| Ingram | 9.12 | |
| | | 57.56 |
| Western N. C. Conference: | | |
| Zion | | 17.90 |
| Va. Valley Conference: | | |
| Antioch | $ 10.30 | |
| Concord | 2.31 | |
| Mt. Olivet (G) | 15.08 | |
| | | 27.69 |
| Ga. Conference: | | |
| Columbus | | 20.61 |
| Total | | $ 143.61 |

**Thanksgiving Offerings.**

| | |
|---|---|
| Ala. Conference: | |
| Langdale | 127.65 |
| Grand total | $ 270.83 |

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"THE UNFINISHED DANCE."

(Continued from page 10.)

write this with my own hand, I will repay it—to say nothing of your owing me even your own self."

10. Paul sees good psychology when he assumes that Philemon will do more than he has asked him to do: "Confident of your obedience, I write to you, knowing that you will do even more than I say."

11. And finally Paul asks a personal favor: "At the same time, prepare a guest room for me, for I am hoping through your prayers to be granted to you."

We would like to know what happened to Onesimus when he presented himself, with one of the greatest letters ever written, at Philemon's door. Did Philemon have him beaten or killed? Or did he receive him back in good faith? Or, better still, did he send him back to Rome to minister to Paul in prison? We cannot know. Even as the movie, "The Unfinished Dance," was unfinished because the ballerina fell into the trap-door, our story of Philemon and Onesimus is unfinished because we do not know what the final outcome was.

Nevertheless, one thing is certain as revealed in this letter—there are two aspects to evangelism: (1) One is to bring to Christ those who have not accepted his way of life, as Paul did Onesimus; (2) the other is to Christianize and humanize professed Christians as Paul was trying to get Philemon to do.

Then, too, the dance is unfinshed because that twofold aspect of evangelism still continues. The world has not been brought to Christ and the Christian world has not been Christianized. Let us not fall into the trapdoor of "unfinishing," but let us strive to actualize, by using (as Paul did) the best theology and psychology possible, the plans for the Evangelistic Crusade.

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**STANDING COMMITTEES.**

The following are the Standing Committees of the North Carolina and Virginia Conference for 1947-48:

*Executive*—K. D. Register, W. M. Stevens, W. J. Andes and S. C. Harrell.

*Program*—K. D. Register, W. M. Stevens, W. J. Andes and pastor of host church.

*Evangelism*—L. E. Smith, Mack Welch, Thurman Bowers and J. L. Neese.

*Ministry*—S. C. Harrell, D. J. Bowden, F. E. Reynolds and W. M. Stevens.

*Christian Education*—Jesse H. Dollar, Mrs. W. E. Wisseman, John Graves and Mary Walker.

*Men's Work*—W. T. Dunn, G. D. Colclough and W. B. Truitt.

*Social Action*—H. S. Smith, D. J. Bowden, Joe A. French and Walter H. Garrison.

*Ministerial and Church Ethics*—Walstein Snyder, H. R. Clem and C. E. Newman.

*Budget and Apportionments*—G. D. Colclough, W. E. Walker and J. L. Neese.

*Foreign Missions*—W. J. Andes, Mrs. W. E. Wisseman, Clyde Fields and Joe A. French.

*Historian*—C. E. Newman.

*Memoirs*—Earl Farrell.

*Stewardship*—W. E. Wisseman, Mark W. Andes, A. H. Blalock and Earl D. Weed.

*Superannuation*—D. R. Fonville, Earl Farrell and L. P. Rippy.

*Religious Literature*—Mrs. W. T. Scott, Elizabeth Chicoine and Mrs. J. H. Dollar.

*Home Mission Board and Rural Church*—W. M. Stevens, Mrs. J. D. Strader, W. T. Dunn, Mrs. O. H. Paris, W. W. Snyder, C. R. Wicker and H. R. Clemm.

*Pilgrim Fellowship*—Tessie Zimmerman, Bland Lebrick and Mrs. M. W. Andes.

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Boys and Girls:

I have received a letter from the family of Eleanor Page telling of their wonderful trip to Australia. They went to San Francisco on the train stopping at several places for Eleanor to see Indians, nature's wonders and just to visit. At San Francisco they boarded and flew to Honolulu where they ate their Thanksgiving dinner. Continuing their flight, they passed through beautiful moonlight and then through cold rain. On arrival in Australia they found the weather rainy and warm. At the end of this month Eleanor and her family will return to Richmond.

If you do not read the letters from the Jacksons in China, I wish you would. They are very interesting. One of the girls in our Junior Department, Judy Bond, took copies of The Christian Sun with the Jacksons' letters to school when her class studied about China. One of the many lovely things about being a part of the church family is the many people far and near that one may know. Visiting ministers, missionaries, and board secretaries are interesting and fun. In our family we have chopsticks, pieces of brass, Chinese window transparencies, dolls for my collection, and a bangle blacelet from India. All of these were gifts from missionaries who have been our friends or stayed in our home. Our choice possession is a lovely strip of woven cloth with many gay colors. It is called a lanket and was woven by the Maori headhunters of the Philippines. It was given to me on my birthday by the great missionary, Frank Laubach, who is known today as a literacy expert because he teaches people to read very quickly.

Many of our soldiers in the Pacific meet Christian people there and are given tokens of remembrance. I know a boy who has several pieces of mother of pearl in beautiful designs. Many ministers' families have shared our experience with missionaries. I am thinking now of a lovely silver bowl that the Lesters have which I believe was a Turkish water bowl owned by a Sultan and a gift to them from a missionary.

Don't you ever think that being a part of the church is dull. It isn't! It covers the world and its people and as our missionaries do more work there will be more contacts.

## THE LESS HONORED GIFT.

*By* Mary Elizabeth Thompson.

*Issued by the National Kindergarten Association.*

"What a lot of nice toys you have, Willie!" exclaimed Grandma Brown, pausing in the doorway of the living room and looked down at the floor which was littered with all manner of playthings.

Mrs. Brown had been driven to her son's home for a brief call, but all the grownups were engaged in a business consultation with a lawyer, so she had come in for a visit with her grandson. Stepping carefully, she reached a rocking chair which was standing near a low table. At once Willie began to bring her one toy after another.

"Tell me about this beautiful little basket," said Grandma. "Who gave it to you?"

But Willie had thrown himself on his stomach beside his train track. "Look at my train, Grandma," he called. "Watch it go around the track!"

"Quite a train," admired his grandmother. "Who gave it to you?"

"Don't know—think it must have been Santa."

"Look! There's a doggie under the leg of the chair, Willie. He will be badly squeezed if you don't pick him up."

"Oh! That old dog!" the boy said with a sniff. "I don't like it. Aunt Peggy made it out of an old coat. Now it's flat."

"Poor doggie," said Mrs. Brown, "no wonder you are flat, with a chair standing on you. I'm sure Aunt Peggy must love you a lot, Willie, to go to all the trouble of making a dog for you."

"I've lots of animals, Grandma," announced Willie, unimpressed. "I don't want dogs made out of old coats."

"Did you thank your aunt for the dog?" his grandma then asked.

"Thank her? I don't remember," replied Willie. "She was here a while ago."

Grandma, who was usually very merry with children, now felt quite serious. "Willie," she said, "did you ever make anything?"

"Make anything? I've made houses with my blocks."

"Fine. Now suppose you had built a very tall and very nice house—seventeen stories, like this one you live in—and someone came along and knocked it over! How would you feel?"

"I'd knock him over!"

Grandma made no comment on this, but said, "When we've worked hard to make something, we like that thing, don't we?"

"Huh-huh."

"Let us look at the dog Aunt Peggy made for you." Willie picked it up and brought it over to her. "See," said Grandma, "Auntie had to cut out all the pieces, and to sew them together, and then, she had to make the ears and the eyes and to embroider the nose and mouth. After that, of course, she had to feed him until he was nice and plump; didn't she?"

Willie smiled and nodded.

"He's not particularly beautiful," continued Grandma, "but homely dogs are usually very brave."

Willie's eyes widened. "I'll call him *Brave,*" he said. "I'm glad Aunt Peggy made him like that."

"Tell her so when you see her, Willie."

"Yes, I'll tell her he's my *Brave.*"

"And thank her?"

"Huh-huh."

Was Willie typical of many modern children? Do these boys and girls receive so much at Christmas and other times that they do not value what is done for them?

The answer is that little children can always be taught to appreciate and to be thankful. From infancy, we should, by example, let them see how to show appreciation for all gifts and favors. They should never hear slight remarks about gifts that have been received. Much of the joy of life is bound up in gracious acknowledgments. These show that we are thoughtful of others; that we understand the sacrifice they may make when they give to us. Even when we know the gift has involved no sacrifice and, also, when it really seems inadequate, it does no good to be critical. Let us teach the children the meaning of such common sayings as "Never look a gift horse in the mouth" and "Comparisons are odious." These have underlying principles that hold true courtesy in their keeping. Then, of course, there is the command that covers all cases, "Judge not."

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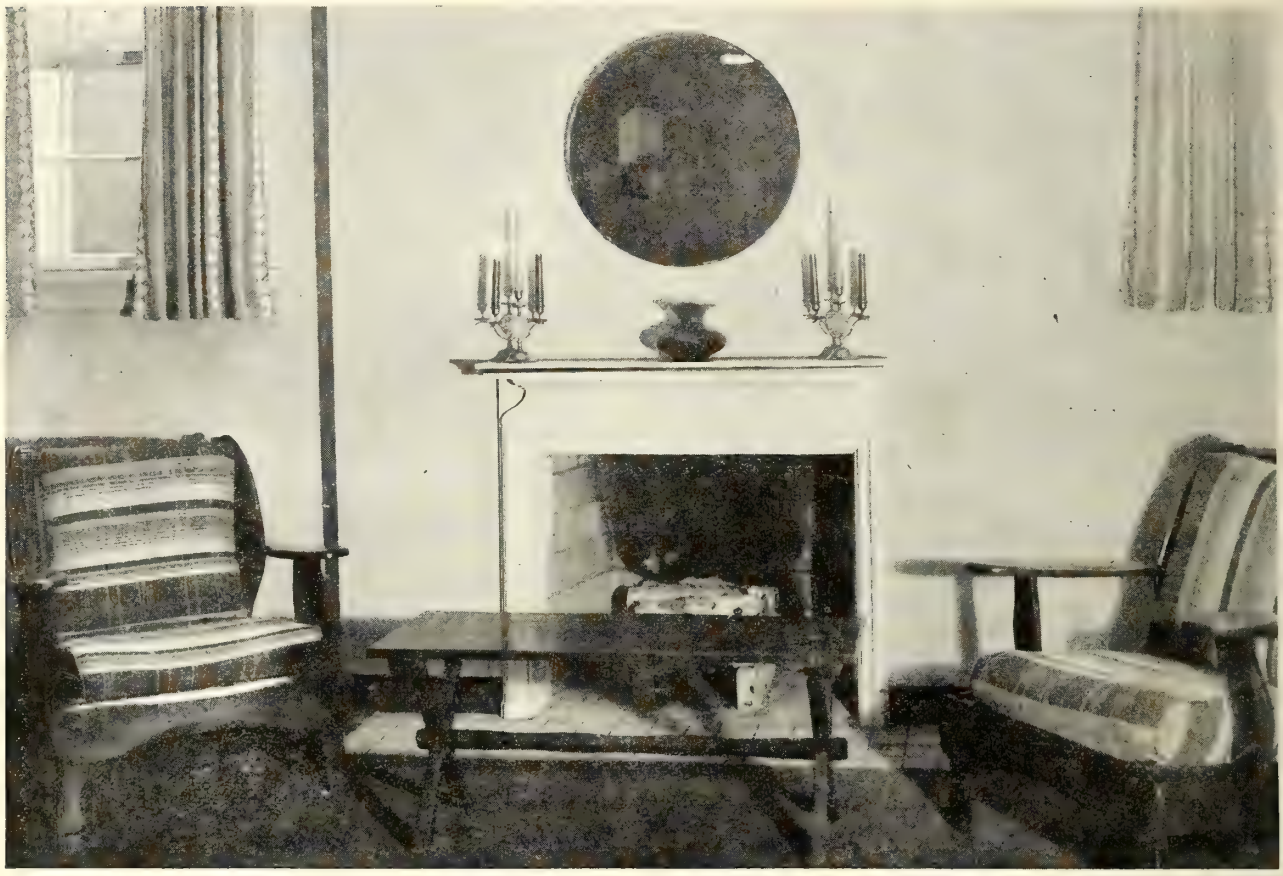
Material for the observance of Race Relations Sunday may be obtained from Cyrus M. Johnson, Director of the North Carolina Commission on Interracial Cooperation, Box 1208, Raleigh, N. C.

# First Congregational Church

WAUKEGAN, ILLINOIS



*A good parlor is an asset to any church. This spacious and comfortable one in the Waukegan Church is reserved for men.*

This church celebrated its Centennial in 1943. Miss Dorothy L. Ford wrote in the Centennial Booklet: "The founders were few in number, just as the Pilgrim Fathers were few; but the history of the United States is repeated in every church in the land. The Christian people with their faith and ideals and traditions, marched from sea to sea right at the side of the explorer and the soldier. The steadfastness of then is the steadfastness of today. It has carried the American people through the years of struggle and is still carrying them through the turmoil that surrounds today. It is faith. It is the love of God. At first the records show some narrowmindedness, but Christian broadmindedness began to triumph. The little group gradually widened its activities until it took part in community affairs."

The early confession of faith is an interesting reiteration of Puritan orthodox beliefs; and the Covenant contains this interesting paragraph: "To walk with its members in the fear of the Lord; to reprove them with meekness when they go astray, and receive reproof when kindly given with gratitude; to submit to its discipline; to contribute according to ability; habitually to attend stated meetings; and in every laudable way seek to promote its peace, purity and prosperity."

Miss Ford adds: "Concerts, dinners and bazaars, Christmas and Easter plays, and other programs, to celebrate, to commemorate, and to raise funds, mark highlights along the hundred years. These are the spiritual and social contacts of men and women who have enacted this history. First are the founders already named, next are the pastors, that devout group who have endured uncomplainingly, rejoiced sincerely, and hoped and prayed for the church."

W. Ernest Collins and John R. Scotford are among the ministers of recent years. The present church was erected under the leadership of J. W. F. Davis. Rev. Leslie W. Chapman has served the church since 1945.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JANUARY 29, 1948. NUMBER 5.

## Of What Value is THE SUN to the Convention?

*By* JESSE H. DOLLAR

This question is difficult to answer because THE CHRISTIAN SUN is older than the Convention. It might properly be said that if there had been no CHRISTIAN SUN there might not be a Southern Convention, likewise, maybe no Elon College, no Christian Orphanage, no Board of Missions. THE CHRISTIAN SUN is to the churches, Convention institutions and enterprises what the daily papers are to commercial enterprises. Dr. Atkinson used to say—and he knew—that the people who read THE CHRISTIAN SUN gave to missions and those who did not, did not give. It is a medium of exchange of ideas, programs, plans and inspiration for the future movement of all our interests. When the time comes that THE CHRISTIAN SUN is found in the homes of the Southern Convention, there will be new light, new interest and new progress to be noted in every phase of our church work from the individual members of the local church to the Conferences and Convention. The present campaign for new subscriptions is our opportunity to put THE CHRISTIAN SUN into the homes of our people and to put the causes of the Church upon their hearts through its weekly visit. This opportunity becomes your responsibility and mine.

# NEWS AND VIEWS

Mr. Chandler, from whose report to the Mid-Winter Meetings we reprint excerpts, served during World War II as a Navy Chaplain. He served in both the Atlantic and Pacific theatres including fourteen months in the grim Aleutians. In the Atlantic theatre he was fleet Chaplain of all Naval Forces in the European, Mediterranean and North African areas. Last May he received the Military Order of the British Empire "for distinguished service for the Allied cause as staff Chaplain, Amphibious Forces, United Kingdom, covering the period from D-Day 1943 to VE-Day 1945."

### LETTERS TO THE EDITOR.

Congress of United States,
Washington, D. C.,
December 23, 1947.

Dear Editor:

Thank you for your courtesy in sending me a copy of your issue with the editorial following my talk at Woman's Club, and the report of Jackson's letter describing the visit of himself and Dr. Riggs to my old stamping grounds in Fukien. It illustrated vividly what some of us have been trying for years to get more missionary leaders to recognize, namely, that if they fail to take the lead in getting national action to bolster forces resisting the threat of Communism in China, all or much of the work done through decades of loving ministry will be snuffed out by the tide of cruel slavery and atheism which the Communists bring into any area they touch.

WALTER H. JUDD.

:: :: ::

14 Beacon Street,
Boston 8, Mass.,
December 21, 1947.

Dear Editor:

The enclosed paragraphs are from Dr. Edward C. Riggs, American Board missionary, supported by the churches of the Southern Convention, at Shaowu Christian Hospital, Shaowu, Fukien, China.

Already the news letters published in THE CHRISTIAN SUN have resulted in many joyous partnerships of spiritual adventure and financial support. I am grateful for the many wonderful channels into the hearts of people that are open to the story of Christian missions through the subscriber to THE CHRISTIAN SUN.

JAMES E. WALTER.

### RICHMOND PREACHING MISSION BEGINS FEBRUARY 1.

Congressman Walter H. Judd of Minnesota, Judge Camille Kelley of Memphis, Tenn., Bishop Clinton S. Quin of the Protestant Episcopal Diocese of Texas, and Bishop Edwin Holt Hughes of the Methodist Church are among the leading speakers who will be in Richmond for the Preaching Mission.

Others just announced by Dr. Theodore F. Adams, chairman of the speakers committee for the Richmond Ministerial Union in this effort, are: Mrs. Harper Sibley of Rochester, N. Y., president of the United Council of Church Women; Dr. Frank Crossley Morgan, son of the famed Dr. G. Campbell Morgan; Dr. Raymond I. Linquist of Old First Presbyterian Church, Orange, N. J., and Dr. John Sutherland Bonnell of Fifth Avenue Presbyterian Church, New Yok City.

There will be eighteen visiting speakers in all during the week.

The schedule provides for daily afternoon and night meetings at the Mosque, with daily noonday services in five areas of the city, school and

(Continued on page 15.)

### PASTORAL PRAYER.

*By* ROY C. HELFENSTEIN,
Mason City, Ohio.

*O God, Thou Eternal One, by whom all that is to be is in process of becoming, we reverently bow before Thy Holy Majesty in humble prayer. Because Thou art the Author of life, the Giver of every good and perfect gift, we come before Thee with penitence and with adoration, with petition and with thanksgiving, with acceptance of Thy grace and with commitment of our lives to Thee.*

*In Thee we live and move and have our being. We believe that our lives are Thy gift to us and that what we do with our lives—what we make out of our lives will be our gift back to Thee. Grant that we shall not disappoint Thee with the gift we make to Thee.*

*Thou art truth and love; Thou art life and light; Thou art wisdom and power—the Alpha and the Omega, the beginning and the end. "O Lord our Lord how excellent is Thy name in all the earth!"*

*We pray that in recognition of Thy majesty we may be kept humble, that in recognition of Thy holiness we may be kept pure, and that in recognition of Thy infinite greatness we may be made strong to serve and honor Thee.*

*We pray that we may daily grow in grace and in the knowledge of Christ —that we may attain unto worthy measure of the stature of the fullness of Christ.*

*Save us from all narrowness of thinking, from all littleness and pettiness of living, and from all dishonorableness in attitude or act. And grant O God that we shall each one see so to live each day that others will take knowledge of us that we are companioning with Jesus.*

*In His name we pray and in His spirit we would live. Amen.*


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



**BOARD OF EDITORS.**

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**SUBSCRIPTION RATES.**

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One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

### THE CONVENTION OFFICE AND "THE CHRISTIAN SUN."

*By* Rev. F. C. Lester.

If the Convention Office is to do its work effectively, it must have some means for getting its message to the people of the churches. The Christian Sun is the medium used. It is essential.

Those who want to know what is going on in the Convention Office, and that should mean all the church members, should be able to learn by reading The Christian Sun. This means that they must be subscribers, or have other access to the paper.

Subscribers seem to want two things: News concerning other churches, and "food for the soul." Unless there is adequate coverage for news, and sufficient challenging thought to stir a desire to do righteopsly, subscribers will always be hard to secure.

If all the members of the Southern Convention are to read The Christian Sun, there must be a subscription list of at least six, perhaps ten, thousand. That is three to five times the number on the subscription list at any time during the past ten years.

The Southern Convention puts much money into its paper. The amount is approximately $2.00 for every subscription. That is a good way to lose money, but it is not the way to solve the problem of the Convention "organ," the voice of the Convention.

Another thousand subscriptions will ease the financial burden of the Convention, bless that many more homes, and give the Convention Office a fifty per cent better chance to inform its constituency. It is worth doing, and doing now!

### "THE CHRISTIAN SUN" KEEPS ME INFORMED.

*By* George D. Colclough.

I look forward each week to receiving my copy The Christian Sun. Usually, I find some personal notes about people I know, or certainly people in whom I have an interest.

I always look forward to reading Dr. Hardcastle's comments on the Sunday School Lesson. The information given the public through The Christian Sun in regard to the progress made by the various organizations of the Southern Convention is certainly worth much to those who are interested in the progress of our church. The Women's Mission Society, the fifth Sunday offering to the college, along with the payment of conference apportionment to Elon and to the Christian Orphanage are listed weekly. There are many other worthwhile features in The Christian Sun, but to me these items are worth the $2.00 annual fee paid for subscription.

### THIS "SUN" OF OURS.

As secretary-treasurer of the Board of Publications, it is my painful duty to keep tab on the finances of The Christian Sun. It is always a joy to pay bills and have money on hand for the next bill. It isn't always so for the publishing of The Christian Sun.

All of our church people in the Southern Convention should realize the cost. The subscriber pays $2.00 for his Sun *and* the Convention, with its boards and institutions, pays at least another $2.00 for the same subscription. And the cost is rising along with the cost of living.

Today our subscription list is rather strong. We need more subscribers, however, to help take care of the cost of publishing. This fall and winter have been a disappointment as far as renewals were concerned. The income from subscribers has been lower than usual. Possibly preachers and others responsible for subscription lists have not been on their jobs in the local churches.

The Christian Sun is for everyone in the Church. Why not get families, officers and leaders on the subscription list by the Church sending it to each?

W. J. Andes.

### NEWS FROM MT. ZION.

All the friends of Rev. and Mrs. Walstein Snyder were happy over their announcement of a son, Coy Wesley, born December 8.

The Ladies' Mission Society sent cheer baskets to all the sick and shut-in people of the community. They also helped the less fortunate people with different gifts at Christmas.

The young people have worked for several months serving suppers for different organizations in order to raise money for a hut. They have bought an army barracks building and already have it moved to the church grounds ready to be assembled.

A Christmas program was given on Sunday, December 20, which was very effective. Treats were given to all the children of the Sunday school.

Miss Carnelia Lynch.

### A HAPPY CHRISTMAS.

The year 1947 brought many blessings to us, for which we are so thankful. Our hearts were made to rejoice many, many times as the people treated us so nice and gave us so much we can never forget them. Good health and friends are something that really makes one happy. Our health has been better recently and we praise the Lord for it. The most enjoyable thing to us Christmas was that for the first time in six years we had all the children home for Christmas. That made us happy and we surely did enjoy having them. They were: Mr. and Mrs. Howard Humble and children, Wayne and Rachel, Liberty, N. C., Route 1; Mr. and Mrs. Ocie Pollard and children, Junior, Cecil, James Marvin and Robert Glenn of Greensboro, N. C., Route 1; and Mr. and Mrs. Wellons Lankford Pollard, Jacksonville, Fla.

Besides having all the children home the people of our congregations did everything they could to make us enjoy it—they gave us chickens, meats of all kinds, canned vegetables and a grand variety of them there was, flour, butter, eggs, etc., and a purse of

(Continued on page 15.)


## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find $..... for which please send The Christian Sun for one year as a gift from me to

Name.....

Address.....

[ ] Renew or [ ] Enter my own subscription.

My Name.....

Address.....

## MORE SUBSCRIPTIONS, PLEASE!

The witness of the church includes the written as well as the spoken word. Some copies of our Church Paper are read superficially, others are read and re-read. Requests for extra copies attest the fact that essential information is being published. Issues carrying the record of historic occasions, biography, pictures, sermons, obituaries, etc., are among the treasured possessions in countless homes. Truly, ours is a sacred privilege and task!

"The wind bloweth where it listeth . . . so is everyone that is born of the spirit." The spirit of God uses the written as well as the spoken word as a means of grace. Our reading constituency is unpredictable, in that no one knows the number of people who may be touched and blessed by a given issue. Multiplied subscriptions mean multiplied opportunities for the Holy Spirit to do its work.

Those who have a genuine appreciation of their Church Paper may help broaden its influence. There are a number of tangible ways of doing this. Let each subscriber resort to the simple and reasonable expedient of giving one subscription. Surely there is someone among your circle of friends or relatives who merits and would enjoy such a gift. Your own, plus the gift subscription, may be had for the price some publications are now asking for one subscription. A contribution to the endowment fund or the making of a bequest assures the publication of continued usefulness.

Make no mistake about it, our publishing is not only a phase of our united witness, it is an expression of our united stewardship. For the average person, a subscription is a mere pittance. Generosity comparable to that expressed in other areas of Christian activity would lift our publishing enterprise to new levels of achievement. Make your response in proportion to benefits received.

More subscriptions, **please!**

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## VIRGINIA COUNCIL OF CHURCHES.

Charles Clayton, editor emeritus of The Christian Century, spoke during the Convocation of the Virginia Council of Churches in Richmond, Va. He set forth four challenges to Protestantism: the steady growth of religious illiteracy, the preoccupation of the mind with science, the threat to the mind of America imposed by the vast system of commercialized entertainment, and definite encroachments on the principle of separation of church and state. In its present form, Dr. Morrison insisted, Protestantism is not equal to the burden of meeting these four great challenges. He concluded: "The Church must speed unification if it does not desire to share the fate of early Christians who were driven into the catecombs."

Dr. R. B. Montgomery, president of Lynchburg College, was reelected president of the Council. Rev. Henry Lee Robison, Dr. Minor C. Miller, and Rev. Thomas C. Allen were reelected to executive positions.

A budget of $52,960 for 1948 was adopted at the Council with the understanding that contributions from denominations will be increased by 25 per cent during the year. Last year's budget was $48,450 with special contributions for overseas relief making total disbursements of $55,496.

Excerpts from the report of Mr. Robison, the Executive Secretary, follow:

"The record of activities of the Virginia Council of Churches during the past year is a tribute to the growing Christian cooperation among the Protestant Churches and their people in the Old Dominion—they are practicing the principles of Christ by sharing their worldly goods with those less fortunate than they, by greater interracial and interdenominational cooperation, and by giving aid and comfort to their neighbors at home and abroad.

"The third year in the life of the Council has been an eventful one. Every department of the organization has expanded its activities to embrace greater service to more people in the Commonwealth. In the cities, hamlets and in rural communities of the State, Christians have not only responded to the challenges those critical times have thrust upon them, but have sought to enlarge their benefactions to those in need and distress.

"Responding to the acute need of the distressed peoples overseas, Virginia Christians contributed nearly a million pounds of food, clothing, shoes, bedding and other supplies to the Church World Service which shipped and distributed the goods abroad. In addition, the people gave $12,888.67 in cash in community and interdenominational offerings at Thanksgiving and other times, to be used in purchasing necessary supplies for overseas relief.

"Representing city and county youth councils in Virginia, Robert Earl Houff, president of the State Youth Council, attended the World Conference of Christian Youth in Oslo, Norway, in July. Upon his return, he toured Virginia, addressing nearly 60 youth groups, acquainting them with the attitudes of Christian youth toward world problems and man himself as expressed by the 1,500 delegates and leaders from 70 different nations who gathered in Oslo to worship, study, play, eat and talk together.

"Attending conferences and planning programs, however, are simply methods by which our Christian youth is learning how to do the work of our Lord in a more effective way. Their project of supporting religious workers at the Bon Air and Peakes industrial schools continues to command their attention. For this year they have added other projects, including a plan to have a part-time youth executive, a student at Lynch-

burg College, to work in the interest of youth cooperation . There are now eleven local youth councils in the State and the group plans to organize new city and county councils during the current year.

"Perhaps nowhere else is evidence more tangible that people are hungry for and need religion in their daily lives than may be found in the work of the Department of Christian Education. Under the leadership of Minor C. Miller, one of the major projects of this department continues to be week-day religious education. The record speaks for itself. Weekday religious education was started in Virginia seventeen years ago with only two teachers instructing 1,411 children in four school divisions. The initial program cost $3,600.00 in 1930.

"This year we have 102 teachers instructing in 52 school divisions embracing 436 communities where a total of 67,131 pupils are enrolled in religious classes. The approximate cost of the program is $160,000.00 for the current year, with an average per pupil cost of $2.38. It is significant that 97 per cent of all pupils enrolled in the public schools where weekday religious education is offered volunteered to enroll in these classes.

"Demand by our people for the type of program conducted by the Department of Christian Education indicates that weekday religious education is not only growing in Virginia, but is here to stay. And it is encouraging to note that many teachers now employed in this work are planning to make teaching of religion their profession and life work. Professional status of such instructors is being aided by the inauguration last year of a pension plan and of certification to teach.

The Department of Social Education and Action concentrated on six areas of human and social relations during the past year. Its most widespread activity and perhaps most visibly fruitful has been the program of overseas relief. Other areas outlined at the Council's annual convocation in Lynchburg included Soviet-American Relations, Civil Rights, Public Welfare in Virginia, Alcohol Education and Federal Funds and Parochial Schools.

# Missions in Puerto Rico

*Address by* Rev. Howard E. Spragg *of Chicago, Illinois, Superintendent-Elect of Congregational Christian Work in Puerto Rico, Speaking at the Mid-Winter Meeting in Grand Rapids, Michigan*

Until recently the average continental American wasn't quite sure whether Puerto Rico was in the South Pacific or off the coast of Spain and he was even more vague about the character and political status of the island. But with the leasing of military bases in the Caribbean by the United States and with the training of some of our troops in Puerto Rico, acquaintance with our insular possession increased. Now that thousands of Puerto Ricans are coming to the mainland each month, a great deal of attention is being given to this "problem child of the Caribbean." Some 300,000 Puerto Ricans are now in the states, most of them in New York City.

Puerto Rico—often spoken of as a "land of contrasts"—has a setting of extraordinary beauty, but it also has incredible poverty. A recent report of a U. S. Commission on Puerto Rico has listed its basic problems as "progressive landlessness, unemployment, and an implacable growth of population." In 1898, when we took over the island from Spain, the population was about 850,000; *now* it runs well over two million.

Because Puerto Rico is an American possession, some continental Americans smugly assume that everything there is sweetness and light. They would do well to remember that some 60 per cent of the children are without schooling, that in rural districts illiteracy is as high as 70 per cent.

I have worked in some of the worst slums in the rural South, in the coal fields and in the industrial North; but in comparison to the slums of Puerto Rico, these places look like a page of *Better Homes and Gardens.* These wretched hovels are indescribable.

While most Americans are just now becoming acquainted with Puerto Rico, those close to the Congregational Christian American Missionary Association have known it well. In 1899 the A.M.A., under comity arrangements with the other interested denominations, went to work in the eastern end of the island. Through the years the A.M.A.'s interests have been developed in four directions.

First of all there have been the churches which have been growing in strength and numbers. We now have twenty-two organized churches, and a total of forty-six preaching points. Fifteen years ago the Congregational Christian and the United Brethren denominations there joined to form the United Evangelical Church of Puerto Rico, hopeful that the other denominations would also move towards organic unity. Our churches and the A.M.A. have contributed substantially to the remarkable degree of inter-denominational cooperation as evidenced in the Union Theological Seminary in Rio Piedras.

One of our leading laymen—a very able young lawyer who grew up in our church in Humacao—is the president of the island-wide Association of Protestant Churches. These churches have made and will continue to make a loyal witness to the evangelical faith. The power and influence of the Roman Catholic Church on the island is not as great as either of its most vigorous defenders or opponents would have us believe. For example, a completely Catholic legislature passed a law allowing the dissemination of birth control information, the law was signed by an acting governor who was also Catholic. One of the real problems faced by our churches is how to be vigorously evangelical without becoming bigotedly anti-Roman Catholic.

Another expression of the A.M.A.'s interest has been the work done at Ryder Memorial Hospital. Established in 1914, this institution has done an outstanding piece of work. Last year over 15,000 people came to the clinics for treatment, and some 1800 individuals spent from one to twenty days in the hospital. The leadership of the hospital is determined not only to maintain high standards of medical care, but to extend still further its services among those who can least afford to pay for adequate hospitalization.

To help fill the need on an island where hospital facilities are less than half of what they ought to be, an additional forty beds will soon be added. The dynamic and creative leadership at the hospital plans to move ahead in public health education using the latest effective educational techniques. It is hoped, for example, that some of this education will be done with visual aids during the time that patients ordinarily waste while waiting their turn at the clinics.

Closely allied with Ryder, and located on its grounds, will be the Blanche Kellog Training School. Soon after the A. M. A. went to Puerto Rico the Blance Kellog Institute was established near San Juan. As the public educational system grew the needs for which Blanche Kellog was established, receded, and in 1942 the property was sold. The new Institute will train registered and practical nurses, midwives, and follow-up social health workers, and will do some work in

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

A good way by which to help your church is to send a long list of new subscriptions to THE CHRISTIAN SUN. I am proud of THE CHRISTIAN SUN; proud of its long history; proud that it is published every week; proud of its place in the heart of so many families; proud of its idealism; proud of the work it does for Missions, for Elon College, the Orphanage, Sunday schools, the children, the youth, and women's work; and I am proud of its editorials, its reports, and its general make-up. True, it has its faults, and makes its mistakes, but it still fights the battles of the Church, and oftentimes with but little help and praise. It is a tough paper. It stands the tests. It comes again and again. And it deserves the faithful support of all the families and homes of the Southern Convention. It should overflow into other areas. It is made of the busy church life by busy church folk, and therefore does not have the finish and polish it might have had, had it a more leisurely handling by a more professional people. It is still worth more than its cost—much more.

It needs a larger subscription list and a better subsidy. It is one of the most economically handled enterprises of our Convention. It is a good thing it has some loyal hands upon its shoulders. Our Church would miss it more than it realizes if it—well, let us not even talk about that. Bless it, boost it, write for it, read it, file it. It will help us make some history worth recording and worth keeping if we give it a chance. It will come to the aid of every church in the Convention if we will subscribe to it and read it. Speak your piece in it. It is not necessary that you agree even with the Suffolk Letter, as perhaps you often do not. Sometimes I think they do not look half as good in print as they should. You may differ from much you find in its columns. Help make it a true spokesman of your Convention and the churches thereof by expressing your views in it.

The Board of Publications is asking your extra special consideration this week. Send them a good list of subscribers. As usual these lines will be read by the people who are already subscribing to it, but you can bring their suggestion to your fellow churchman who is not subscribing to it. One of my church members sends gift subscriptions to others, another gives me money to supply subscriptions to still others. There are many ways of increasing the subscription list, and ours would be a finer Church if some of them were tried in every one of our churches this week. Just remember that there is not a cause in our Church which is hindered by THE CHRISTIAN SUN. Every enterprise in our Church is blessed and helped by it, and you will be a much better informed member if you regularly read it. Every week after reading THE CHRISTIAN SUN I can answer many questions I was wondering about until I saw it. It cannot serve as it should without your help. Give it your help this week.

JOHN G. TRUITT.

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## WE ARE GIVEN A TREAT AND WE GIVE A TREAT.

The Rosemont Christian choir gave the people of the First Congregational Christian Church of Newport News a great treat at the Vesper Service last Sunday afternoon (January 11). This excellent choir of twenty voices, under the leadership of Mrs. Royall Gallup, and with Mrs. Frank Goforth at the organ presented a program of sacred music in an effective and inspiring way. The members of the choir presented an attractive appearance in their dark maroon robes, and they sang with poise, dignity, harmony, and power. In addition to the choral numbers, there were solos by Mrs. Gallup and Mr. Ed Drinkard, respectively. The program came to an inspiring and dramatic climax, when the choir sang the "Hallelujah Chorus" from Handel's "Messiah." The congregation stood reverently as the choir sang this masterpiece in a masterly and moving way. The program was indeed a musical treat, and there were many expressions of commendation and appreciation from members of the congregation.

And then our choir gave the Rosemont choir, and the friends who had come with them a treat of another, but of an acceptable kind. They were invited to the Fellowship Hall where a delicious supper was served by the members of our choir. Mrs. Apperson and Mrs. Dessler and Mrs. Foster had done a lot of work behind the scenes and all things were ready, including an abundance of Mrs. Apperson's famous hot rolls. Members of our choir, both men and women, saw to it that our guests were well taken care of, and then sat down with them and enjoyed the good food, good fellowship, and wholesome fun. No formal speeches or program had been scheduled, but Mrs. W. B. Williams (in spite of numerous wisecracks by certain gentleman) and Mr. W. H. Baker welcomed our Rosemont friends and spoke words of appreciation. Mrs. Gallup, Mrs. Council and others responded on behalf of Rosemont At the close of the supper the group sang "Blest Be the Tie That Binds." Mr. W. B. Williams then conducted some of our guests on a tour of inspection of the Educational Building, while others enjoyed informal fellowship with our folks. It was a delightful experience, one that will warm the hearts of those who were there upon every remembrance of it.

H. S. HARDCASTLE.

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## INGRAM CHRISTIAN CHURCH.

At a Christmas program presented by the Ingram Christian Church December 28, a lovely silver platter was presented to Mr. Joe Landrum and his good wife by the Ingram Sunday school and church. The presentation was made by Mrs. Fletcher Whitlow, teacher of the Kent Bible Class, to Mr. Landrum in recognition for his more than twenty years' service as Superintendent of the Ingram Sunday school.

Mrs. Whitlow said in part, "More than twenty years ago we called a young man as Superintendent to succeed the then aging and beloved Dr. Kent. That young man was Joe Landrum. Since that day he has guided us through two building programs and has been more than a Superintendent, for at many times he has been counselor, friend, and at various times has more or less served as pastor during times we were without a pastor. Here at Ingram we have changed the old saying of 'Let Bill do it' to 'Let Joe do it.' He has never let us down. An indication of the love and respect that all feel for Mr. Landrum was fully expressed by a little five-year-old girl during a recent revival at the church. After the pastor and the visiting evangelist had spoken the little girl leaned over and said, 'When are they going to let Mr. Landrum preach?' "

CLYDE FIELDS,
*Pastor.*

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Carlyle was right when he said that this life is only a "gleam of light between two eternities." And still some folks take it so seriously. What's all the hurry for anyway?

—*Amos Parrish.*

# News of Elon College

*By* President L. E. Smith.

## ELON COLLEGE NEEDS "THE CHRISTIAN SUN."

The Christian Sun is a weekly communication to our churches. Elon College is our Church's institution of higher learning. The College had no funds for its founding except as the members of the Church wanted to give it. The College has been and is today largely dependent on the generosity of the Church for its support. The College has always gone on the theory that if the members of our Church knew and understood the needs of the College that they would go to any reasonable limit to help meet those needs.

The Christian Sun was in existence long before the College was founded. When the Church decided to consider seriously to undertake to build a college for the Southern Convention, it turned to The Christian Sun to communicate that desire to its members. When the decision was reached to call an extraordinary session of the Convention for the purpose of deciding definitely whether or not to build a college for the education of its young people, the call was issued through The Christian Sun. The Christian Sun was a factor in creating sentiment for the College and in soliciting funds for its beginning. All through the years it has been its medium of appeal for assistance. In every crisis of the College, and there have been many, The Christian Sun has always come to its assistance and has been a ready helper.

The Christian Sun has not only been a helpful means in securing assistance in the time of need, but it has been the medium of information to the Church. It has really been a means of education for the College. Through its colums it has been able to inform its constituency and the public in general of the need for education, of the plans and purposes of Elon College in meeting that need. It has also had the opportunity to stress the difference between secular and Christian education and to emphasize the extreme importance of keeping Christ on the campus and Christian principles in the classroom, particularly during this time of fear and of uncertainty.

The Christian Sun has also proved to be for the College a medium of exchange in the field of education. It has not only had the free opportunity of expressing its views in the colums of The Christian Sun but thanks to its editors it has found the views and principles of education held by other institutions freely and frankly expressed on its pages.

Elon College has learned to rely so strongly on The Christian Sun for the expression of its needs, purposes and plans that it would hardly know how to exist helpfully without it.

Elon College realizes that it is greatly indebted to The Christian Sun, our church paper, and is willing at all times to assist whenever and wherever it is possible.

The circulation of The Christian Sun among our church people should be double what it is at present. Let us all work to that end.

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## ELON ALUMNI TO MEET.

On Saturday, February 7, at 2:00 P. M., in the Society Hall of the Alamance Building, the alumni of Elon College will hold their regular mid-year meeting. This meeting should be one of the most important in the history of the alumni association. The question to be settled is one that is in the mind of every member of our student body and many of our aumni: "When will construction of the Alumni Memorial Gymnasium begin?" In order that the readers may have a fuller understanding of what has happened within the alumni association we will reiterate the events leading up to this mid-year meeting.

At the mid-year meeting of the General Alumni Association in February, 1946, Dr. L. E. Smith presented to those present the "prospectus" of the million dollar expansion program as proposed by the board of trustees. The alumni then voted to accept the proposed gymnasium as their project and share of this expansion program. A campaign was begun to solicit funds from the alumni to erect this building. With the rising cost of construction and the overlapping that was occuring with our alumni who were members of the Christian Church (one hundred thousand dollars for the Staley-Atkinson-Newman Memorial Endowment Fund was being raised at this time), our alumni fund was progressing very slowly and our gymnasium seemed further and further away all the time.

At a meeting of the executive committee of the General Alumni Association this fall it was suggested that we alumni face the problems confronting us and lower our sights to something that would be in our capacity to build. Mr. John E. Smith, president of the Greensboro Elon College Alumni Chapter, was appointed as chairman of a committee to investigate the possibilities and probabilities of building a gymnasium, that would meet the needs of the athletic department, yet be within our ability to finance and build. Mr. Smith and his committee reported back to the executive committee that they had very optimistic reports from several local contractors and that Mr. Lewis Kearns, an alumnus of Elon, had consented to secure the plans for the gymnasium as his contribution.

Mr. Kearns submitted the plans he had secured to the building committee at a meeting this past week. They call for a building 140 feet wide and 180 feet in length. Constructed of cinder blocks with brick veneer, which would be in conformity with the other building on our campus. There would be no basement, and the showers, locker rooms, classrooms, offices and storerooms would be located under a balcony that extended fifteen feet from the main walls. This balcony would encircle the building, but the greatest amount of seating capacity would come from the folding bleachers on the main floor. When not in use these bleachers could be folded back to the wall and there would be ample room for two regulation basketball courts for the physical education program. These plans have been submitted to several contractors for unofficial bids. This was done so the executive committee would have some idea of the cost to present to the alumni at their mid-year meeting.

At the present time we have over fifty-three thousand dollars in cash and signed pledges. There is over ten thousand dollars that has been promised verbally. It is the opinion of the members of the executive committee that if construction was begun on the gymnasium, that there are many others who would give that haven't. So if the bids of the contractors seem within reason the executive committee will recommend that construction of the gymnasium be started immediately. If the alumni present at this mid-year meeting accept the recommendations of the executive committee then construction of the gymnasium will be started and a concentrated effort will be made to raise the funds with which to pay the bills as they are made.

# Missions — The World for Christ

## DR. DOUGLAS SPEAKS.

Need for achieving greater cooperation among Protestant denominations to meet the rising tide of secularism was the keynote sounded at the recent 40th annual conference of the Home Missions Council of North America at Buck Hill Falls, Pa. The group, representing 23 major Protestant denominations, met during the week of January 6-9.

Views expressed by the overwhelming majority of church leaders were highlighted in an address by Dr. Truman B. Douglass, executive vice-president of the Board of Home Missions of the Congregation Christian Church.

Though critical of the inherent weakness of the denominational system, Dr. Douglass expressed the belief that within ten years the majority of Protestant churches would be more closely united in their cooperative programs.

Elaborating his views on the necessity for Protestant unity, the church leader called attention to a "set of disabilities," which, he said, might descend on the church "like an avalanche."

"The deterioration of the rural church, the increasing decrepitude of the great centers of Protestantism, the loss of the intelligentsia, and organized labor—these are the ominous signposts pointing to disaster," he said.

Dr. Douglass maintained that lack of Protestant unity was reflected in the church's "disorder and feebleness" in meeting the "threat of anti-Christian movements."

He claimed the churches today "are fighting a series of guerilla actions instead of pursuing a grand strategy of offense. They cannot in their dividedness meet the onslaughts of alternative movements which are contending for the allegiance of mankind—movements which are closely articulated and are able to demand the utmost in discipline and obedience for the sake of the cause."

The critical situation faced by the Protestant church was also emphasized by Dr. Mark A. Dawber, executive secretary of the Home Missions council. He pointed out that despite modest statistical gains, more people lived outside the church's influence today than at any time in the nation's history. Secularism is destined to become the major faith of the future," he warned, "if it continues to grow at its present rate."

Dr. Dawber said that in New York City less than 10 per cent of the population comprise Protestant church membership, and that "all three major faiths in this city constitute minority groups."

He characterized the recent history of Protestantism as one "of retreat and retrenchment" and urged delegates to pool their resouces in a carefully planned, courageous program to win the multitudes from paganism to Christ."

The urgent need for greater interdenominational cooperation emphasized by Dr. Douglass and Dr. Dawber was underlined when delegates sitting in more than a dozen committees drew up reports on specific ills in the home missions field.

The reports presented to the conference painted a realistic picture of mounting racial tensions, severe farm labor unrest, abuse by state and local communities of the American Indian, dislocation of rural and urban population, and the powerful growth of secular movements.

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## OUR SERVICE COMMITTEE.

[Extracts from address by Rev. Edgar H. S. Chandler of New York City, Director of the Congregational Christian Service Committee, recently back from Europe, speaking before the Congregational Christian Missions Council in Grand Rapids, Michigan.]

"The Congregational Christian Service Committee is dedicated to implementing the profound Christian concern of our people for providing relief; promoting physical, moral and spiritual rehabilitation and effecting reconciliation among the members of the broken body of mankind where the community has deteriorated through war or other social disasters. It works in areas of critical need regardless of race, class, creed or nationality.

"The Service Committee are convinced that the greatest days for significant activity in this field lie ahead. As the problem of relief may move towards solution with intergovernment aid, the problem of reconstruction and rehabilitation, *especially moral and spiritual rehabilitation,* begins in an intense form and it is anticipated that the Service Committee may render its most significant service in contribution towards the rebuilding of the Christian life of the world."

Mr. Chandler then reported on what the Service Committee is doing overseas. It is at work in England with all service representatives assigned on projects with the British Congregational Churches. Plans are being made for participation in a Work Camp with the British young people in the construction of a youth center in England in the summer of 1948.

In France the Service Committee program is concentrated at Le College Cevenol at Chambon located in the heart of the Protestant area of that country. Here the Committee has purchased and erected six buildings which provide living quarters for a considerable portion of the some 307 students. Most of these students are on scholarships and have been selected from war devastated sections of Europe.

"Many observers agree that Le Chambon is one of the conspicuous bright spots in the continent today. Service Committee representatives at present are engaged in the distribution of goods and supplies contributed through the Friendship Train."

Mr. Chandler said that in addition to three American workers in Italy there was a staff of thirty-six Italian assistants including doctors, nurses, and social workers carrying on a family rehabilitation program in Naples. This program consists of one community of cave people who have been moved into temporary housing units, one group now living in new housing provided by the Italian Gov-

(Continued on page 14.)

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## MISSIONARY OFFERINGS.

**Sunday School.**

| | |
|---|---|
| Mt. Carmel—E. V. | $ 6.43 |
| **Churches and Individuals.** | |
| Albemarle—W. N. C. | 24.00 |
| Happy Home—N. C. & Va. | 10.40 |
| Lebanon—N. C. & Va. | 10.70 |
| Lynchburg—N. C. & Va. | 1.00 |
| N. C. & Va. Conference, Russell V. Powell, 411 Woodlawn Ave., Greensboro, N. C. | 15.00 |
| Reidsville, First—N. C. & Va. | 1,016.00 |
| Tryon, Ersk. Mem.—N. C. & Va. | 15.00 |
| Total | $ 1,092.10 |
| Total for period Jan. 16-22 | $ 1,098.53 |
| Previously acknowledged | 11,286.79 |
| Total since Sept. 1, 1947 | $12,385.32 |

Respectfully submitted,

WM. T. SCOTT, *Supt.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## THE WOMEN PAY TRIBUTE TO "THE CHRISTIAN SUN."

THE CHRISTIAN SUN is the only printed medium which the women of the Southern Convention have for distributing information and exchanging ideas. It would be difficult to carry on our work without THE CHRISTIAN SUN, which carries announcements of our meetings, reports of work done, and plans and programs for the local societies.

As I visit women's groups, time after time I hear such comments as these: "We get material for our programs from THE CHRISTIAN SUN," or "We depend on THE CHRISTIAN SUN for material for all our programs." Others watch THE CHRISTIAN SUN for financial reports, to see who is ahead on giving—Eastern Virginia or North Carolina! Still others read THE CHRISTIAN SUN to get ideas for carrying on the work their local society—it may be a new way of raising money, a new type of fellowship meeting, or ideas for meaningful worship.

And while we are primarily interested in the material on the Woman's Page and on the Mission Page, we are churchwomen and that makes us interested in all phases of the work of our Church. Therefore, we read and try to digest all the pages of our Church Paper.

It is obvious that the president of every local women's group, as well as Conference and Convention officers, should subscribe to and read THE CHRISTIAN SUN.

One of the objectives to be attained by a Woman's Society is to secure subscriptions to THE CHRISTIAN SUN and other religious periodicals from the members of its church. If some women's groups have not yet done this, now would be the time to secure such subscriptions.

MRS. F. C. LESTER,
*Pres., N. C. Conference.*

## FINANCIAL REPORT.

The following is the Quarterly Financial Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for the Quarter ending December 31, 1947:

Balance on hand last report .... $ 264.37

**Receipts.**

| | | |
|---|---|---|
| Offering—Woman's Meeting, October 3 | $ 78.60 | |
| Offering—Young People's Meeting, October 7 | 43.71 | |
| | | 122.31 |

**Women's Societies.**

(On Apportionment.)

| | | |
|---|---|---|
| Antioch | $ 9.40 | |
| Bay View | 17.50 | |
| Berea (Nansemond) | 20.00 | |
| Berea (Norfolk) | 15.00 | |
| Bethlehem | 55.00 | |
| Christian Temple | 87.50 | |
| Cypress Chapel | 10.00 | |
| Cypress Chapel (Agnes Brittle Circle) | 20.00 | |
| Damascus | 25.00 | |
| Dendron | 10.00 | |
| Eure | 12.00 | |
| First, Norfolk | 18.75 | |
| First, Portsmouth | 15.00 | |
| First, Richmond | 15.00 | |
| Franklin | 75.00 | |
| Holland | 40.00 | |
| Holy Neck | 37.50 | |
| Hopewell | 4.20 | |
| Isle of Wight | 20.00 | |
| Liberty Spring | 50.00 | |
| Little Creek | 6.25 | |
| Mt. Carmel | 23.36 | |
| Newport News | 25.00 | |
| New Lebanon | 3.70 | |
| Oak Grove | 8.50 | |
| Oakland | 18.75 | |
| Rosemont | 36.17 | |
| Second, Norfolk | 19.00 | |
| Shelton Memorial | 30.00 | |
| South Norfolk | 8.00 | |
| Spring Hill | 2.50 | |
| Suffolk | 150.00 | |
| Suffolk (Staley Society) | 23.00 | |
| Union (Southampton) | 9.87 | |
| Wakefield | 19.60 | |
| Waverly | 12.50 | |
| Windsor | 16.40 | |
| Windsor (Missionary and Aid Society) | 12.25 | |
| | | 981.70 |

**Young People.**

| | | |
|---|---|---|
| Bay View | $ 1.25 | |
| Berea (Nansemond) | 9.00 | |
| Bethlehem | 25.00 | |
| Burton's Grove | 7.50 | |
| Christian Temple | 7.00 | |
| Cypress Chapel | 15.00 | |
| Dendron | 1.00 | |
| Eure | 4.00 | |
| First, Portsmouth | 5.00 | |
| First, Richmond | 2.00 | |
| Franklin | 6.25 | |
| Holland | 4.00 | |
| Holy Neck | 10.00 | |
| Liberty Spring | 15.00 | |
| Little Creek | 2.50 | |
| Mt. Carmel | 7.00 | |
| Newport News (C. E.) | 8.00 | |
| Newport News (High School C. E.) | 2.00 | |
| Oak Grove | 2.00 | |
| Oakland | 8.75 | |
| Suffolk | 15.00 | |
| Union (Southampton) | 6.20 | |
| Windsor | 10.54 | |
| | | 173.99 |

**Juniors.**

| | | |
|---|---|---|
| Bay View | $ 1.25 | |
| Berea (Nansemond) | 6.25 | |
| Bethlehem | 5.50 | |
| Christian Temple | 10.75 | |
| Cypress Chapel | 2.00 | |
| Dendron | 1.00 | |
| Eure | 1.00 | |
| First, Portsmouth | 3.00 | |
| First, Richmond | .50 | |
| Franklin | 7.50 | |
| Holland | 2.00 | |
| Holy Neck | 5.00 | |
| Liberty Spring | 6.25 | |
| Little Creek | 2.00 | |
| Mt. Carmel | 3.00 | |
| Newport News (C. E.) | 5.00 | |
| Oakland | 1.25 | |
| Rosemont | 10.67 | |
| Suffolk | 10.00 | |
| Windsor | 12.00 | |
| | | 95.92 |

**Cradle Roll.**

| | | |
|---|---|---|
| Christian Temple | $ 24.25 | |
| Cypress Chapel | .50 | |
| Dendron | .75 | |
| Eure | 1.00 | |
| First, Richmond | .50 | |
| Franklin | 2.00 | |
| Liberty Spring | 10.00 | |
| Little Creek | 1.00 | |
| Oakland | 2.00 | |
| Shelton Memorial | 10.00 | |
| | | 52.00 |

**Thank Offering.**

(Shaowu.)

| | | |
|---|---|---|
| Antioch | $ 10.00 | |
| Berea (Nansemond) | 50.00 | |
| Berea (Norfolk) | 62.00 | |
| Bethlehem | 55.00 | |
| Bethlehem (Y. P.) | 30.00 | |
| Bethlehm (Jrs.) | 7.00 | |
| Burton's Grove (Y. P.) | 15.00 | |
| Christian Temple | 72.00 | |
| Cypress Chapel | 15.70 | |
| Dendron | 23.35 | |
| Dendron (Y. P.) | 6.00 | |
| Dendron (Jrs.) | 1.00 | |
| Dendron (C. R.) | .50 | |
| First, Norfolk | 36.00 | |
| First, Portsmouth | 24.50 | |
| Franklin | 106.68 | |
| Johnson's Grove | 10.00 | |
| Liberty Spring | 66.94 | |
| Liberty Spring (Y. P.) | 25.00 | |
| Liberty Spring (Jrs.) | 5.00 | |
| Liberty Spring (C. R.) | 5.00 | |
| Little Creek | 15.00 | |
| Mt. Carmel | 14.65 | |
| Mt. Carmel (Y. P.) | 14.65 | |
| Newport News (Y. P.'s C. E.) | 15.00 | |
| Oakland | 50.00 | |
| Rosemont | 85.50 | |
| Second, Norfolk | 20.00 | |
| Shelton Memorial | 25.00 | |
| Shelton Memorial (Y. W.) | 10.00 | |
| South Norfolk | 75.00 | |
| Spring Hill | 10.55 | |
| Suffolk (Staley Society) | 100.00 | |
| Wakefield | 19.25 | |
| Waverly | 28.50 | |
| Windsor | 11.10 | |
| Windsor (Y. P.) | 11.10 | |
| | | 1,131.97 |

**Thank Offering.**

(Superintendent's Home.)

| | | |
|---|---|---|
| Damascus | $ 15.00 | |
| First, Richmond | 11.40 | |
| Franklin | 24.97 | |
| Holland | 55.65 | |
| Holland (Y. P.) | 5.00 | |
| Holy Neck | 50.32 | |
| Holy Neck (Y. P.) | 10.00 | |

(Continued on page 12.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Young Friends:

It really is winter, isn't it? Has it snowed in your neighborhood? If so, the world becomes unreal and trees look tall like granite columns, bushes become great humped things all silent and big. As I write to you many snowflakes are falling but they are mixed with rain and we shall not be able to make a snowman, or snow cream which is a winter delight. Nearly all boys and girls like snow. In the city it becomes a nuisance for it is soon dirty from soot and passing cars, streets are slippery and dangerous, and frozen ruts make walking difficult, but that is only in the front of the houses. Nearly all Richmond homes have a back yard or garden. We have a treemndous one with trees and fruit trees and so we can make believe that we are country folk and enjoy our snow there.

Our pussy willow shows signs of budding, and our hydrangea bushes have a few dried blossoms left that swing like bells in the wind. The jonquils and hyacinths lie under the ground and would welcome a snow blanket for warmth. The tree limbs blow around looking as if they are shivering.

Now is a wonderful time to make a winter garden or an indoor garden. It is really a lot of fun. If you live in the country your materials are at hand, even in town it is not too difficult. First, you need a container, a Mason jar, goldfish bowl or a pretty shaped globe will do. The container will need a cover as the garden thrives on moisture, you may use a piece of cellophane taped on, a coffee percolator top, or a clear glass placed over the opening. Put a few stones or rocks in the bottom to keep it sweet or several pieces of charcoal.

You are now ready for the garden itself. Go to the woods and dig pieces of moss, trying to find ones with interesting little plants or ferns. They will be there, even under the snow. Find a few small plants, such as a fern or tiny holly trees, plant them in your dish, add a china figure, such as a dog or cat for variety, put in a generous sprinkling of warm water, seal the jar and keep it in a warm room. You will be delighted with the results.

If you can't get moss in the woods, it can usually be purchased at a florist shop along with tiny plants such as ivy or begonias. Sometimes the dime stores carry indoor dish garden materials. These make nice gifts for friends and shut-ins.

My cookie recipe at Christmas brought me many comments so here is another. If you do have snow—here's a snow cream one: Fill a large pan with clean snow, add a can of condensed milk, a few drops of flavoring (I'm partial to vanilla) stir well and eat at once, it's beyond description!

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## SOLITARY PLAY AND INDEPENDENT THINKING.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1948.)

*Issued by the National Kindergarten Association.*

On a drowsy afternoon in August, we waited near our car on a quiet side street while my husband—a doctor—made a call. It was not far from the packing house. Although small and set close together, the houses were not without attraction, for many were surrounded by old-world gardens.

Just across from us, on the turf by the side of the unpaved street, a fine-looking boy, about seven years old, was absorbed in constructing a railroad bed for his steel tracks. Of course, it would have been better for him to have been in his back yard, but perhaps there was no room there. We glimpsed brilliant zinnias against a background of kale, tobacco and cabbages.

One marveled that this boy played alone. Although right out among the other children, he paid no attention to them—nor they to him.

His terminal station was a large pasteboard box turned upside down, and it had cutout windows and a big arch for trains to run under. He had made a tunnel, deep cuts, and a high grade, and was building a bridge of stones. Finally, the sections of track were laid to his satisfaction, and we watched the train make its maiden trip over the new route and steam triumphantly into the station.

A large, pleasant-faced woman was rocking complacently on the little screened-in porch of the house in front of which this child was playing. We crossed over.

"It is quite unusual to see a boy play alone like this," I said to her.

"Joe's like other children," she answered, "wants to run with the crowd all the time. But I say, 'No, play alone sometimes an you'll learn to think out things for yourself.' If the boys had been here now, he wouldn't have planned that railroad. Joe's always workin' with machinery when he's alone. That's why we got him that nice train set for his birthday."

"But don't the other children bother him, wanting to play with him?" I asked.

"Oh yes, we'd a lot of trouble over that, but they've learned to stay away sometimes. You see, Joe's my youngest, an' I want him to be smart. Maybe he'll be an engineer," and her gray eyes lighted with pride.

"I've found out a lot while raisin' nine children. Oh, they've all done well; five are married. My big boys know how to use tools an' run machinery. They have good places in the packin' house; but can see now if they'd played alone more when they were children, using their own wits instead of depending so much on those of the other boys, they'd have had a lot more confidence in themselves today an' could have managed the men under them better.

"I've noticed that Joe is a good hand to think things out for himself, so I've set certain times when he has to play alone. He always argues and objects, but he soon gets interested an' won't leave off until he's worked out his ideas.

"But I've rested long enough. I must finish picking the cucumbers." Then she trotted off along the cinder path leading to her garden.

The keystone fell from the crude arch of Joe's railroad bridge when a heavily loaded train passed over it. The boy began arranging the stones another way—experimenting was a good introduction to the study of the principles he was to need later on in bridge construction.

Through a proper balance between group and solitary play, the latter secured under difficulties, this thoughtful, experienced mother was cultivating in her youngest son habits of independent thinking—the best possible foundation for self-reliance in later life.

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Time is the one thing that can never be retrieved. One may lose a friend; one may lose and regain money; opportunity once spurned may come again; but the hours that are lost in idleness can never be brought back to be used in gainful pursuits. Most careers are made or marred in the hours after supper.

—*C. R. Lawton.*

# Pilgrim Fellowship

## "Youth at Work in the Church"

Franklin, Va., is observing Youth Week in its regular Sunday School service.

—o—

Jacquelin Underwood is the new president of the Young People's Missionary Society at Chuckatuck, Va.

—o—

Ann Truitt of Suffolk, Va. (presently at Elon College), has been newly appointed to be the Associate Editor of the *Youth Outreach.*

—o—

Burlington, N. C., is sponsoring a radio program during Youth Week in cooperation with its local (interdenominational) Youth Council.

—o—

Winston-Salem, Salem Chapel, Belew Creek, High Point, and Pfafftown are meeting together during Youth Week in study groups, supper meetings, planning sessions for local societies' programs, and so on.

—o—

At Greensboro, First, the young people had a most impressive Watch Night Service on New Year's Eve. The evening started out with a party and just before midnight, Sara Foster led the group in the service, using the program which was in the Young People's Packet.

—o—

Turner's Chapel and Shallow Well young people had lots of fun before Christmas at a party at their pastor's home. One of the best games played was the one in which Mrs. R. T. Grissom challenged the young people to spell Betty Chicoine's name! There were two correct spellings—out of the twenty-five attempts!

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### LIBERTY SPRING YOUNG PEOPLE.

The young people of Liberty Spring Christian Church presented a Musical Vesper Service as their main public program on December 14, at the church. Miss Anne Bradshaw was pianist, J. E. Baines, tenor, and David Brown Harrell was the organist. The Scripture was read by Reginald Parker. A prayer was offered by Fate Bradshaw, Jr. After the recital, the benediction was pronounced by our pastor, Dr. I. W. Johnson.

JEAN MOORE,
*Reporter.*

### CHRISTIAN YOUTH CONFERENCE.

"To determine the power of Christ and His Church" is the purpose of the Christian Youth Conference of North America, which will be held next August 1 - September 5 at Grand Rapids, Mich., Rev. Dennis Savage, conference director, announced recently.

The Grand Rapids Conference is sponsored by the United Christian Youth Movement, which is the cooperative agency of forty Protestant denominations, thirty-four state councils, and sixteen other national youth-serving agencies. The U.C.Y.M. is administered through the International Council of Religious Education.

The theme of this their quadrennial conference will be "United ! Committed! In Christ!"

"The program will include ecumenical worship services, daily Bible study, addresses by outstanding leaders, 160 discussion groups, afternoon denominational youth fellowship meetings, pageants, a concert, and recreation," Mr. Savage said in outlining plans for the conference.

The conference will consider youth's participation in the life of the church, the director stated. Questions such as the following will be discussed:

Who are we Christians?
Why are "things" as they are?
What's the answer? The church.
What's the answer? Personal commitment.
The answer applied.
Whence comes the power?

Previous North American youth conferences were held in 1936 and 1944 at Lakeside, Ohio. The four-year cycle was interrupted by the war.

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### STONER HEADS UNIVERSITY CHRISTIAN MISSION.

The Rev. James Lloyd Stoner of Bowling Green, Ohio, is the new National Director of the University Christian Mission, it has been announced by the Federal Council of the Churches of Christ in America.

Mr. Stoner is twenty-seven years old, one of the youngest men to serve as director of the Misssion since its inception in 1938. He succeeds the Rev. Phillips Moulton who resigned to resume his post-graduate academic work.

The campus Mission is jointly sponsored by the Department of Evangelism of the Federal Council and the United Student Christian Council. Last year week-long missions, with prominent speakers participating, were held on nineteen campuses, and in addition fifty-six other universities and colleges were served with some form of religious emphasis program.

For two years Mr. Stoner has been at Bowling Green University as Director of the Stuent Christian Fellowship, a unique inter-denominational group which inclues the Y.M.C.A. Y.W.C.A., and six denominational organizations.

In 1944 Mr. Stoner was Associate Secretary of the University of Texas Y.M.C.A. The previous year he served as associate minister of the Church of Christ in Spring Glen, Hamden, Conn. He was educated in the public schools of Point Marion, Pennsylvania, and later attended Bethany College, West Virginia, and Yale University ('44).

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### OVERSEAS RELIEF COLLECTION BAGS AVAILABLE AGAIN.

Officials at the Church World Service Center, New Windsor, Maryland report that Army barracks and duffle bags are again available for churches and families wishing to use them as a handy means of collecting overseas relief materials. These bags proved so popular that the Center was overwhelmed with requests and was compelled to send regrets to thousands of persons ordering them. Twenty-three thousand bags are now circulating in and out of New Windsor.

The bags hold approximately forty pounds of clothing and are the easiest means yet found for shipping. It is only necessary to fill them, tie them at the top and send them on their way via parcel post or express.

It is important that bags sent out to churches and individuals be returned as quickly as possible so that there will be little loss of time in turnover. As a result of using the bags, the Center reports at least 500,000 extra pounds have been received during the past three months over and above the normal receipts. During the month of November, 834,000 pounds of materials were received at the New Windsor Center and 784,000 pounds during December. During the month of December, 776,000 pounds of materials were processed and are now on their way overseas.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## WHAT WE KNOW ABOUT JESUS: HIS NATURE.

Lesson VI—February 8, 1948.

Memory Selection: *You are the Christ, the Son of the living God.*—Matthew 16:16.

Lesson: John 6:35-40; 13:3-17; Col. 1:9-20.

Devotional Reading: Phil. 2:5-11.

*The Bread of Life.*

"Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst." This is one of the "I am's" of Jesus, and it is one of the most meaningful. For the word "bread" in Jesus' day meant more than the word "bread" in our day, although we still refer to bread as the staff of life, and so called "bread-stuffs" still constitute one of the major articles in the things we are sending to Europe to feed the hungry and starving peoples. "Bread" in the sense in which Jesus used it meant for all practical purposes "the very staff of life" almost the sole article of diet. Jesus is saying that he is to the souls and spirits of men what food is to their bodies. He was simply saying in another way what John says in the Prologue of his gospel, "In him was life, and the life was the light of men." Jesus in another place said, "He that hath the Son hath life."

The primary need of men, if they are to be truly alive, is the life which comes from faith in, and fellowship with, Christ.

But bread must be eaten and assimilated if it is to do any good. A scientist might be able to weigh and measure a loaf of bread, and tell one the chemical components, and the caloric contents of a loaf of bread, and yet starve to death if he never ate any bread—bread here a symbol of food. Or an ordinary person, even a boy or girl, might look at a loaf of bread in a show-window, or smell its delicious aroma, but it would do such a person no good unless he ate the bread and assimilated it.

Just so with Christ, the Bread of Life. Men may discuss and argue about Him, and know ever so much about His person and work, and still be dying spiritually. Or again people might admire Him, honor Him, even serve Him, but unless they feed on Him, unless they assimilate Him, they are profited little. "He that cometh to me"—that is man's part. God offers Christ to us the Bread of Life. That is God's part. We must come to Him, take Him into our very hearts, feed on Him—that is our part. Alas that so many of us are starving to death, or living under par because we are not feeding upon Him who is the Bread of Life. He satisfies. And He alone can fully satisfy.

*The Will of the Father.*

"I am come down from heaven, not to do mine own will, but the will of Him that sent me." It was not an easy thing to do the will of the Father. The Temptation Story reveals something of the inner struggle and the terrific tension as God's will and Jesus' will come to grips. But even more dramatically is this crucial conflict shown in the Gethsemane story. Here as elsewhere and always, the Son did the Father's will. The Westminster Catechism has it, as I recall, that "the chief end of man is to glorify God and to enjoy Him forever." The chief end of man and the glory of man is to do the will of God. And ultimately it is the chief source of happiness. When a man knows he is within the orbit of God's will, all is well.

It is not the Father's will, looking at it from another standpoint that men should be lost. "This is the will of Him that sent me . . . that I should lose nothing . . . for this is the will of my Father that every one that beholdeth the Son and believeth on him should have eternal life." Men are lost with the knowledge of God, but not by the will of God.

*The Supremacy and the Sufficiency of Christ.*

The letter to the Colossians plumbs great depths and reaches great heights. There is hardly a richer, more spiritual book in the New Testament. And it is both ideal and practical, it deals with great spiritual principles and with practical duties. Its general theme may be said to be the Supremacy and the Sufficiency of Christ. In it Christ has the Preeminence. He is the "first-born of all creation." "All things have been created through Him and unto Him," He is "the Head of the Church." It has pleased the Father that in him should all the fulness dwell . . . that in all things he might have the preeminence." Furthermore he is God made manifest—"who is the image of the invisible God." Jesus is not only Christ, He is Lord, He is supreme.

And He is sufficient. That emphasis is also sounded in today's lesson as well as throughout the letter to the Colossians. "Strengthened with all power, according to the might of his glory . . . made us meet to be partakers of the inheritance of the saints in light . . . delivered us out of the hour of darkness . . . in whom we have our redemption, the forgiveness of sins." Friends, we have a great and sufficient Saviour. He is able to deliver and to keep. Our sufficiency is of God in Christ.

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## WOMEN'S WORK.

(Continued from page 9.)

| | | |
|---|---|---|
| Isle of Wight | 21.60 | |
| Newport News | 100.00 | |
| Oak Grove | 6.31 | |
| Oak Grove (Y. P.) | 6.31 | |
| Suffolk | 100.00 | |
| Suffolk (Y. P.) | 10.00 | |
| | | 427.06 |
| **Life Memberships.** | | |
| Christian Temple | $ 20.00 | |
| Liberty Spring | 10.00 | |
| Liberty Spring (Y. P.) | 10.00 | |
| | | 40.00 |
| **Memorials.** | | |
| Bethlehem | $ 10.00 | |
| Christian Temple | 10.00 | |
| Holy Neck | 10.00 | |
| | | 30.00 |
| **Specials.** | | |
| Christian Temple (Overseas Relief) | $ 5.00 | |
| Franklin (War Victims and Reconstruction) | 17.00 | |
| Holy Neck and Holland (World Com. Day Off.) | 42.45 | |
| Liberty Spring (Post War Emergency Fund) | 11.75 | |
| Union, South., (Y. P.), Friendly Service, India | 30.00 | |
| | | 106.20 |
| Grand Total for Quarter | | $3,425.52 |
| **Disbursements.** | | |
| Mrs. H. H. Monroe, Conference Speaker | $ 20.00 | |
| Bank Service Charges | 2.40 | |
| Va. Council of Church Women | 25.00 | |
| United Christian Youth Council of Virginia | 43.71 | |
| Mrs. John G. Truitt, Expenses 1946-1947 | 9.50 | |
| West & Withers (Renew Treasurer's Bond) | 5.00 | |
| Mrs. E. H. Stephenson (For Junior Year Book) | 3.00 | |
| Gurley Press | 11.00 | |
| Franklin Printing Co. | 24.75 | |
| Gurley Press | 4.00 | |
| Mrs. W. V. Leathers, Treasuer | 3,038.84 | |
| | | 3,187.20 |
| Balance in Treasury, January 15, 1948 | | $ 238.82 |

Respectfully submitted,

Mrs. W. B. Williams,
*Treasurer.*

1253 24th Street,
Newport News, Va.

# The Relation of The Christian Sun to the Christian Orphanage

I have been reading The Christian Sun for many years. It has always been a welcomed visitor. It came in my father's home when I was a lad in my early teens along in the early eighties. I can well remember when we had only The Christian Sun and *Alamance Gleaner,* a weekly paper printed in Graham, N. C. In those days we read everything in both papers, and we also had the Bible which mother often read to us children.

When I established a home of my own The Christian Sun came in my home and I enjoyed reading it and still enjoy it from week to week more than ever. It is filled each week with splendid articles which would do all of us good if we would just take the time to read them. The Christian Sun is an outlet through which all of our Institutions can get before our people and keep them informed.

How would the Christian Orphanage get along without The Christian Sun? Through our weekly letter we try to keep its readers informed as to what the Orphanage is doing and the progress it is making from time to time. We can keep our readers informed as to our needs, the things we want to do to make it a better Institution for the proper training of children. We could not do this without the aid of The Christian Sun.

The same thing goes for the College, the Mission Board, and the other Institutions of our church. The Christian Sun gives itself freely to promote all interest of the church.

It is to be regretted that more of our people do not take it and read it. I can hardly see how a church member can afford not to take it. How can one know what is going on in the Southern Convention and the progress it is making, if he does not take and read The Christian Sun? It is supposed to keep you informed and posted from week to week.

I understand that a special effort will be made during the month of February to secure new subscribers. I hope we will be able to double our subscription list at least. It can be done if we will make the proper effort and every subscriber, now, will secure at least one new subscription. Let us do it!

Chas. D. Johnston,
*Superintendent.*

MISSIONS IN PUERTO RICO.

(Continued from page 5.)

the fields of religious education and recreation.

The fourth and most recent line of endeavor has been the development of the Yuquiyu Rural Life Community. This community centers about Zalduondo, a rural resettlement project, located near the small coastal village of Luquillo. Here in the midst of 254 families, each located on a small acreage, we now have three university trained young families at work with the people, helping them to help themselves. On the edge of the project some fifty-five acres of good farm land and forty-five acres of pasture land, and a number of buildings, are being purchased by the American Missionary Association. This land, buildings and equipment will be available to the churches for a conference center, and to various socially constructive groups which may want to use them.

But especially this center will enable the skilled staff at Zalduondo to work with the people in crafts and recreation, public health and agricultural education, and in various kinds of cooperative enterprises. For example, in 1946, there was a great need for a school building. Money for materials was raised, and the local people donated 600 man days of labor. According to a letter from Zalduondo: "Little boys, eight and ten years of age, along with their fathers helped make concrete blocks by hand" and "there is now many an individual block firmly cemented with others to make the building, which carries the initials of some boy who this way has left the imprint of his enthusiasm in concrete."

While the work at Zalduondo will be at the grass roots level, the leadership there will also be in touch with progressive social and economic thinking about the internal insular problems, especially as they are related to the whole Caribbean area and to continental United States. The leadership there must be ready to work with the cooperative movement and with the democratic trade union movement. It ought to keep abreast with the newer forms of economic enterprise which are now getting under way on the island. It must be ready to work with every creative governmental agency without becoming involved in partisan politics. It ought to be considering what special contribution—if any—our work should be making to those who are migrating to the mainland.

If this seems like a big order it is because what happens to the poverty-stricken farmer at Zalduondo is directly related to an ever-widening circle of social and economic events. I would hope also that in some small way the leadership at Zalduondo will make a contribution to the education of the American public (or at least the Congregational Christian section of it) in the matter of the political, economic and social status of its stepchild.

While in Puerto Rico I sat in on a two-day conference of twenty of the leaders of our churches, the hospital, and Zalduondo, and was deeply impressed with their devotion, their competency, and their Christian orientation. Out of this conference came a series of recommendations regarding the future work; and some of those recommendations are already being implemented. With the extension and strengthening of our activities it was felt that all of them should be more closely integrated and that we should be ministering to the whole of man and to the whole of the life of the people on the island. Everyone at the conference, regardless of his special concern in the church, at the hospital, or at Zalduondo, felt an interest in and responsibility toward the other phases of the work.

Next year the American Missionary Association completes fifty years of testimony and work with the people of Puerto Rico. Certainly we can look back with gratitude for the great things thus far accomplished, and from them receive some measure of inspiration for the years ahead. As Ryder Hospital moves forward with its ministry of healing, as Zalduondo concerns itself primarily with social reconstruction at a grass roots level, as Blanche Kellog School goes ahead with an educational program geared to meet a variety of pressing needs, as the churches continue to witness to the faith which gives the fullest meaning to all of the good works, and as each area of work is intimately related to the others, the A.M.A. has a unique opportunity to make a contribution not only to the life of the people of Puerto Rico but also, in some small way, to the missionary movement at large.

Through the increasingly indigenous service we have described above, there will be an opportunity to show that Biblical religion need not be obscurantist, and that efforts at social service and reconstruction need not be utopian and sentimental. Here is an opportunity to demonstrate that, for the Christian, the whole of life is potentially sacred.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Today, January 22, is a beautiful clear day, but they tell me a cold wave is on the way. We have just got to the end of one, which one day last week ran us down to nine degrees, the coldest weather we have had in a long time.

We had the longest drought last year we have ever had in any one year since I have been here. It lasted from early April until September 24, with one light season in June. Then the rain set in and it has rained almost continuously since, which kept us from sowing even one bushel of oats, because the ground kept so wet. It was the last days of December before we got any wheat in the ground. Pretty late to sow wheat in this section, but it was the best we could do under the circumstances. Sometimes we have a nice spell of weather in February, and sometimes it is then that we have the roughest weather during the winter. I have seen the weather so warm in February that the peach trees would blossom out, but in most instances they got killed later on.

But if we do have some open weather, there will be plenty of work to do on the farm. Spring oats to sow; fences to build; poultry house to build; plant beds to burn, garden peas to plant, and many other things to do that takes time.

If nothing happens we will have plenty of hog meat to run us this year. We have killed and salted down this season a little over nine thousand pounds. We have had four killings and have had very desirable weather at each killing.

At the earliest possible moment we begin to plant our early vegetables, and keep on planting from time to time so we can have green vegetables all summer if we have rain. All our children like vegetables and it takes quite a lot to eat. Then we can a lot of peas, corn, tomatoes, and beans; also berries if we happen to have a good crop. If the peach crop in the "Sand Hills" is good we can buy a truck load real cheap, and we sometimes can as many as a thousand gallons. In this work one has to plan long distance ahead to get things to work out satisfactory in the end. Then, too, it gives the children something worthwhile to do and is good training. Years ago when we first began to haul peaches from the "Sand Hills," they gave us all we wanted but they were culls, and we had to peel them by hand. Oh! how tired the girls would get peeling them. Then the truckers got in the game and bought all the culls. Now we buy the run of the orchard, which gives us a solid peach. Then instead of peeling them with knives we make a strong solution of "Red Devil" lye and dip them in it and it takes the peeling off, making the peach as slick as a peeled onion. We then run them through five tubs of rinsing water which gets all the lye off, and the peach is ready to be sliced and put in the can. Peeling peaches by this method will fill at least one-fourth more cans. It is real interesting work to can using the method we now use. Wish you could drop in sometimes when we have a canning day.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR JANUARY 29, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 270.83 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Bethel ..... | $ 20.60 | |
| Piney Plain ..... | 9.00 | |
| | | 29.60 |
| N. C. & Va. Conference: | | |
| Bethlehem ..... | $ 50.00 | |
| Reidsville ..... | 17.00 | |
| | | 67.00 |
| Western N. C. Conference: | | |
| Albemarle ..... | $ 15.00 | |
| Ether ..... | 4.58 | |
| | | 19.58 |
| **Thanksgiving Offerings.** | | |
| Eastern Va. Conference: | | |
| Windsor ..... | | 80.88 |
| Total ..... | | $ 197.06 |
| Total thisyear from churches | | $ 467.89 |

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## OUR SERVICE COMMITTEE.

(Continued from page 8.)

ernment and a third group being prepared to live in a new village which is being planned by the municipality.

The program includes a school for some 140 children who would otherwise be deprived of any educational opportunity, two dispensaries, and medical and social welfare services. The head of this mission is also the agency representative on CASAS, which is the government department responsible for housing and also has recently been elected a member of AUSA, the government department responsible for the allocation of relief funds provided by the United States Government.

In Greece two workers are at an impoverished Armenian village on the outskirts of Athens and at Elleniko, one of the most heavily bombed communities in Greece. Here they work closely with Pierce College for Girls, an institution of the American Board of Foreign Missions. The Service Committee representatives maintain close relations with the Near East Foundation, the Greek War Relief and Friends of Greece as well as with the American Board.

In Germany the Service Committee has its representative working with the World Y.M.C.A. Prisoner's Aid and the World Council of Churches. The Service Committee has recently voted to sponsor the work just now being begun in Stuttgart and Frankfort areas. They will work primarily with youth in the Stuttgart area and at Vilbel, one of the men will have responsibility at Boys' Town, part of a strategic youth rehabilitation program being undertaken by the churches of Frankfort.

At its New York headquarters the Service Committee is carrying on a sewing project in which materials are purchased, cut in New York, and consigned to various women's church groups throughout the country to be made into garments for distribution by service Committee workers, and other relief agencies, in parts of the world where there is desperate need.

"The Congregational Christian Service Committee during the past year (January 1, 1947 to January 1, 1948) has made the following shipments in bales: 62 to England; 29 to France; 58 to Italy; 89 to Greece; 10 to Finland; 11 to the Netherlands; 10 to Austria; 5 to Czechoslovakia; 57 to Germany; 5 to Poland; 15 to China; 5 to Hungary and 11 to Japan, making a total of 367 bales."

The Service Committee, in addition to the projects reported, has several interesting and strategic opportunities for work in Europe ahead of it. It expects to cooperate in a work camp at Arnheim in Holland which is to provide a youth center for Dutch young people and in a series of Work Camps to be conducted under the auspices of the Dutch Church in three centers of the British Zone of Germany next summer.

The World Council of Churches refugee department has requested the appointment of a representative of the Service Committee to head up work among refugees and displaced persons in Austria. The reconstruction department of the World Council of Churches has asked the Service Committee to consider a Christian democratic cooperative farm project in Bulgaria.

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When a man has put a limit on what he *will* do, he has put a limit on what he *can* do.—*Charles M. Schwab.*

# In Memoriam

### WAGNER.

Mr. Silas Hayes Wagner, son of Mr. and Mrs. Rainey Wagner, was born November 20, 1913, and died December 28, 1947 at his home in Virgilina, Va. On April 5, 1941 he married Annie Sue Morris.

Mr. Wagner is survied by his wife and three children, Rosalind, Stella, and Hayes; by his parents, two sisters, Mrs. Floyd Tuck and Mrs. Betty Clayton, and three brothers, Gaither, Lewis, and William, all of Roxboro, N.C. Two brothers and one sister preceded him by death.

The funeral was held from Union Congregational Christian Church, Virgilina, Va., by Dr. C. E. Newman and Rev. M. W. Andes, with burial in the town cemetery.

May God's sustaining love strengthen the family and friends.

M. W. ANDES.

### TUCK.

Mr. William Scott Tuck, son of the late Joseph P. and Nannie Wilkins Tuck, died at Clarksville, Va. December 15, 1947 at the age 78. Mr. Tuck was born in Mecklenberg County, Va.

Mr. Tuck is surived by his wife, Mrs. Cora Murray Tuck; three daughters, Mrs. J. A. Puryear, of Portsmouth, Mrs. R. T. Burton, of Richmond, and Miss Helen Scott Tuck, of Clarksville; three granddaughters, and two grandsons.

Mr. Tuck was a member of Union Congregational Christian Church, Virgilina, Va. Funeral services were held for him by Dr. C. E. Newman and Rev M. W. Andes, with burial in the town cemetery.

May the love of God bring comforting peace and understanding to his family and friends.

## RICHMOND PREACHING MISSION BEGINS.

(Continued from page 2.)

college assemblies, and civic clubs and other groups addressed by the nationally known figures.

A project of the Richmond Ministerial Union, the mission is being assisted also by the Virginia Council of Churches, the Richmond Council of Church Women, and the Richmond Federation of Christian Young People.

Congressman Judd is a former missionary to China and an authority on Far Eastern affairs and other international relations. Mrs. Kelley was the first woman in the South, and the second in the nation, to become a juvenile justice. She has made an enviable record on the national scene.

Bishop Hughes, one of the most popular Bishops in his denomination, will give his famous address on "The Home," among the topics he will discuss. Mrs. Sibley is active nationally and internationally in many phases of Christian and forward looking projects for people everywhere.

Dr. Linquist is particularly interested in the New Life Movement in the Presbyterian Church and has appeared for it in many of the nation's cities. Dr. Bonnell has written a number of books, including *Pastoral Psychiatry* and *Britons Under Fire.*

Dr. Morgan, a native of London, completed his theological studies under his father in this country after serving in the British Army in World War I. He is now giving his full time to Bible conference work.

The Mission will be launched at the Mosque Sunday, February 1, at 2:30 P. M., with an address of welcome by Governor William M. Tuck of Virginia, and an address by Judge Camille Kelley of the Juvenile Court, Memphis, Tenn. Mrs. Kelley will be introduced by Mayor Horace H. Edwards of Richmond.

The night session at 7:30 will hear Dr. Frank Crossley Morgan in a keynote address, and also Bishop Edwin Holt Hughes' famous sermon on "The Home," given by special request. The Rev. Dr. J. Blanton Belk, Chairman of the Preaching Mission, will preside at the afternoon session and the Rev. Frederick J. Warneke, head of the Richmond Ministerial Union, will preside that night.

The schedule for the remainder of the week follows:

**Monday—February 2.**

2:30 Addresses by Dr. Allen E. Claxton and Bishop Edwin Holt Hughes.
The Rev. Robert Lee House presiding.

7:30 Addresses by Dr. Raymond I. Linquist and Dr. Peter Marshall.
The Rev. R. Wade Kay presiding.

**Tuesday—February 3.**

2:30 Addresses by Dr. Morgan and Bishop Hughes.
The Rev. Arthur W. Newel, presiding.

7:30 Addresses by Dr. Marshall and Dr. John Sutherland Bonnell.
Bishop W. W. Peele presiding.

**Wednesday—February 4.**

2:30 Addresses by Dr. Linquist and Bishop Clinton S. Quin.
The Rev. W. F. Dunkle, Jr., presiding.

7:30 Addresses by Dr. Bernard C. Clausen and Dr. Clovis G. Chappell.
The Rev. Theodore F. Adams presiding.

**Thursday—February 5.**

2:30 Addresses by Miss Muriel Lester and Mrs. Harper Sibley.
The Rev. Henry Lee Robison, Jr., presiding.

7:30 Addresses by Dr. Chappell and Bishop Quin.
Bishop Frederick D. Goodwin presiding.

**Friday—February 6.**

2:30 Church "Town Hall" (Modeled after radio program "Town Hall of the Air")—"Is the Church Living Up to Her Opportunities?" — Affirmative: Dr. Werner, Dr. Peale; Negative: Dr. Olert, Dr. Clausen. Summary: Dr. Roy L. Smith.
The Rev. Theodore F. Adams presiding.

7:30 Addresses by Dr. Norman Vincent Peale and Congressman Walter H. Judd.
The Rev. A. P. Williams presiding.

**Saturday—February 7.**

7:30 Addresses by Miss Lester and Dr. Smith.
The Rev. G. Curtis Jones presiding.

**Sunday—February 8.**

2:30 Mass Meeting for Laymen in the Mosque.
Addresses by Dr. Werner and Dr. Smith.
The Rev. T. Rupert Coleman presiding.
Mass Meeting for Women in Grace and Holy Trinity Church.
Address by Miss Lester.
Mrs. L. Howard Jenkins presiding.

7:30 Addresses by Dr. Stankey L. Blanton and Dr. Smith.
The Rev. Frederick J. Warneke presiding.

There will be a one-hour service beginning at noon each day in a church designated for each major area of the city.

## A HAPPY CHRISTMAS.

(Continued from page 3.)

$59.00. If such graciousness does not move one's heart to God in thanks for such blessings I would not know what would. We feel so unworthy as we try to render service to these congregations from week to week. They are ever mindful of us and seem to appreciate our efforts so much we cannot help but rejoice. We pray God's blessings on them, and us, that we may be able through His power and spirit to do our best to reach every unsaved person in these communities for Christ. We need the prayer of all Christians that the Lord may guide us as we labor in His vineyard in order to do our best for Him and the Church. Great opportunities lie ahead, may we be able to grasp them, and be victorious through Jesus Christ our Lord.

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## THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

JOE A. FRENCH, CHAIRMAN
REIDSVILLE, N. C.

January 22, 1948.

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THE CHRISTIAN SUN helps you to be a better Christian and a more valuable member of your church.

There is something in THE SUN for every member of the family. There is something in THE SUN about every enterprise of the Church. THE SUN should be going into the home of every church member.

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Sincerely yours,

JOE A. FRENCH, *Chairman*
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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, FEBRUARY 5, 1948. NUMBER 6.

## Elon College Issue

THE ALAMANCE BUILDING SEEN FROM THE SOUTH GATE OF THE CAMPUS.

# NEWS AND VIEWS

On Monday night, January 26, Isle of Wight Congregational Christian Church unanimously voted approval of the Merger with the Evangelical and Reformed Church.

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The Sprunt Lectures will be given at Union Seminary, Richmond, February 22-27 by Drs. Frank Price on "Christian Missions in a New Era," Harris E. Kirk on "Preaching Values in the Epistle to the Romans," and Raymond I. Linquist on "Christian Sources of Confidence."

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### ELON COLLEGE MUSIC DEPARTMENT GAINS STATE-WIDE RECOGNITION.

On a Sunday afternoon, almost anywhere in North Carolina, you can tune your radio and hear the Elon College Music Department present their regular Sunday afternoon program. The program is from 2:00 to 2:30 P. M., and features the Elon College Choir under the direction of Professor John Westmoreland; and the head of the Music Department, Professor Fletcher Moore, as organist.

The program was inaugurated last year, as broadcast by radio station WBBB of Burlington, N. C. It was an immediate success. The listening audience was insistent that the program be revived when school opened last fall. At the present time there are twelve radio stations in North Carolina and Virginia that carry the program through the facilities of radio station WBBB.

The program, religious in its content, is interspersed with choir selections, the organ, religious readings, and special numbers by members of the choir. The Christmas program presented the last Sunday before the holidays was only excelled by the presentation of Handel's Messiah, which was also broadcast by station WBBB.

Under the guidance of Professor Fletcher Moore, who assumed his position as head of the Music Department last year, the Elon College Music Department is becoming one of the most outstanding of any college in the State of North Carolina. Its graduates are in great demand and are having no difficulty in finding positions in churches and public schools.

At the present time tentative plans are being made to take the choir on a concert during the spring vacation. However, no definite decision has been made at this time, and if such a trip is made, full details will be carried in the February issue of the *Alumni News*.

The students who are in the Music Department and those who are in the College Choir should take great pride in their accomplishments. We alumni are always proud of our Alma Mater and its accomplishments. To you, who comprise the group who presents these Sunday afternoon broadcasts, we wish to say that what you are doing not only brings credit to yourselves, but to your Alma Mater, her alumni, and friends.

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### THE SUPPORT OF ELON COLLEGE THROUGH THE APPORTIONMENT PLAN.

*By* Stanley C. Harrell.

There should be an increasing awareness of the responsibility of the Christian Church for education. Sound hopes for a better world of the future can be fulfilled only through a program of education based upon Christian principles and practices. Such a program of education can be formulated and promoted; but it is going to require the best thought and the most loyal support of Christendom.

Every local church is, at least potentially, an educational institution. It must educate if it is to maintain its own corporate life. It must educate if it is to be a factor in the development of a wholesome community life. The local church must be a training school if it is to have a part in the making of a Christian world.

The local church can and must meet a part of its educational responsibility through its church school. There is, however, a large part of the educational task for which the local church shares the responsibility, which it can meet only in cooperation with other churches. It is at this point that the Apportionment Plan of the Convention enters the picture. One of the Convention's larger apportionments is for Elon College.

The Apportionment for Elon College is the opportunity for every local church within the Convention to have a part in the larger educational program for which all churches are responsible. It is a medium through which every member of every local church may have a part in an enterprise which is absolutely essential if our world is to be the sort of world in which Christ's kingdom may come.

Education has become big business. It calls for tremendous expenditures of money. The demands for money to support the educational program will increase rather than diminish. Since the demands are so large, there may be those who feel that since they are unable to make large gifts that their giving will not be worthwhile. The truth is that the task requires so much that only by the combined efforts of those who can give small gifts and those who can give large gifts, can the needs be met. If your church can not meet its entire apportionment, it can certainly lend the encouragement of its best effort. A beginning now will make possible the doing of larger things in the future.

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## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

# Investing Money in Elon College

*By* I. W. Johnson.

People are interested in Money. I saw a grandmother put a coin in the hand of her latest grandchild, with the remark: "If she clutches it in her hand, she will take care of money; if she lets it slip she will be careless and extravagant." The grandmother was taking an early appraisal of the economic possibilities of the innocent child. This incident suggests an interest in money.

The first consideration is the possession of money. This may be by gift, inheritance, or by what is usually called making money. Money may come by the labor of one's hands, trading or investment. Whatever the means, or the method, there is an interest in having money. That is the stake of the gambler and the business man, the thief and the honest toiler. Usually there is too much importance attached to the ability to make money. Basically, it is a special gift, although it can be cultivated by a knowledge of the principles of thrift, industry and investment.

The major problem for the Christian is the proper use of money. Under ordinary conditions one is face to face with the decision whether to use money for pleasure, personal needs, investment, or chairty. Or to put it in other words, to spend, to invest, to save or to give it away. The thoughtful person may include all of these possibilities in the full and final plans of life. The consideration of these possibilities will probably lead to one conclusion: "It requires more sense to take care of and properly use money than it takes to make it." That is the opinion of the writer. Over a period of years the majority of people do not know what to do with money after it is in their possession. They either lose it, waste it, foolishly spend it or invest it at a loss.

STUDENTS RETURNING FROM CLASSES PASS THROUGH COLONNADES.

The investment of money and the charitable use of it, is the most challenging phase of its importance. Giving may be a profitable investment with valuable returns and satisfying results. Such a possibility lies in the field of giving to Elon College. Naturally, Elon College, like an individual, uses some money from which no direct profits, in money, can be expected. The method of computing profit, gain or returns is to include the entire field in computing the values involved. The coal burned in the furnaces, the water in the tanks, the cutting of grass on the campus are parts of the whole, but they have a part and place as well as the erection of buildings, the employment of teachers or the transaction of business in the office.

At the present time Elon College is undertaking to erect, or to plan the erection of, adequate buildings for its growing needs. A larger endowment is greatly needed. The Special Endowment Fund of the Staley-Atkinson-Newman Memorial should be completed. These present efforts are offering to the public a great opportunity to invest in a great program. The word invest is used here advisedly: Money invested in buildings or equipment for constant use should be regarded as an investment, if its use is to help humanity in the years to come. A useful building has a long term value. An investment in an endowment fund, from which returns are to be received annually, is not "pouring money into a rat hole." It is inspiring to think that money given to Elon College, for buildings and endowment, will produce valuable returns to those who enroll as students, and through them to the social order of the future. Young men and young ladies of today will by these investments, be better citizens of the future because of these investments.

Elon College offers a fertile field for financial investments. The risks of loss are not great. It is operating on a sound business basis. Its financial investments are carefully made. Its financial methods are economical, conservative and carefully planned. The returns should be approved by thoughtful people who are interested in the future of young people. It pays to invest in Elon College. It is a good investment.

## NEW DAY IN RELIGIOUS EDUCATION.

The religious education movement came into its own three decades ago. Directors of Religious Education were trained and appointed to service. A supporting literature was developed. The new movement had its influence on theology and architecture. The churches were carried foward on the strength of a new optimism. All indications pointed toward the Golden Age.

Then came two world wars with their frustrations and disappointments. The religious education movement was thrown out of gear. Theological adjustments were necessitated. Our religious Utopia had proven to be a mirage.

We now face a new day in religious education. Some of the romantic ideas have been dissipated, so that more sober judgments should ensue. The best in the old curriculum, plus the new insights and equipment of today, a chastened and realistic theology, a sane and growing literature, together with enlarged departments of religious education in church related colleges and theological institutions, all point to a new day in this important field.

We need to accentuate this movement in our Convention. Thus Dr. William E. McCormack has stated the problem: "In religious education we have one more step to take. It still receives too little, and too little is expected from it. We shall do well to give young people the means for cultivating their souls. The churches can do no better than their members' support allows. We must find a way to lay this need upon the hearts of people so that religious educational facilities and personnel and techniques are supported splendidly."

How true this is, not only on the church level, but also on the level of higher education! A new day in religious education is at hand, provided we are willing to study the literature, rethink the theology, utilize the leadership, acquire the technique, support the agencies.

## PRAYER FOR ELON.

*Eternal God, the creator and giver of light, whom it is our privilege to love with all our minds, we invoke thy blessings upon our College. May it ever foster sound learning, honest industry, and pure manners. Forbid that its true light should be hid under the bushel of human error. Bless thou the president and the faculty. Make them the torch bearers of the truth and the standard bearers of thy cause. Guide thy sons and daughters through days of preparation, and then give them great tasks in thy Kingdom. Guard them from the selfish use of talents given them by thee.*

*We thank thee for the history of this institution, for those who founded it, and for all whose lengthened shadows have given it strength and permanence. May they see the travail of their souls and be satisfied. Mercifully forgive any sins of thought, word or deed. May it stand as the shadow of a mighty rock during all the stormy days that lie ahead. Increase its benefactors, multiply its beneficiaries. May it prosper as the green bay tree, yet forbid that it ever should be more concerned with the endowment of man than with the enduement of God. Crown all earthly knowledge with heavenly wisdom, and may all earthly studies lead to the perfect knowledge of thee, whom to know aright is life eternal. Amen.*

## CHRISTIANITY ON THE CAMPUS.

The National Lutheran Council met in Richmond last week. The $4,000,000 goal of Lutheran World Action for 1949 occupied the center of attention in the body. The Lutherans have given approximately $23,500,000 in money, goods and clothing for overseas relief since 1940, it reported.

The Lutherans also gave attention to the educational bases of world action. Dr. Morris Wee, executive secretary of the Student Service Commission of the Council, declared that "Pagan influences on the American campus call for an aggressive student ministry of the Lutheran Churches of America. The spiritual vacuum which endangers all society in our time, is the fruit of an educational policy which for 30 years has ignored God." He emphasized the fact that "what the students think today will be the conviction of America tomorrow. The imperative before the church is to shape the thinking of students so that they will recognize religion as a necessary and accountable factor in education and all of life. The Christian Church must challenge the irreligious educational philosophy and make its religious witness on every campus in America."

Dr. Wee reported that the Student Service Commission is expanding its student work in the United States and Canada to achieve this goal. Lutheran student service centers are to be built on 35 major campuses and a special ministry is to be inaugurated.

## THE PENDULUM SWINGS.

In the years between the two wars a very definite turn from religion was noted in many institutions of higher learning. Students rebelled against compulsory college chapel, and voluntary chapel services where held were rather poorly attended. The attitude of many college professors, particularly in the social sciences, was non-religious, if not openly anti-religious. Many of the more stable teachers, of course, maintained a more rational attitude. The governing bodies of numerous church colleges minimized their affiliation with any religious body and thus became known as non-denominational schools.

Now, we gratefully realize, the picture is changing. Colleges are asking for definite affiliation with the denominations responsible for their founding. President L. E. Smith is giving able leadership to this movement in our own denomination, which lists the following colleges: Beloit, Carlton, Defiance, Doane, Drury, Elon, Grinnell, Illinois, Knox, Marietta, Olivet, Pacific, Piedmont, Schauffler and Yankdon. Both religion and education should profit by this new alliance.

# Christian Education for Our Times

*By* W. W. Sloan.

Education should be more Christian. Where? In the grade school? In the high school? In college? In the church? In the home? Probably every one of us answers "Yes" to each of these questions, but we immediately put another question, "How?"

We recognize that if education is to be made more Christian the good people of our churches are the ones who will do it. They want to do it, but again comes that bothersome question, "How—how have more Christian homes, a more efficient educational program in our churches, make our public schools more Christian?"

How can our college help us? It can't do the job itself, but it can give us suggestions, guidance. It can help by training young people to be efficient Christian leaders as they return to their communities as business men, physicians, dentists, teachers or ministers. It can also help the communities where our churches are located by giving aid and encouragement to readers of The Christian Sun as they turn to teachers and students for help.

The three outstanding influences in our lives which make us more Christian or less Christian are the school, the church and the home. Elon College has an opportunity to contribute to each of these agencies. Some students for the first time discover what Christianity is in religion classes in college; others get a much greater understanding of the purpose of Christ and the satisfying opportunity for service to mankind the Christian religion provides. But Christianity is experienced not only in the classes in religion. Elon secures teachers who are well trained in their field and are also Christianity is discovered in the history class, the chemistry class, the Spanish class. Christianity is experienced in the pupils' activities outside the classroom.

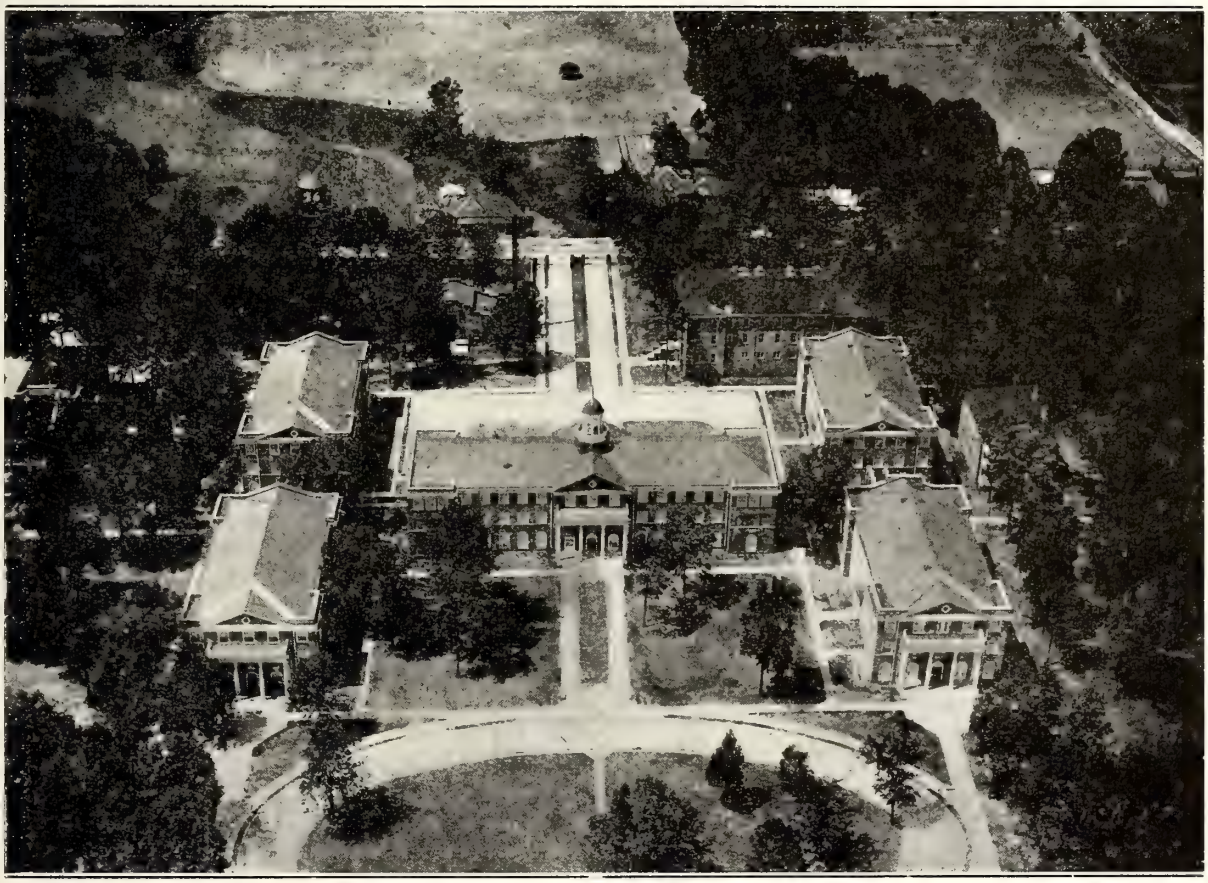
Such a background leads Elon graduates who become teachers in our communities to teach Christianity by example and word while teaching courses in Bible, arithmetic or football. Public school teachers are enabled to discover that although our American and Protestant tradition separates the church and state, it encourages Christian principles and living in the school room and in all the activities of pupils and their entire community. What one believes is that by which he lives.

An encouraging number of Elon's graduates become full-time religious workers. Most young people going out from Elon enter into the life of local churches. Possibly our churches should give more responsibility to their young people returning from college and when they are at home during vacations. They can't be expected to fit into the same old groove—they should have made some progress since they were high school boys and girls—but their advice and leadership should be sought.

These Elon products can help others get a more valuable worship experience, a more reasoned understanding of the Bible and an application of the teachings of Christ to the problems of the twentieth century. They can be used effectively in Daily Vacation Church Schools, in boys' and girls' clubs, in making use of the splendid Sunday school and young people's society materials now published by our own denomination.

The teachers of religion at Elon are not only highly educated and extensively traveled scholars. They are practical men who continue to serve as pastors in order to "keep their feet on the ground" and practice what they preach about making religion work in the local community. Thus does Elon College contribute to-

(Continued on page 13.)



AIRPLANE VIEW OF ELON COLLEGE CAMPUS.

# CONTRIBUTIONS

## SUFFOLK LETTER.

January and February comprise the College Period in our Convention calendar. February—*College month*—has a fifth Sunday—*College Sunday!* Let us make that Sunday something special for our College. It is so unusual for February to have a fifth Sunday—the College Period can scarcely ever end with a "Fifth Sunday," therefore, I am proposing that we, in all our churches, ask for *one dollar* from everybody that attends Sunday school of church on that day—and that this dollar be used for the construction of the heating plant.

Make it a free and friendly offering—given by all who would like to join in with such a gift, and with no aspirations cast upon those who cannot. It may be that some father would say to himself: If it is a good idea, and I like it—I shall give each member of my family a dollar to take to Sunday school today, and as we each go to our several classes we shall drop it in the "Fifth Sunday Offering for Our College," with the designation that it be used on building and equipping the new heating plant. If he has more dollars than children he can make such upward adjustments as his generosity demanded, and *vice versa.* Big thing is to have him give freely and gladly. It is that sort of giving that blesses the giver and the cause to which it is given. That sort of giving is creative, and is good in the sight of God. Exodus 35:21—"And they came, every one whom his heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work." Exodus 35:29—"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring, for all manner of work, which the Lord had commanded to be made by the hand of Moses." Exodus 25:2—"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

"Yes, a "Fifth Sunday in February Dollar" for Elon, would make few of us any poorer, and would make many of us very much happier and richer, and our College that much nearer the completion of its heating plant. Perhaps you have already contributed—well, remember the verse: " . . . of every man that giveth willingly with his heart." Of it your class would be proud, or your department in Sunday school, or your church. You would have done something definite for a great need at Elon right now—and gladly! The College could arrange it so it could be counted on your church's gift to the Staley-Atkinson-Newman Fund if you so desire. The main idea is to give the dollar. Just say to yourself, if my dollar will help to put the new heating plant on the College campus, here it is. If all of us will say that it will help to the tune of several thousand dollars! God grant that thousands of us may!

JOHN G. TRUITT.

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## WHAT THE CONVENTION EXPECTS OF ELON COLLEGE.

*By* W. E. WISSEMAN.

First of all our college should create a Christian atmosphere for all students who come on the campus. For if this distinctive Christian atmosphere is not present then the primary purpose of establishing a church related college is lost.

Besides providing a Christian atmosphere for all students, our college should recruit and train a group of young people for full time Christian service. Future leaders of our churches and of our Convention should be receiving training now at our College.

And finally our college should serve as a center for all activities of the Convention. A place for committees and boards to meet—yes! But more than that our college should be the hub around which the spokes of our Convention revolve.

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## ELON COLLEGE IS SUPPORTED BY OUR SUNDAY SCHOOLS.

*By* H. S. HARDCASTLE.

Our Sunday schools can do much for Elon College. In the first place they can receive an offering for the College on every *fifth Sunday* during the year, or better still give the Sunday school offering of every fifth Sunday to the College. If every Sunday school in the Convention would adopt this policy a very substantial sum would be raised for the College. And the Sunday schools would be the better off. If your Sunday school has not adopted this plan, start with the fifth Sunday in February.

Then, too, the Sunday school can do a splendid bit of educational work in behalf of Elon. If every Sunday school would present a program about the College, as well as receive an offering for the College, our men and women, our young people, and even our boys and girls would learn more about the College and become more interested in the College. This plan would bear much fruit in the present as well as in the future.

And of course the Sunday schools can furnish students for Elon. In practically all our Sunday schools there are splendid young people, who are planning, or ought to be planning, to go to college. Our Sunday schools ought to encourage these young people to go to our College. In many instances these young people would return to furnish leadership and inspiration to the Sunday schools from which they went to college. But in any case the Sunday school would be helping our Church College and the Kingdom of God.

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## THE CONVENTION'S SUPPORT OF ELON COLLEGE.

*By* F. C. LESTER.

Elon College owes its life to the Southern Convention, as a child owes its life to its parents.

In like manner the Convention is indebted to Elon College. This child of the Convention needs financial support. Children expect it of their parents, and rightly so. Elon has always received financial support from the Convention, does now, and will continue to do so. It is easy, and truth, to say that the suport is inadequate. But it is considerable. The $12,500 in the apportionments is only a part, usually a small part, of what the College receives from members of the Convention annually. In the main, it was the Convention members who bought the land, erected the buildings, supplied the furnishings, established an endowment, and who now give annually for the running expenses of our College. President Smith is not the only one who knows that more money could mean a better college. We all know that. But we also know that other "children" of the church must be supported. Sometime, perhaps, we will make it a fair divide.

But money is not the only thing children need. At a certain age they may seem to think so, but it is not true. They need guidance that is

(Continued on page 11.)

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## OUR WOMEN SUPPORT ELON COLLEGE.

*By* MRS. O. H. PARIS.

I think perhaps we have come to think of Elon's needs too much in terms of money. Of course, that is a major necessity if the College is to expand, keep buildings in repair and meet the needs of students and faculty. But just as a person, in order to do their best, needs more than the cold, hard material things of the world, so does Elon College need more than the things money can buy. A person to feel secure in our world today must have friends—friends that they can rely on—friends that never let them down—friends that understand and defend them—*Elon College needs friends.*

Women don't always have a lot of money to give, but by just being real friends to Elon the women of the Southern Convention can make a really great contribution—a friend that speaks a good word for the College—a friend that defends it in the face of criticism—a friend that understands its ups and downs. We can be a friend and serve our College by seeing to it that our Church and Sunday school support it in apportionment giving. Only recently in answer to a letter sent out from the Woman's Board, appealing to the women of the Convention to see that their church brought up to date its Staley-Atkinson-Newman apportionment one woman writes, "I have checked with my pastor on my church's apportionment for the Elon College fund and I find that it is more than paid up to date." That's the kind of thing Elon needs—women behind the lines pushing—in homes, in churches and in communities. If enough women had been on the job in the local churches, Dr. Smith would not have had to announce that he failed in his efforts to secure the College's full apportionment of $12,500. Then, too, we can serve Elon in a very great way by influencing our own young folk and our neighbors' boys and girls to become students there. Really it isn't too much to say that the women of the Convention have it in their hands to "make or break" Elon College. We know its worth, we know it deserves our support, so let's be its friend—the kind of friend that Elon needs, the "friend that sticketh closer than a brother."

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### SEND BOXES TO ANGIE.

Many people might like to send a Friendly Service box to Miss Angie Crew in Kobe College, Japan, not only because it is one of our projects this, but because we are interested in Angie and her work there. She knows where the needs are and can use a great deal of thing we can send to her. The boxes can now weigh twenty-two pounds instead of eleven, as stated in the *Year Book.* Thirteen boxes have gone from individuals and from the Missionary Society in Asheboro. One individual in Winston-Salem has sent about eight boxes. See the *Year Book* for a list of things she would like to have.

* * *

### SCHOOL OF MISSIONS.

The School of Missions will be held July 12-16 at Elon College. Begin now to make your plans to attend.

* * *

### NEWS ITEMS.

A new society has been organized at Liberty. Officers are: President, Mrs. H. K. Routh; Vice-President, Mrs. Winfred Butter; Secretary-Treasurer, Mrs. J. P. Shoffner. (Liberty, N. C.)

—o—

*World Day of Prayer*—Friday, February 13, 1948: "The World at Prayer." Attend this service if at all possible, and join with women around the world in a service of prayer for world peace.

—o—

The Asheboro Society did not exchange Christmas gifts among the members as usual. Instead, each one brought money for gifts for others. Of the amount raised, $4.65 was used for such shut-ins, and $10.00 was sent to C.W.V.R.

—o—

Muriel Lester, the founder of Kingsley Hall in London's East End, one of England's best known social workers, will be a guest speaker at the World Day of Prayer Service in Greensboro. She will appear in Winston-Salem on Thursday evening, February 12, in an address on "Peacemaking in a World of Despair."

The Winston-Salem Woman's Association recently were hosts to the Woman's Guild of the Memorial Evangelical and Reformed Church in Winston-Salem. The group met jointly at the Congregational Christian Church for a book review of *Committed Unto Us,* given by a member of the Moravian Church here. Following the meeting, the group enjoyed a social period when both groups became better acquainted with each other and learned about woman's work in both churches.

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### TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, third quarter, first year biennium, 1947-49:

**Receipts.**

| | | |
|---|---|---|
| Eastern Va. Conference: | | |
| Women | $2,510.37 | |
| Young People | 362.05 | |
| Juniors | 108.92 | |
| Cradle Rolls | 57.50 | |
| | | $3,038.84 |
| Va. Valley Central Conference: | | |
| Women | $ 189.00 | |
| Young People | 87.77 | |
| Juniors | .50 | |
| | | 277.27 |
| N. C. Conference: | | |
| Women | $2,534.56 | |
| Young People | 90.20 | |
| Juniors | 35.27 | |
| Cradle Rolls | 13.77 | |
| | | 2,673.80 |
| Total | | $5,989.91 |

**Disbursements.**

| | | |
|---|---|---|
| Home Missions General Fund | $1,088.00 | |
| Y. P.'s Home Mission Fund | 133.13 | |
| Thank Offering (Superintendent's Home) | 1,933.99 | |
| Elon Orphanage | 7.00 | |
| | | $3,162.12 |
| Foreign Missions General Fund | $1,088.00 | |
| Y. P.'s Foreign Mission Fund | 133.13 | |
| Thank Offering (Shaowu) | 1,131.97 | |
| Shaowu Mission | 41.00 | |
| Frendly Service (India) | 40.00 | |
| | | 2,434.10 |
| Check to W. T. Scott, Supt. | | $5,596.22 |
| C.W.V.R. check previously sent to W. T. Scott, Supt. | | 124.25 |
| Check—United Council of Church Women, Community Day Offering | | 58.52 |
| Check—Mrs. Leathers, Treasurer, Life Memberships & Memorials (8 Life Memberships, 3 Mems.) | | 110.00 |
| Total Disbursements | | $5,888.99 |
| Balance in Bank | | 100.92 |
| | | $5,989.91 |

Respectfully submitted,

MRS. W. V. LEATHERS,

*Treasurer.*

January 27, 1948.

# Elon College Is Our Church College

### WHY MY SONS AND DAUGHTERS WENT TO ELON COLLEGE.

*By* Mrs. J. E. Rawls.

I have three sons and five daughters. My husand died in 1938 from an automobile accident. He and I were students in Elon College. We knew something of its high standards of scholarship and training. Naturally, we selected our Alma Mater as the college for our sons and daughters when they were ready for admission. It is our Church College, and loyalty to our own institution and church was involved in that decision. We believed that it compared favorably with other similar institutions in every vital respect. It has met our expectations.

My youngest son is a member of the senior class and plans to enter a medical college next September. Two other sons are physicians—one a member of the Lakeview Hospital Staff, Suffolk, Va., the other is taking post-graduate work in the New York Eye and Ear Infirmary. Every one of my sons and daughters has received their collegiate education at Elon College.

Ann Rawls married Dr. J. B. Newman, a dentist of Burlington, N. C.; Mary Sue married James E. Parker, a Shell Oil distributor of Suffolk, Va.; Emmaline married O. M. Bentley, assistant district attorney for Birmingham, Ala.; Marcella married W. M. Saecker, an employee of Holland and Beamon Co. of Suffolk, Va.; Margaret at present is working at William and Mary College, Williamsburg, Va.

Elon College has a high standard of moral and spiritual ideals for its students. This, coupled with its high standards and scholastic requirements, makes it a valuable institution in training our young people. Certainly I have been well pleased with our college. The money invested in a college education at our Elon pays high dividnds in training and Christian character. The scholastic standards of teaching, the spiritual emphasis in religion, the moral requirements in character building furnish a worthy basis for preparing our youth for life. This is evident in professional life, in business activity and in home building. I am glad my sons and daughters know the value of being graduates of Elon College. They, at least, have had an opportunity to share in its ideals and to meet its standards of life.

God bless Elon College.

CAMPUS SCENE—THE MONUMENT TO JAMES O'KELLY IN THE FOREGROUND.

### WE SENT OUR CHILDREN TO ELON COLLEGE.

*By* J. A. Kimball.

We sent our children to Elon College—first, because we did not know of any better college and perhaps no other college quite as good.

Second, because we wanted to be loyal to our church in every sense of the word. We wanted to be loyal to our college because it was founded

by the men of our church, some of whom gave the best of their lives that Elon College might become an institution that the Christian Church could well feel proud of. Some of these men were Dr. W. W. Staley, Dr. J. U. Newman, Dr. J. O. Atkinson, and to this list I would love to add the name of Dr. W. A. Harper who to me was an "intellectual giant." And now Dr. L. E. Smith whom I could not fail to mention because he did so much to keep the doors of the College open at a very critical time during the life of the College.

We wanted for our children the best education we were financially able to give them. Naturally our first thought was Elon College, which seemed the answer to our wants and needs. A college not too large but that the student would come in fairly close relationship with the teacher. Close friendships in many cases resulted in a fine influence over the young minds. To me this is one of the greatest and richest characteristics of the small college. We sent all of our children, five in number, to Elon College and the spiritual atmosphere there was so fine that when one of them finished, he went to Yale Divinity School to prepare himself for the Gospel ministry. Hence we are glad we sent all of our children to Elon College.

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## I WENT TO ELON COLLEGE.

*By* Fred P. Register.

I went to Elon College and I'm proud of the fact I learned to love her after I was actually a student there, having entered very prejudiced against her. With the exception of my own family, I went against the advice of all my close friends when I entered Elon. God had called me to preach, and I wanted to prepare myself. I was advised to the effect, that Elon would destroy my spiritual life, and take away the reality of God. I asked God to decide, and you may differ with me here, but I believe He did. I was thoroughly convinced I was going where God wanted me to. I am still convinced.

The first few months I was on my guard, because I was afraid some big heathen would reach down and shake my faith. I soon learned that the faculty was there to help me realize my plans. I've never known any one group of people so interested in me and my future. I appreciated the fact that they were concerned with me as an individual and not just as a student in their classes. This personal relation between professor and student is part of Elon.

I entered and left Elon a poor boy, and yet my relationships with the business office were *pleasant*. I was a working student my entire stay, and I wasn't branded as belonging in the lower caste either by students or administration—I looked to the dean and president for personal advice and help and I always received both.

I've yet to see the man who came to Elon and went away even with as little as he brought. A man who loses his faith at Elon surely didn't have much to begin with.

I'm proud to be an alumnus of an institution who says, *who so ever will may come,* had there been large financial barriers I couldn't have gone to school. I thank God for Elon and she has not only my best wishes, but *my prayers,* too.

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## MY SON GOES TO ELON COLLEGE BECAUSE—

*By* I. H. Vickery.

1. *The Christian Teaching.* — The Christian training and influence at Elon College proves to be of great benefit to any young man in college. This feature is very necessary in the shaping of young men's lives of today when Christian men are needed so badly in the world. This advantage can only be obtained in a Christian college.

2. *The Scholastic Teaching.*—I am assured of his getting the best teaching at Elon because of the quality of her faculty, and close cooperation of the teacher and pupil at Elon. The pupil has the opportunity of presenting his individual problems to his instructors and receiving the necessary assistance. Any young man graduating from Elon College is assured that his is equal to the training he could get from any other college.

3. *The Friendly Spirit.* — It does one good to stand by and observe the friendly air that prevails among the student body and faculty. Every one seems to be carefree and happy, and to have a good word for the other fellow. You can not stay on Elon's campus long without catching this friendly spirit whether a student or a visitor. It is like one big family as each one helps the other in any way he can.

4. *The Church's College.*—Elon is a Congregational Christian College, and, being a member of the Congregational Christian Church, I feel it is only my duty to support my Church and her College by sending my son to Elon. Furthermore, I feel that it is a privilege to send my son a Christian College. It is the Christian duty of all the churches and their members to support and patronize their college, not only by sending their children, but financially as well. So I have not only a son at Elon College, but a daughter-in-law also.

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## WHY AND HOW TO RAISE THE STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

*By* Jesse H. Dollar.

It seems to me the "Why" is more important than the "How" in the above title. There are three reasons why the churches can not afford to fail in this undertaking:

1. *Three of our great church leaders are named in the title* of the fund. It is to be a memorial to them for what they did. It is to be a living memorial which will continue to serve the cause they loved and to which they gave themselves without reservation.

2. *We said we would raise this fund in their memory!* The effort has already dragged into an embarrassing length of time. The churches of the Convention voted enthusiastically to lost our desire to honor these men, but that we have not taken the time to see this program through our local churches. The longer this campaign continues, the more we should be embarrassed to have voted a movement, honorable in itself, to honor three great men and then allow it to drag into drudgery rather than having it climax in a great spiritual blessing.

3. This memorial fund should be raised in full, immediately, because *the purpose of the fund is already being served* through the establishment of an additional professorship in the department of Christian Education, *but,* it is doing so on borrowed money which Elon College advanced from its improvement fund and the money thus advanced is now desperately needed as the improvement program moves forward.

As to the "How raise the fund?" the plan might vary with every local church, but it is doubtful that the effort would fail in any case if each pastor and his deacons or finance committee, or official board would sit down and look at this opportunity and obligation and make their own plans. The difficulty is not to be found in the way to do it but in the willingness to do it. May the spirit of God urge that willingness upon every pastor, and every church that this which we have said we would do may be done immediately and joyously.

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

To School Boys and Girls:

Many of you who read this page go to school. Some of you walk, some of you ride in automobiles and many more ride in a school bus. Traditionally children aren't supposed to like going to school but that is an exception rather than the rule I think. Many of the boys and girls whom I know tell about happy times and pleasant things they do in school.

This week many ministers and former students are writing in these pages about our church college. It has a very wonderful name. It is Elon College. "Elon" is Hebrew and means oak. It is well named. When I first visited there as a three-year-old the only thing I remembered was the great trees and the many squirrels that ran up and down their branches. Now I have a three-year-old who has been to see some of the same trees but a newer generation of squirrels.

My next visit left impressions of happy young men and women who went about the campus. Later I learned that this was "school spirit" and Elon is noted for its fine spirit. To be able to enter a college a student has to prepare very thoroughly. Half-hearted attendance, lack of preparation for lessons and not learning how to concentrate will guarantee failure in college if not in high school.

Many of you are already planning to attend a college. Some of you may be considering Elon. It has beautiful brick buildings and is small and quiet. That is, the town is quiet, college students are usually rather noisy. I was myself! Its traditions are great. The greatest recommendation for Elon is the fact that it is a church-sponsored school. That means that every student is an individual, personally helped and given the support not only of his family and friends but of his church. Church-related colleges are usually small and family-like.

I hope that many of you will enter college, not just for the factual information you will gain, but because it equips one to think through problems without becoming scared or panicky. It enables one to use the information at hand to the very best advantage. Christians should be fearless and a Christian with a college education is the strongest and bravest person.

If, however, you should fail in school, do not let it "get you down" as we say. Honest failure is a real part of life. Repeating a subject will help you in many ways. I hope that if any of your parents read this that they, too, will remember that to fail is often to succeed Great men have failed, all of us do, often we fail in some way every day. Failure is one of the greatest subjects in all of life. It can ruin you, or help you. Use failure if it is ahead of you and this is mid-term in school year.

Not all people need to go to college or to go for four years, but if you can or do, make every minute count. It is a time for work, not frittering!

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## GROWING UP WITHOUT DADDY.

*By* J. C. Baker.

*Issued by the National Kindergarten Association.*

Young Mrs. Clement looked sadly at Paul and Sally, happily skipping home to her. "Poor youngsters!" she murmured, choking back a sob. "How can they be so merry when their daddy is dead!"

"Momee! Momee!" they cried, romping onto the porch; then they smothered her with noisy kisses.

"Can I have a bike?" Paul, nearly seven, asked breathlessly. "I could carry the groceries from the store on it for you."

"'*May* I,' darling," Mrs. Clement corrected gently. How was she to tell him a bicycle would cost more money than their limited budget would allow?

"And I'd ride it, too," five-year-old Sally added importantly.

Visions of broken bones and doctors' bills flashed before Mrs. Clement's anxious eyes. "Don't they realize we're all alone in a heartless, cruel world," she thought, angry in spite of herself.

"For my birthday next week?" begged Paul, his dark eyes—so like Paul senior's—showing the urgency of his desire. "All the other fellows in my grade have bikes."

"No!" Mrs. Clement snapped. "Do you think I'm made of mon—?" She stopped, deeply ashamed of herself.

Paul drew back, a hurt look darkening his handsome little face. Sally burst into sobs. "I want Daddy!" she cried.

"My dears!" Mrs. Clement drew them close. "Mother didn't mean to scold. It's just that we haven't very much money and—"

"Why do daddies have to die then?" Paul asked reasonably.

Suddenly, Mrs. Clement realized she must not frighten the children with her grief and worry. She could see that they were already wondering whether they would be able to buy food enough for their meals.

"Let us think about lunch now," she answered, giving Paul's hand a reassuring pat and mustering a gay smile. "We are to have dumplings! Nobody is going hungry or cold. But our money is like a jigsaw puzzle; each dollar has to go into some particular place."

And she told them a little—just enough to set their minds at ease—about their finances, making it sound like a game. When Sally would be older and in school all day, Mrs. Clement explained, Mother would get a part-time job, and then things would be somewhat easier. Even children no older than Paul and Sally could, their mother found, understand why the major part of their income must go for a comfortable home, suitable clothing, and nourishing food.

Without any loss of lightheartedness, both children became much more careful not to waste electricity, food, and school supplies. Then, one day they came to her with a carefully thoughtout suggestion.

"Mom," began Paul excitedly, "we've been looking at the prices of different things in the markets. Couldn't we buy vegetables and meat and breakfast foods that would be just as good for us, but cheaper?"

"Perhaps we could," was the answer.

"Then, in a little while, Brother could have his bike!" put in Sally.

"To be fair I think we must divide the savings," answered Paul bravely. "Momee ought to have a wrist watch; other mothers do. And Sally ought to have something nice."

"A *big* doll!" exclaimed the little girl rapturously. "But you can have your bike first, Paul."

Mrs. Clement saw that her children were attacking their problem in a sensible manner, so she encouraged them. She realized that to be happy they must, as far as possible, live as did those children both of whose parents were still with them; and she determined she would never again allow the emotional stress of her deep sorrow to make the childrn feel underprivileged and insecure.

THE CONVENTION'S SUPPORT OF ELON COLLEGE.

(Continued from page 6.)

tempered with wisdom and firmness and love. Yes, our College needs guidance by the Convention, if it is to be a child of the Convention and secure financial support.

And the College needs the love of the Convention. Suspicion and aloofness will freeze the heart of any child, whether a person or an institution. When we really come to love our college, it will be easy to get students and financial support.

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## MY APPRECIATION OF ELON COLLEGE.

*By* Mrs. A. W. Andes.

Since I was a small child I have been proud of our College at Elon. I can remember vividly from years ago to the memorable occasion when past presidents and representatives of the College would visit our local church. Our people were enthusiastic supporters, recognizing the College as an integral part of the Southern Convention.

As I grew older I began to think about attending Elon College myself but when the time came circumstances denied me this opportunity. Later, however, I married a graduate of Elon and a minister of our church. My husband became a trustee of the College, and in this way I came into intimate contact with its problems and ideals. My husband was proud of Elon, of his connection with it, and he believed in it with his whole heart and soul.

It was only natural then that when possible my children should become students of Elon. Two of them as students there entered the ministry and afterwards attended seminary. It is not for me to evaluate their work, but I have faith that they along with many others from Elon will make worthwhile contributions to the work of the Southern Convention.

I have long known the officers of Elon College, especially its president. Their labors and fortitude in the face of adversities and difficulties merit our praise and admiration.

For very persoanl reasons, then, I have a great love for and interest in Elon. My own several visits there at conferences of various kinds have deepened and increased this love.

But aside from these sentimental attachments I feel that the College is indispensable if our Convention is to make progress. Many of our ministers come from there, and that is certainly important, but the College also prepares enlightened, intelligent, and interested lay leaders. Upon them many of the responsibilities of leadership will fall. Nowhere else could this training be given so effectively as at Elon.

While walking across a university campus some time ago with my son, I remarked upon the fine plant, the splendid buildings, and beautiful grounds. "Yes, mother, this is a wonderful place, but I am thankful that I had the privilege of attending my own church school. There we knew everyone, the other students, the faculty, and the administration. The inspiration of those contacts is lacking here."

Elon College is dear to me. What it has meant to my family cannot be reckoned. I believe the same could be said by many others who have seen or who have been touched by the uplifting influences which come from Elon.

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## MY CHURCH SUPPORTS ELON COLLEGE BECAUSE—

*By* Robert A. Whitten.

Elon College is a Christian institution. Elon College prepares missionaries, teachers, ministers and countless other young men and women for life's duties and responsibilities in various fields of activities, including that of home making.

Elon College was first conceived in the minds of our Christian leaders as a training school for ministers who might be taught the arts and the vital truths of Christianity. From this humble beginning it was seen that an ever expanding program was necessary to include young people in all walks of life. Through the years of her history, now almost three-fourths of a century, most of our ministers, missionaries, teachers and other Christian leaders in our churches of the Southland have received their training at Elon College. This has been especially true of pastors and teachers, in the record of whose work all of us might justly take pride.

Elon College is ours. Every church should be proud to be part owner of such a valuable institution—one that has made and is still making a large contribution to the Kingdom of Christ by helping to develop Christian character and in the field of Christian Education.

Secondary, of course, is the consideration of Elon College's physical plant, valued at more than two millions of dollars, now debt free and owned by the churches of the Southern Convention. I am happy to think that my church is part owner of this worthy institution.

And last, but by no means least, my church supports Elon College because our church of today craves for the Church of tomorrow that preparation of mind, heart and hand which will make real in every avenue of life, Christian experience and Christian service.

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## A LAYMAN'S APPRECIATION OF ELON COLLEGE.

*By* George T. Gunter.

As a layman why should I appreciate Elon College? At the present time I think that I can appreciate Elon more than at any time in the past. First, I can appreciate Elon ecause it is our college and for what it has done for me.

In the second place, Elon has played such an important part in the training of our leaders—and especially our ministers. Let me here mention my home church. During my life we have had one minister who was not trained at Elon College. All of the others obtained their important training (or part of it) at Elon College.

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## MINISTERIAL STUDENTS AT ELON COLLEGE.

*By* C. Baxter Twiddy.

The Ministerial Association, this year, has around twenty-five active members who are studying and preparing themselves for several fields of Christian service. Approximately fifteen of this group represent those preparing for full-time ministry. There are others, not active in the M. A., who are also planning to become ministers and religious education workers, but are unable to attend regular Monday evening meetings. A complete total would reveal more than forty ministerial students at Elon College, representing several denominations.

An effort has been made on Monday evenings and will be made during the year to discuss practical phases of service for the minister, as well as for other workers in the Church. Four meetings were given to the discussion of worship in the Church, with emphasis on music, symbols, meditation and prayer. At future meetings there will be speakers and discussion on "The Minister and Youth" "Place of the Minister's Wife," "Recreation in the Church" and other subjects important to the "preparing" minister.

An offspring of the Ministerial Association is the Friars' Club, organ-

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

**THE POWER OF THE HOLY SPIRIT.**

Lesson VII—February 15, 1948.

Memory Selection: *You shall receive power when the Holy Spirit is come upon you.*—Acts 1:8.

Lesson: John 14:25, 26; Acts 2:1-4; 3:1-4:31; Galatians 5:22-26.

Devotional Reading: Eph. 6:10-20.

*The Promise of the Holy Spirit.*

On several occasions, Jesus assured the disciples that God would send the Holy Spirit to them after He had gone from them. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring to your remembrance all that I said unto you." This is only one of the several instances in which Jesus assures His disciples that after He has gone from them in the flesh, He would be with them in the spirit, in the presence of what He called the Comforter or the Holy Spirit. Furthermore He told them that it was expedient that it should be this way. While He was with them in the flesh, He was limited by the flesh. But in the Spirit He would be everywhere and always available to them.

*The Function of the Spirit.*

The Holy Spirit was to perform many functions. For instance in the scripture for today's lesson, Jesus says the Holy Spirit would teach His followers, and also remind them of the things He had told them. On another occasion Jesus said that the Holy Spirit would "testify" or bear witness of Him. Again He said that the "Holy Spirit would reprove or convict the world of sin, of righteousness, and of judgment." The Spirit was to "guide them into all truth," and would speak what God would have Him speak. Furthermore the Spirit "would show them things to come," and take the things of Christ and sow them unto His followers. The Holy Spirit above all things was to give them power. "Ye shall receive power after that the Holy Spirit is come upon you." And that power was to be a source of joy and of courage and confidence. In short the function of the Holy Spirit is to do what God Himself, through Christ did and is trying to do in the world.

*The Coming of the Spirit.*

Pentecost marks the anniversary of the coming of the Holy Spirit, the fulfilment of the promise of Jesus in regard to His coming. Warned by Jesus to wait until they had been endued with the power of the Holy Spirit before going out to do His work, they had been of one mind and in one accord in the Upper Room, where they spent much of the time in prayer. And then the Spirit came. The account of His coming has some strange factors in it—a sound as of a rushing mighty wind, cloven tongues like as of fire, medley of tongues familiar to men from all parts of the world. These audible and visible accomplishments of the coming of the Spirit need not overly concern us. They did not overly concern the writer of the story himself. For towering above them and giving meaning to them was the fact that the living God came in personal presence and power to be with His people. The Spirit of the living Christ became everywhere and always available. That is the central and meaningful fact about Pentecost. It might be added that Pentecost, like the Resurrection, affords us grounds for faith in our Lord Jesus Christ. He is not slack concerning His promises. He said He would rise again the third day from the dead. And He arose. He said He would send the Holy Spirit in due time. And the Holy Spirit came. His word is the word of God's Gentleman. He can be trusted anywhere and everywhere and always.

*The Work of the Spirit.*

Space forbids an extended discussion of the work of the Holy Spirit. But as one reads the Acts of the Apostles carefully he discovers some interesting and stimulating things. For instance the apostles found a new fulness and fineness of life when the Spirit came. They lived more abundantly, more radiantly, more vibrantly because they were filled with the Spirit. And they had a new joy and happiness. There is a great note of joy and praise running throughout the pages of this stirring book. They were radiantly happy men. And there was an amazinp spirit of courage in their hearts. Indeed this spirit was so manifest that it amazed the rulers before whom the apostles were arrainged. It was when they perceived the boldness of Peter and John that they took knowledge of them that they had been with Jesus. One suspects that our lack of courage for Christ is due to our lack of the Spirit of Christ. Finally the Holy Spirit gave the disciples a sense of power, amazing power, transforming power, power the possession of which left them, as well as others dumbfounded. This power expressed itself through them by signs and wonders and mighty works. "Ye shall receive power," said Christ, "after the Holy Spirit has come upon you." And they had power and to spare.

*The Secret of the Spirit.*

What was the secret of this amazing experience? How did they get and keep the Spirit? In brief they got the power by prayer and kept it by obedience. They surrendered their lives to God, waited upon Him, and obeyed Him. And then as now, God released His power through those through whom His power can express itself. Let us not think that the Holy Spirit is the special possession of a few select men, or that its power was reserved for men who lived nineteen hundred years ago. "How much more will your heavenly Father give the Holy Spirit to those that ask Him," said Jesus as He talked with His disciples. We, too, can have the Holy Spirit if we ask for Him and if we obey Him.

*The Fruit of the Spirit.*

"But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Note that Paul does not say fruits, but fruit. It seems to indicate that we ought not to be content with one or two, but that all nine are to be in the Christian's life. This is a rather disturbing verse of Scripture, a searching, stabbing word that goes direct to the heart. How much of these qualities of life do you have in your heart? If these are the fruit of the Spirit, then the absence of them must mean that to say the least, we do not have the measure of the Spirit to bring forth this fruit of the Spirit. A Christian is not simply a person who is negatively good; he is good for something, he brings forth the fruit of the Spirit. And it is only as he abides in Christ who is the fruit of the Spirit. And it is only as he abides in Christ who is the Vine that as a branch he can bring forth fruit and that His fruit will remain.

---

Life is the acceptance of responsibilities or their evasion. To every man the choice is continually being offered, and by the manner of his choosing you may fairly measure him.

—*Ben Ames Williams.*

CHRISTIAN EDUCATION.

(Continued from page 5.)

ward making education more Christian in the church.

Most Elon young people eventually establish homes of their own—a surprising number have done so before they became Elonites. It is fitting that the college should stress a course in "Marriage and the Home." Seldom will children be religious if the parents are not religious. Most of us do more real learning in the first five years of our lives than in the next seventy. This learning is mostly in the home. It is there that our basic attitudes are formed. Christian education for our time must emphasize the home. Is religion something for every member of the home, or is it a childish thing? Are God, the teachings of Jesus, a scale of values talked about in the home? The homes of graduates of Christian colleges are seldom broken by divorce. In homes of such educated Christians religion can be talked about openly, honestly, not furtively, fearfully. Christianity can be practiced joyously, intelligently, for in the educated Christian home the aim of Jesus is fulfilled, "I am come that they might have life, and that they might have it more abundantly." Elon contributes to Christian education for our time by enabling the school, the church and the home to be more Christian.

## TRAINING FOR CHRISTIAN WORK AT ELON COLLEGE.

*By* Ferris E. Reynolds.

Should training for Christian work be confined to the circle of those who have committed themselves to full-time Christian service? The emphasis upon specialization, which is a part of our modern temper has called for a definite "yes" in answer to this question. All too frequently it has been taken for granted that the only people who need to know the Bible, our Christian heritage, and the arts of service in Christ's name are those who intend to become professional leaders in religion. Those who pursue the other vocations of life have all they can do to make a success in their own chosen life's work without "dabbling" in other fields.

Now, have we accepted generally the proposition that training for Christian work should be pursued by professional leaders only? No, we have not agreed to this—consciously. In theory, at least, we are convinced that Christian training is actually the same as training for life. And yet, how successful are we in withstanding those powerful influences that urge us to deny our convictions when it comes to matters of actual policy? That is the really significant question as far as the future of our Church and College is concerned.

Why should we spend the time, energy, and money to provide Christian training for our young people? Why should we urge our young people to cultivate the arts of Christian service? Because we believe in the "Way of Life" advocated by Jesus of Nazareth; because we believe that the Founders of our Church and College were right in affirming that training for life means training for Christian work; and, because we believe that to affirm these things and to pursue policies that deny them is a sin against God's truth. Christian training, therefore, at Elon College is not an affair of one department or one section of the student body. It is the foundation — purpose of the entire college program.

Does this mean that the training of our candidates for the ministry, the mission fields, and other full-time Christian vocations is to be neglected? Not at all. It means rather that the group from which these leaders may be drawn is increased from a few dozen to hundreds. It also means that our Christian leaders will have in their churches lay people who are trained in the arts of Christian service. Seeing we are committed to this high and holy task of training the youth of our church and country for courageous and effective Christian living, how shall we escape, if we neglect so great a calling?

ELON COLLEGE'S VETERANS' COURT.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This is the thirtieth of January and we are still greeted with snow, sleet and freezing rain. We have been greeted with this kind of weather since Christmas Day. The roads have been so slick most of the time that it makes traveling dangerous. So far, the Orphanage children have met with no accidents or falls that have given them any trouble. The barn boys have been very much handicapped on account of the continued cold and rough weather in handling the herd of cattle, but they have not shirked their duties at all. Each one has done his full duty without a single word of complaint.

They have been further handicapped by our dairyman, Mr. Hilliard, having pneumonia during all this rough weather. He has been very sick for nearly two weeks, but I am happy to say he seems to be on the road to recovery at this writing.

I also want to give credit to the little boys who feed the hogs. You can realize that feeding hogs in bad snowy weather is a very undesirable job. But they have been faithful, too. We must not forget the little boys who roll in the coal and fill the stokers. They have been very faithful, also, in keeping them going and the buildings have been kept warm and comfortable, except when something happens to the stoker. Sometimes a belt will break or a pin will shear off and there is some delay in fixing it. This, too, is unpleasant work in bad weather.

Little Jackie Wilkins had his fourth birthday on January 26. "Jackie," as we all know him here, is a stout, ruddy-faced little boy. I think he is the most popular child that we have ever had here. Everybody loves "Jackie."

The Huber Class in our South Norfolk Church has adopted him to clothe, and they also send him presents from time to time. "Jackie" has a friend in Richmond, Va., who sends him different things from time to time. She sends him red-stick candy, which pleases him very much. A lady in Charlotte, N. C., sends him presents to make him happy, and a good lady in Alabama is interested in "Jackie," too.

But getting back to "Jackie's" birthday. We wanted to make him happy on his birthday, and money had been sent in to give him a birthday party. I had the bakery to make him a beautiful cake and I bought ice cream for the occasion. It was a beautiful cake, all dressed up. On top of it was "Happy Birthday, Jackie" and we also had four little candles on it. We allowed "Jackie" to invite his little sister and four other little friends to enjoy the occasion, and they all did look very pretty sitting around the table. After they were seated the rest of us who were looking on sang "Happy Birthday" to him. I think "Jackie" enjoyed every minute of the occasion and was very happy. Thanks to the friends who made it possible.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR FEBRUARY 5, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 467.89 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| New Elam ..... | | 14.77 |
| Eastern Va. Conference: | | |
| Berea (Nans.) ..... | $ 38.17 | |
| Union (So.) ..... | 39.41 | |
| | | 77.58 |
| N. C. & Va. Conference: | | |
| Durham ..... | $ 52.99 | |
| Elon College ..... | 28.98 | |
| | | 81.97 |
| Western N. C. Conference: | | |
| Spoon's Chapel ..... | | 1.26 |
| Va. Valley Conference: | | |
| Newport ..... | $ 12.50 | |
| Timber Ridge ..... | 6.50 | |
| Winchester ..... | 21.54 | |
| | | 40.54 |
| Ala. Conference: | | |
| Ambrose ..... | $ 50.00 | |
| New Hope ..... | 2.29 | |
| | | 52.29 |
| Ga. Conference: | | |
| Vanceville S. S. ..... | | 1.00 |
| Total ..... | | $ 269.41 |
| Total this year from churches | | $ 737.30 |

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## ELON MINISTERIAL STUDENTS.

(Continued from page 11.)

ized this year especially for the "minister" with the purpose of discussing the many problems that must be faced and solved. It meets informally every two weeks with our sponsor, Dr. Ferris E. Reynolds, of the Religion Department.

Several of the members are doing part-time work and others full-time work as ministers. One is religious education director at a nearby Congregational Christian Church. More will be taking part-time work during this year.

Well trained ministers are needed today as never before. It is while they are at Elon that they receive much of this training. We pray that we shall be prepared to do the job well.

## FULL TIME CHRISTIAN WORKERS BEING TRAINED AT ELON COLLEGE.

*By* SHIRLEY C. JOYNER.

Frequently we are prone to feel that the things about us are not progressing as they should; but the progress of Elon College is evident in many ways and it is about one of these signs of progress that I write.

That sign of progress in the college, which we are exceedingly proud to report, is the increasing number of girls enrolled for the purpose of preparation for full time Christian work, either as religious education directors or missionaries in foreign fields. There are now eight girls in school striving to secure the best education possible to prepare them for the varied fields of full time Christian Service. These girls are outstanding on campus and class for their friendliness and dependability. The Ministerial Association has very graciously welcomed the girls as members and in return they have proven themselves by taking a very active part in all its functions.

The subjects taken by these girls are quite similar to those taken by the Ministerial Students, and they are under the same capable leaders—with Dr. Ferris E. Reynolds, Chairman, Dr. W. W. Sloan and Dean D. J. Bowden.

We, as tomorrow's full time Christian workers, appreciate your many thoughts and prayers and our prayer is that we may utilize the knowledge obtained here at Elon College to greatly multiply the Kingdom of God.

---

Harsh counsels have no effect; they are like hammers which are always repulsed by the anvil.

—*Helvetius.*

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# Pilgrim Fellowship

## "Youth at Work in the Church"

### FOR YOUR LENTEN OBSERVANCE.

Sometime this week you will be receiving from the Field Woker's Office a packet of materials for Lent. I have just finished re-reading the worship services, the letters from the officers of our national Pilgrim Fellowship, the needs of the still suffering countries of Europe — and I was struck again with the title: "Our Bitter Need—and Theirs." Perhaps you won't understand the title on first looking at it; but you will see its significance when you have read all the packet through, from the first page to the last.

I believe this is one of the finest and well-worked-out pieces of material I have seen for young people's groups. There are five services of worship and excellent thoughts for discussion, devotional messages, and presentation of facts.

Lent begins on Wednesday, February 11 and continues through Easter. It is one of the most significant periods in our Christian calendar—we must make more use of it!

If you'll remember, in the Plan Book for young people's societies, we suggested that in *other suggestions* for February you study Lent and its meaning. This would make a lovely way to begin your Lenten Season. Then, continue with "Our Bitter Need—and Theirs."

Another piece of Lenten material ready for you at the Pilgrim Press, at 14 Beacon Street, Boston 8, Mass., is *Lenten Devotions,* which we recommended in the Plan Book. They are five cents a copy; $4.00 a hundred. Using *Lenten Devotions for Young People* will be another way in which to enter the time of Easter and the Day of Resurrection.

BETTY CHICOINE.

### YOUTH SECRETARY VISITS U. S.

Miss Jean M. Fraser, Secretary of the Youth Department of the World Council of Churches, arrived in the United States aboard the *Queen Mary* which docked at New York City recently, it was announced by Rev. William Keys of the American Committee for the World Council.

Miss Fraser, an internationally known youth leader, will spend six weeks in the United States studying American youth work and making preparations for the youth activities of the first assembly of the World Council of Churches to be held at Amsterdam, Holland, in August of this year, Mr. Keys stated.

Miss Fraser has had wide experience in international youth work and took a leading role in the great world conferences of Christian youth held at Amsterdam in 1939 and Oslo in 1947.

Miss Fraser will represent the World Council of Churches at the annual meeting of the International Council of Religious Educatoin in Grand Rapids, Michigan, from February 8 to 14. While in the United States Miss Fraser will study the work of the United Christian Youth Movement and local and state Christian youth councils. Miss Fraser also plans to consult with UN leaders at Lake Success on youth problems.

A native of England, Miss Fraser was active in the English Presbyterian Church and the British Student Christian movement before her appointment as Secretary of the Youth Department of the World Council in June of 1947. She has served as Youth Secretary of the British Council of Churches.

### MISSIONARY OFFERINGS.

| | | |
|---|---|---|
| **Sunday Schools.** | | |
| Bethlehem (Nans.)—E. Va. | $ | 11.00 |
| New Elam—E. N. C. | | 15.36 |
| Spoon's Chapel—W. N. C. | | 2.70 |
| Union (South.)—E. Va. | | 39.41 |
| Total | $ | 68.47 |
| **Churches.** | | |
| Durham—N. C. & Va. | $ | 28.20 |
| Winchester—V. Va. | | 13.53 |
| Total | $ | 41.73 |
| **Shaowu.** | | |
| Newport—V. Va. | $ | 12.07 |
| Total period January 23-30 | $ | 122.27 |
| Previously acknowledged | | 12,385.32 |
| Total since Sept. 1, 1947 | | $12,507.59 |

Respectfully submitted,

WM. T. SCOTT, *Supt.*

Courage and perseverance have a magic talisman, before which difficul- into air. —*John Quincy Adams.*

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# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, FEBRUARY 12, 1948. NUMBER 7.

## The 1948 Lenten Message

By TRUMAN B. DOUGLASS, Executive Vice-President
The Board of Home Missions

*With what strange mingling of joy and perplexity we ministers welcome the coming Lent! Joy: because without explanation or apology we may ask our people to turn their thoughts toward the deepest things of our Christian faith. Perplexity: because in the presence of these supreme events—commissioned anew, by the coming of this season of devotion, to make known the heart-shattering truths of our holy faith—all of us feel as inarticulate as little children.*

*Yet with what gladness we may enter this season when we are upheld in our ministry by a spirit of waiting and expectancy in the life of the whole Church! We are freed from the nagging of the peripheral and the incidental. The sponsors of indubitably good but somewhat trivial enterprises seem to understand that during Lent we are about high business, and they do not ask us to "speak a word" in behalf of the neighborhood garden club. The cry for contemporaneousness—the demand that our sermons be as immediate in their reference as the newspaper (and as superficial)—is less insistent, and thirsty souls are willing to taste again of the cup dipped from the well of living water. We are permitted to speak the dear language of our Homeland. Words like "grace," "judgment," "redemption"—distinctively Christian words, for which there are no secular synonyms—come naturally to our lips.*

*All this is a part of the unfettering of faith and devotion which comes with the Lenten season. For we cannot draw near the Cross of Christ and imagine that the trivial is important or that the things which look well under the klieg lights can endure the white radiance of eternity.*

*But how shall we speak intelligibly of the realities which move our own hearts with passion and awe? Dare we make even an attempt to communicate the fullness of Christian faith, undiluted by the shrewd qualifyings to which we sometimes resort to an effort to make it "acceptable" to the mind of our time? The world's way of apprehending truth (as an enhancement and enrichment of the self) is utterly alien to the way in which the truth of the Gospel apprehends us (and shatters the self).*

*Some years ago, Professor William Pepperell Montague published an essay in which he contended that every man, and every church, needs two creeds. The one creed will be* said. *The other will be* sung. *The creed which is said will be precise and discriminating as disciplined and incisive thought can make it. It will be rigorously honest: therefore it may often exhibit glaring omissions and confessions of uncertainty. But the creed which we sing will be vibrant with the fullness of a faith opulent in trust and hope and love—which go so far beyond our poor knowledge, which is always "in part." It will sing not only our individual faith but that of the whole Community of Faith, the Church which began and ever renews its life in the certainty that God has disclosed Himself to us in the crucified and risen Christ.*

*Let us have no doubt that it is by proclaiming its faith in such a way as to awaken the response of faith that the Church renders its supreme service to the world. The deepest need of our stricken humanity is not for more knowledge, not even for more humanitarian concern. It is for faith. The most dangerous contender for the allegiance of men is not Communism nor any other organized movement; it is rather that nihilism which has seized these spirits of millions of our fellows, which asserts quite simply that the meaning of life is that it has no meaning. It has gripped not only the despairing multitudes in war-ravaged countries but great numbers in our own land also. It cannot be dissipated by more adroit philosophical argument but only by a living faith which relates the whole of life to its true Center, in God. You and I cannot awaken and establish this faith in the hearts of men. But God in Christ can do it. Our ministry is to be faithful witnesses for Him.*

# NEWS AND VIEWS

Miss Priscilla Chase goes to New York where she will serve in the educational division of the Missions Council.

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Rev. Ira Black has been added to the staff of the Board of Home Missions. Mr. Black will have special responsibility in the church extension division.

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John B. Hanna, Church Counselor for the Committee for Social Action, is beginning his work directing the Council for Civic Unity in New Rochelle, New York.

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Rev. J. L. Neese became pastor of the Palm Street Church in Greensboro on February 1. A Home-Coming service was held. Mr. Neese served the church for a period of six years beginning nineteen years ago.

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A special service for the consecration of altar furnishing was held on a recent Sunday at the Elon Community Church. Dr. J. H. Dollar announced the following memorial gifts: pulpit Bible and marker, cross, candlesticks, vases, altar cloth, pulpit scarf and offering plates.

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Miss Elizabeth McGuffie, born in Deep Valley, Pennsylvania, educated at West Virginia Wesleyan College and Hartford Seminary Foundation with a splendid record of service as Director of Religious Education at First Baptist Church, Evanston, Ill., First Congregational Church, Toledo, Ohio, and Franklin Street Congregational Church, Manchester, New Hampshire, has come to the Staff of the Missions Council as Associate Secretary for Woman's Work.

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William Armstrong Hunter, III, born in California, educated at Princeton University and Union Theological Seminary, after a brief service as Chaplain of Talladega Conference comes to the Missions Council as Research Associate in the Boston office. Mr. Hunter is a son of Dr. Stanley Armstrong Hunter, widely known minister of Saint John's Presbyterian Church, Oakland, California. He succeeds Mrs. Norman H. Erb, who, after a brief but helpful service as Resource Secretary in the Boston office, has resigned to become Director of Religious Education in Old South Church, Boston.

George Ogden Kirk, born in Hoboken, New Jersey, educated at New York University and Drew University, after successful Congregational Christian pastorates at South Church, Montclair, and First Church, Passaic, New Jersey, and tested leadership as Moderator and Chairman of the Board of Trustees of the Middle Atlantic Conference, Chairman of the Post-War Emergency Program for his Conference and active in many community enterprises and fund-raising programs, comes to the Missions Council as Secretary of Special Gifts, with special references to the Board of Home Missions and the Council for Social Action. During 1948, he will give full time as Director of the Special Gifts Appeal for the Post-War Emergency Program.

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### EVANGELISM.

Let us not forget that every week we are working on that Evangelistic Crusade. The weeks are passing by, and before we realize it the day for the mailing of our reports in will be here, March 31. Every pastor will want to have some new members to report.

*Prayer* must be the beginning, the ongoing, and the medium of praise for the final results. Prayer will open the way. Prayer will show us the road clear ahead. Prayer will give us essential inspiration and help from the "Lord of the harvest." Prayer will do something to our own lives so others will help us.

*Prospects* are essential cogs in the wheel. It will not matter so much *how* you learn who needs to be won for the Christ and the Church, but it does greatly matter that we know who they are and where they are, and that we go after them. Many pastors have a mental note of several persons whom they expect to win. Let them put their names down on paper, and pray for them, and find someone who will help them win them. Many are the boys and girls who may be won through the Sunday school. Many others who may be won by persistent visitation, or calling.

*Personal* witnessing, or personal work by the pastor, the Sunday school teacher, the good churchman, and the women of the church, will bring results.

*Preaching*, yes, and "drawing the net" following the sermon, has brought many of the Church's best workers into its mebmership. Let us ministers give our people the opportunity to publicly profess their faith in Jesus Christ as their Savior and Lord. Winning others to Christ is our great business. Let us be about it.

JOHN G. TRUITT.

---

Now have the homely things been made
Sacred, and a glory on them laid.
For he whose shelter was a stall,
The King, was born among them all.
He came to handle saw and plane,
To use and hallow the profane:
Now is the holy not afar
In temples lighted by a star,
But where the loves and labors are.
Now that the King has gone this way,
Great are the things of every day.
—Edwin Markham.

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## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

# Ministerial Relief

*A Midwinter Meeting Message*

*By* Percy C. Ladd.

I want you to think with me for ten minutes about our pensioners and try to do what Ezekiel did, and sit where they sit. What about the year as it seems to them, the year that we are considering?

A number of years ago, when my wife was secretary of the Christian Association at Smith she asked the Student Association president to lead a certain meeting. "You know I can't do it, Miss Sanderson, why do you ask me?" "Oh, you will do all right, don't be afraid." She consented. Early in the service she announced a hymn. "Shall we sing No. 285? We will rise, and remain rising." "There," she said later, "didn't I tell you."

This would seem to be a good parable about current prices. They have been rising, and they remain rising, and the President's Economic Report to Congress puts it in a nutshell. He compared the prices of January, 1946, with the average of 1935-39. Call that average par. January, 1946, rent 114 per cent, wearing apparel, 144 per cent, food, 141 per cent, all items 131 per cent. At the end of 1947, see how the figures stand. Rent, 117 per cent, apparell, 190 per cent, a jump from 144 per cent, food, 202 per cent up from 141 per cent, all items 162 per cent—an increase from 131 per cent. In New York City the figures for food should be revised to 220 per cent. They are still rising. In fact, the current rise is faster and faster. Since last June, wholesale prices have risen at an annual rate of 20 per cent and retail prices 12 per cent. Retail food prices have gone up at an annual rate of 15 per cent and fuel 36 per cent. It is, of course, these last items which affect our pensioners most sharply, because for low and fixed incomes, the smaller the income, the larger the part of it that has to go for food and fuel. Will they keep on rising? Let the *Yale Review* speak what seems to be the fact:

"If consumers could be persuaded by appeals from Washington to spend less and save more, if business men could be persuaded to let their inventories run down and to postpone all plant extensions not urgently necessary; if farmers could be persuaded to send more cereals to market and feed less to livestock; if bankers could be persuaded to cut down on loans to business or to consumers; if labor leaders could be persuaded not to ask for higher wages—the inflation could be brought to a halt without any exercise beyond present levels of the anti-inflationary powers of the federal government."

If one is connected with the Board of Ministerial Relief he is saying, "I wonder what our 486 pensioners are doing. I realize, of course, that few of them are living on our grants: they couldn't live on $277 a year, or if you add the Christmas check, on $342. But with what they can earn, and their annuities, what their children, or friends, or what old age relief adds, how do they get along!"

One of the pleasant things about the work of the Ministerial Relief is reading the letters as they come from the pensioners and others we help. Just from the correspondence (just the past few days) I take a suggestion or two as to what all this is meaning to our pension family. If you have tears do not prepare to shed them now, but rather enter understandingly into their situations, that is all. Here is an old gentleman who is living by turns with his sons. He writes, "I pay my way." We know what that means in the matter of board. Another, employed in the business of his son, says, "I cannot practice the small economies we should like to because my wife is an invalid." It's clear that he is having a tight squeeze. Another, better situated, is strong and vigorous. He has set to work to earn, and he is succeeding, what it costs to buy meat today. Still another, a woman minister, says that her grant is $27 a month, out of which she pays $16 for a room, leaving $11 for her other living. "Fortunately I have friends," she said, "and I do not want." A widow told us that she bought 30c worth of meat which would stand her three days. A pensioner on the Coast said that he overheard someone complaining that he could hardly get by on $5,000 a year. "What would he do if his income was $70 a month!" Again, there was a minister so placed that, with supplies, children and our grant he is making the grade, with care. Think of this ancient of eighty-seven, savings lost, wife dead, living alone, with our grant about his total income, what the present prices are doing to his budget.

As a denomination we are engaged, under the perfect leading of Dr. Scribner, in the sustained enterprise of helping our ministry to provide adequately for their retired years. We are making progress. But even with the higher level of salaries, a wide space remains before the goal is reached. Relief is still essential and will remain so. Shall we not try to keep the measure of the aid at the point it was in 1940 and in 1945? Your Ministerial Relief Division therefore respectfully suggests, if it joins harmoniously with the total Home Missions agenda, a lifting of the present grants covering this year by 37 per cent.

A widow who makes her home with a daughter leaves us with a haunting thought, "Here and all over the United States, prices are high and everything we need is so high, and it keeps us wondering."

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To give real service you must add something which cannot be bought or measured with money, and that is sincerity and integrity.

—*Donald A. Adams.*

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Dr. Wm. T. Scott
Elon College, N. C.

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## LENT BEGINS.

We come again to that season which eventuates in Holy Week and Easter. During this period the deep tragedy of our age may be studied anew in the light of the Cross. Sin and suffering confront us on every hand. We look to Calvary not alone for light, but for forgiveness and healing.

Throughout our Convention we face high and holy tasks: the completion of The Christian Sun campaign for subscriptions, the discharge of our stewardship in relation to Christian education at Elon, and the institution of the Evangelistic Crusade. These Kingdom building enterprises may be doomed by our lethargy or spurred to glorious fruition by our zeal. We dare not fail. Who will lead in this high endeavor?

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## THE MIDWINTER MEETINGS.

What and where are they? The Midwinter Meetings were held at Grand Rapids, Michigan, the last week in January. The ecclesiastical mill ground morning, afternoon and evening in the Pantlind Hotel. Meeting under the auspices of the Home Boards, there were sessions for the state superintendents, women state presidents, Pilgrim Fellowship, the Council for Social Action, Church Extension Division, Committee on War Victims and Reconstruction, the Division of Christian Education, the Missions Council, and the American Board. Messages given at some of the sectional meetings appear in this issue. A "Program of Advance," about which we shall be hearing later, was submitted. Even this editorial newcomer at these meetings was able to sense something of the amazing scope and vitality of our denominational enterprise.

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## PREACHING MISSIONS.

The weakness of the usual preaching mission is just that it is a preaching mission. People attend services and hear good preaching, period! Underlying this innocuous name, however, lies the assumption that it is more than a mere preaching mission, that it is a mission in which preaching is one means to an end, namely the regeneration as well as the edification of human souls.

Norfolk and Richmond have just completed two preaching missions which represented the combined Protestant strength of the respective cities. These missions were set up on a pretentious scale and no pinch penny methods were used. Nationally known speakers were engaged. Dual speakers were used at each service in order to bring variety and impact in the gospel presentation. No effort or expense was spared in securing adequate publicity. In the face of a gigantic snowstorm, Richmonders came and overpaid a $10,000 budget which was set up solely on faith.

Dr. Blanton Belk, chairman, expressed this hope for the Richmond mission: "That lives may be changed, bent and broken homes may be mended, management and labor may work together for the good of the nation, and all of us may listen to the voice of God." No one knows to what extent these hopes were realized; but throngs attended, prayers were offered, multiplied testimonies were given, and many decisions were recorded.

The Protestant pulpit is not impotent. God has not left himself without effective witnesses in our generation. A resurgence of spiritual power is given to the Church when preaching is put in its proper setting.

We need more and even greater preaching missions. Evangelism is not antiquated. Christ's touch has still its ancient power. Puny efforts are unworthy of God's blessings, but a mission commensurate with the needs of the hour and the demands of the gospel is assured of success.

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## THE STATUS OF THE MINISTRY.

"Year after year we depend on other denominations for from 50 to 60 per cent of the new ministers entering the pastorates of Congregational Christian Churches. We have concentrated on other aspects of religious work and have taken a laissez-faire attitude towards ministerial supply for our churches," reads the report of the Commission on the Ministry made to the Superintendents' Conference meeting, Grand Rapids, Michigan.

In the report, made by Rev. James F. English, Dr. Frederick L. Fagley and Dr. Horace F. Holton, the Superintendents, key men of the denomination from all over the United States were bluntly given the cold facts, both complimentary and critical.

The Congregational Christian Churches have pioneered in the field of social improvement since the days of Beecher, and in the founding and fostering of Christian schools and colleges with high academic standing, the report stated. In the area of church unity and cooperation with such groups as the Federal Council of Churches of Christ in America, the Foreign Missions Conference, and the World Council of Churches, etc., they have been in the vanguard.

They founded the first foreign missionary society in the United States of America, the American Board of Foreign Missions, and they pioneered in home missionary work through the American Missionary Association which has for generations led Protestantism in work for the Negro people, the report continued; but in the case of securing and training from among its own ranks the young men and women to fill its pulpits, the Congregational Christian Churches are open to strong criticism.

"We have offered to young students and to ministers of other denominations such opportunities for

service that we have received a constant inflow for our churches," the report said. "These men come to us by their own free will. . . . They bring the rich inheritance of their denominational fellowship and thus greatly enrich our own. . . . They attain places of leadership and become truly one with us in every phase of church work. Their presence makes the Congregational Christian Churches a great interchurch fellowship bound by no sectarian spirit, but awake to every need and alert to every opportunity to make vital the life and work of the churches."

In spite of this the report roundly condemned the tendency to depend upon sister communions for from 50 to 60 per cent of its new ministers and declared the Congregational Christian Churches should be recruiting young men for the Christian ministry from itse own congregations.

The report of the Commission on the Ministry deprecated the falling away in many denominations of the number of young people preparing for the ministry and cited this as another evidence of the "growing secular nature of society."

The report recommended a program to double the present number of seminary students; to secure adequate salaries and comfortable living conditions for the ministry; to see that theological students are adequately prepared and guided in their early years in the pastorates to improve the aid to ministers in securing pastorates and to make provisions for more adequate pensions.

# The Department of Higher Education

*By* President Bryant Drake, *Doane College*
*An Address at the Midwinter Meetings*

The Post-War Emergency Program has made it possible for assistance to be given to centers for Ministry to Students in over forty colleges and universities, and in two regions, New England and the state of New York. This is a great enterprize which must not be dropped when the program is completed. In fact, the calls for help have been so urgent, and the opportunities have been so clear and enticing that there is a problem of maintenance at the present level, for appropriations have reached the upper limit.

There is not time to tell the story in any detail, so I will endeavor only to give you an idea of what the Department of Ministry to Students, and now the Department of Higher Education, have been concerned about. It is the same concern which founded Harvard College three hundred years ago, which secured the sacrificial gifts of life and money that established Congregational colleges in New England, in the states farther west, and finally on the Pacific coast, and even to the uttermost parts of the earth through the American Board, and in the Southland through the American Missionary Association. This magnificent story of the founding of colleges through three centuries is now being continued in the support of ministry to students in universities and colleges, and in the nurture of genuine church-related colleges today. A new chapter is being written in this story by you.

Specifically, our concern for higher education is due to our belief, consistent with our tradition, in the necessity of education to train leadership. The charters of our colleges state this faith repeatedly. Every denomination is interested in this problem, but Congregational Christian Churches are doubly concerned, for it has been many decades since we have reproduced our own Ministry. However, we have some reason for encouragement, for reports from our colleges indicate that some of them have in their present student bodies 40, 18, 16 . . . young men looking toward the ministry. Ten per cent of the graduating class of one of our colleges are now enrolled in seminaries. Young men in our University Student Centers are planning on the ministry, and this investment in Christian Education is producing leaders for the foreign field as well as for the home.

No less important is the lay leadership which is being prepared by this investment in education. I wonder what proportion of you who listen to me are the products of an investment made ever so haltingly in a former generation. Today we have many potentially great churchmen coming up. I have met the leaders of our Pilgrim Fellowship movement, and one cannot be pessimistic about future lay leadership after participating in conferences with them, and observing what many of them are now doing in service to the churches.

The paramount interest in our student work is the deepening of the spiritual lives of students. The drinking, sexually unrestrained student, the student who is interested only in social pleasures and athletics is not the most serious problem; rather, it is the student who is completely the disciple of the secular way of life, and who is frankly after all he can get for himself. To far too great an extent such a student is typical. But there is another sort of student who is clean and fine, and who seeks guidance on how he can invest his life in business or profession so as to make the best contribution to his community. Such a student has comparatively little interest in superficial things, but is asking penetrating questions regarding the nature of Reality and how to know the good; he is interested in every theological problem which the Church has faced, and is ready to apply the Gospel to the vexing issues of contemporary life. This student did not just happen; he has been helped to become what he is by the interest which the churches have taken in him, and he has reached a certain spiritual maturity through friendship with a student worker or college chaplain, and the discussions and activities sponsored in the religious program in colleges and student centers.

There are other concerns of course —personal adjustments, meeting specific individual problems, the social life of students on big and lonely campuses, and the various needs involved in college life.

The magnitude of the program for which the Department of Higher Education is responsible is impressive. There are ten seminaries listed in our Yearbook which should certainly be included in any survey of our higher educational interests. In addition are the six AMA colleges, two Junior colleges, and seventeen colleges associated together in the Congregational Christian College Council. The AMA group has been under the special care of a Division of the Board of Home Missions for one hundred years, and the denomination takes much pride and pleasure in their success. One of the seminaries receives $3,800 from the Board of Home Missions to assist temporarily in a significant program of development, and one Junior college is assisted by the Board. The seventeen colleges have a combined enrollment of about 11,000 students. Their combined asets would make an impressive total, endowment alone reaches the figure of $19,000,000. A conservative estimate of the sum which these colleges must raise this year in order to balance their current expense budgets would be around $600,000. Of this amount probably about $50,000 or eight per cent, will be contributed by the Con-

(Continued on page 9.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

One hundred seventy men and women from the Suffolk churches launched a religious census campaign Friday at a 6:30 supper in Fellowship Hall of our church. Details of the campaign had been worked out by the Rev. John Halko, executive secretary of the Federation of Churches, Washington, D. C., along with the pastor and secretary of the Main Street Methodist Church here in Suffolk. The census is to be taken on Saturday and Sunday, and within a week every church is to have complete prospect lists along with other valuable information. From that prospective list our Christian church will expect to gain a goodly harvest of new members.

Mr. Halko in giving his instructions to the canvassers last night brought out the fact that already on the rolls of the churches were enough people, if they could be brought to renewed interest in, and consecration to, the work of their churches, to startle the churches of America. By the interest created in the taking of this census, and the organized efforts which are to be put on by our churches following the canvass, we are hoping to greatly increase the average attendance in both the Sunday schools and the worship services of our churches.

Directly following the Pastors' Conference held the first week in January at Elon I appointed two visiting committees to assisst the pastor in calling on members of the church—a committee of young women who meet me just after prayer meeting each Wednesday night, and a committee of young men who meet me after the evening service every Sunday. Each member of these committees is given the names of two families on whom he is to call within the week. He is asked to get someone—wife, or husband, or neighbor—to go as an assistant on the call. At the meeting a week hence report is made on the two families visited, and two new names are assigned. Thus seven women, and eight men, are given a total of thirty families on which to call every week.

The primary purpose of the call is to increase Sunday school and church attendance by increasing the number of families who will strive to come every Sunday. In other words we are seeking to increase that number of persons who go to church every Sunday. However, from time to time other calls are made, such as on new persons in our city, or on the sick, or on the bereft. These callers have have had a good time, and they are doing a good work. I want to increase the list of callers just as rapidly as I can. As this number increases I shall be able to increase interest in the work of the church in several directions. I am learning that young men, and young women, are ready to undertake to do really definite assignments in their church if given such assignments. It is one thing to get up in the pulpit and ask people to work for their church, and quite another to see a member and given him a particular job to do. Most of us ministers are not asking enough of our members. We are trying to do too many things ourselves, consuming our own valuable time, and robbing others of the privileges of doing something definite *and thrilling* for his church.

JOHN G. TRUITT.

## PASTORAL PRAYER.

*By* ROY C. HELFENSTEIN,
Mason City, Iowa.

*Our Heavenly Father, Thou God of life and man's eternal destiny, in Whom we live and move and have our being; and by Whose help we are able to attain and achieve—we thank Thee for the observations and experiences which have made Thee known to us. We thank Thee for every thing that reminds us of Thy presence in the world, and for every experience of life and every gift in nature and in art that makes us think of Thee and that causes us to realize our dependence upon Thee.*

*We bless Thee for the inspiration of all noble lives made known to us in history or living in our own day. We bless Thee for sacred memories, for the inspiration of sweetly solemn thoughts, for moments of high resolve, for the challenge of noble purposes; and for the consciousness that we are Thine, that Thou art ours, and that Thou wilt never leave us nor forsake us.*

*We thank Thee that Thou hast called us to be partners with Thee—to be co-workers together with Thee in Thy work of Kingdom building—that "All unseen Thou walkest by the toiling servant's side, and comfortable words Thou speakest while Thy hand upholds and guides." Grant, O God, that we may ever be faithful in meeting our responsibilities to Thee and to our fellowmen in our high privilege of living and working in partnership with Thee. We know that Thou wilt always do Thy part—help Thou us that we may always do our part.*

*We pray for our nation and for all the nations of the world; we pray that all the leaders of men may seek Thy leadership. May they not be content with the wisdom that is theirs, but may they seek that wisdom which cometh from above—that they may lead the world to a brighter day.*

*In the name of our Leader and Partner Christ, we pray. Amen.*

## NEWS OF ELK SPUR.

It has been a long time since we have had a piece in THE CHRISTIAN SUN about our church at Elk Spur, so we decided that we should write and tell you what we have been doing.

In the year 1947, we made great progress in the church. Mr. and Mrs. Gleason were with us until September. They were such good workers and so understanding with the people here. When they left us it was a big disappointment to all. We have made many new improvements in the last two years. We have fifty new song books, new seats, also a piano, new doors for the front and back of the church, and have also had the church and roof painted. We raised money enough for all of this in a short while.

When we were left without a pastor we carried our Sunday school on with an average of about sixty until Christmas. On December 22 we had a very interesting Christmas program—with about one hundred and twenty-five present. All went away with a treat and a true spirit of Christmas in their hearts.

Since the bad weather began we have closed our Sunday school. We did this only because we felt it was too cold and snowy for the children. We expect to begin as soon as the weather permits, and then the children's voices will again be heard in the dear old church as they sing "Praise Him, Praise Him."

We are very thankful to the Mission Board for all they have done for us in the past and we are hoping and trusting that in the spring you will be able to send us some one who will meet up to the standards of Mr. and Mrs. Gleason.

LANNIE UTT.

# News of Elon College

*By* President L. E. Smith.

## ELON COLLEGE SERVES OUR CHURCHES.

Elon College was founded by the Christian Churches and has throughout its existence served the churches. Most of our pastors and lay leaders of the Southern Convention received their training at Elon. The College has been an inspiration to the entire life of the Congregational Christian Churches of the area. Many of our national church leaders were trained at Elon. Because of the development of the church life in the area—in which Elon has had a most important part, we have been able to attract many good pastors who otherwise would not have come to the Southern Convention.

Not only has Elon served in helping to produce leaders for our own church but her graduates have blessed other communions and in many communities of the South Elon's sons and daughters are helping to lift the level of life.

Besides the contribution the college has made to our leadership, Elon has always made her facilities available for conferences and various types of meetings of the church. Today the Convention Office occupies rooms made available to us free of charge. This characterizes the administration of the college which feels that since Elon was founded by and is owned and operated by the churches of the Southern Convention, Elon ought to do all she can to further the work of the entire church.

During the crowded hotel facilities and difficult travel conditions of the past few years, the Convention would have been at great cost and other difficulties had not Elon opened her facilities to board and committee members for various types of executive meetings. During the past year a dozen or more meetings have been held at the College and always the administration has welcomed these servants of the church.

Elon College serves the Church. Elon College is owned and operated by and for the Church. It is ours—faults, virtues, and all. Since it is ours we ought to support the College with our prayers, encouragement, and gifts We are now in the midst of the College period of the Convention. Send a gift to Elon for the completion of the Staley-Atkinson-Newman Memorial Foundation for Christian Education. It is also a good time for your Church to send its apportionment contribution for the College.

Wm. T. Scott.

## AN IMPORTANT NOTICE ABOUT ELON COLLEGE AND ENROLLMENT OF OUR CHURCH YOUNG PEOPLE.

Elon has the largest enrollment in its history. The facilities of the College are crowded to the limit. Hundreds of young people will make application for admission at the fall term of 1948. The College cannot possibly admit anything like all those who apply. It is the desire of President Smith and the College to make places for our own Congregational Christian young people. However, if we wish to have our young people attend Elon—it is absolutely necessary that they apply at once. Otherwise other young people will be admitted, and when the college facilities are filled—it will be impossible, though regretful, that room cannot be made for *late comers*, even our own Congregational Christian youth. *Therefore—parents—pastors of Congregational Christian families, please send the name and application of your young people to Elon College at once.*

Wm. T. Scott.

## APPORTIONMENT GIVING.

Weather conditions affect church attendance in cities, towns and rural sections. The weather during recent weeks has not been conducive to attendance at worship services. When the members of the church cannot or do not attend services, it is difficult for them to keep up with their pledged and voluntary contributions. Even though we are in the midst of the College Period when the College is supposed to receive increased financial support, our receipts for the College have been the smallest in many, many months. As the weather clears up, we are hoping for more generous contributions from more of our churches and Sunday schools. The College is increasingly dependent upon the Church for its support and inspiration and is grateful for every dollar contributed.

| | |
|---|---|
| Previously reported | $1,279.32 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Windsor | 12.87 |
| Western N. C. Conference: | |
| Albemarle | 15.00 |
| Total | $ 27.87 |
| Grand total | $1,307.19 |

## PUBLIC RELATIONS DIRECTOR.

Mr. William W. Clemes, until recently, a public relations director for the Veterans Administration, became on January 1, the director of the Missions Public Relations Office of the Home Missions Council of North America and the Foreign Missions Conference of North America.

Mr. Clemes succeeds George Dugan who resigned the directorate in the late fall to accept a staff position with the *New York Times,* where he is covering conventions and confrences of religious organizations and writing special articles on developments in the churches.

Born in Meerut, India, of missionary parents, Mr. Clemes speaks Hindustani fluently. He received his pre-college schooling in India, graduated in 1939 from Williamette University, Salem, Ore., and did graduate work at the University of Oregon, Eugene, where he taught anthropology, history, and religion as graduate assistant.

As a member of the Smithsonian Institute's Anthropolical Expedition in 1938, he assisted in excavation and research in the Aleutian and Commander Islands. His pre-war foreign travel also took him into Japan, China, the Philippines, Malaya, Egypt, Ceylon, Baluchiastan, Iran, Turkey, Greece, Italy, France, England and Alaska.

The bravest are the tenderest. The loving are the daring.—*Longfellow.*

*The*
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## A LETTER FROM DR. RIGGS.

September 28, 1947.
Shaowu, China,

Dear Friends:

This week has been genuinely one full of excitement and (I hope) significance. Dr. Yao has come and *gone,* and the hospital has had its grand opening! After all these months of anticipation and fanfare, Dr. Yao planned to come very quietly and unobtrusively, stay only three days, and steal quietly away. For his was the sad job of resigning as superintendent and taking his wife back with him to Foochow, thus depriving the hospital of a badly needed doctor. At the hospital Board meeting they pled with him to reconsider, then asked that he continue in his present status of superintendent in absentia. They proposed that he accept the title of honorary superintendent with no actual responsibilities but lending the use of his name to the hospital for added prestige. He refused all of these proposals; and now his only connection with the hospital is as a member of the Board. He will, of course, continue his efforts to procure CNRRA supplies for us as they are distributed from time to time. The hospital Board elected Dr. Chu, our pediatrician recently arrived, as the new superintendent. He vigorously protested, saying that he didn't want any adminisrative responsibility. When they suggested that the surgeon from Chunking might agree to come next summer and take it over, he agreed to serve as acting superintendent until that time.

Dr. Yao meant to come up here unobtrusively and leave after three days. But he arrived last Sunday afternoon and couldn't get a bus out of here until yesterday morning. Since this was the first visit home in more than twenty years, and since he is one of Shaowu's most distinguished alumni, he was feasted and feted to the limit. I got in on several of these feasts and have altogether attended six in the last seven days. My stomach knows how Dr. Yao felt when he finally got away yesterday! They finally decided on a moment's notice to have the grand hospital opening which had originally been planed for the time of his triumphal homecoming. So Thursday morning, September 25, some eighty-odd invited guest assembled—the elite of the town—in the lower floor ward which had been cleared of beds for the occasion, decorated with streamers, a flag, a rostrum, and dozens of complimentary red banners. We had scripture and prayer, long speeches by the various notables present, including a history of the whole medical enterprise in this area over the last seventy years presented by the pastors, etc. We wound up with hot cocoa, cookies, and a little taste for everbody of ice cream from the Jacksons' refrigerator. This last feature was the most successful of all because although the guests were "big shots" some of them had never tasted ice cream before in their lives. After the ceremony we held open house in the hospital and clinic and conducted the guests all around for tours of inspection. The whole place was cleaned and shining, and really did look quite impressive—especially when compared with its appearance when we first arrived six months ago.

October 5th.

These last few days have been busy and eventful ones. Frances Whitaker has been here a week now (or two feasts, however you chose to measure time!). Although she has not officially started work yet, since all her baggage is on the slow boat with the x-ray, she has been looking around and getting acquainted, already making her influence felt. There is a large building on the Jacksons' "estate" which used to be a girls' school, which she has announced she would use her own money to help repair, fixing the upstairs for a nurses' home where she, herself would also live, and the downstairs for the nurses' school. In addition to her other duties, she is also going to pinch-hit for Dr. Hsu in the OB and GYN clinic. She is not a doctor but has had special training along those lines and the Shaowu women are definitely not willing to let men-folk interfere in such matters, no matter what their qualifications!

Dr. Chu who succeeded Dr. Yao has been superintendent a week. He is proceeding cautiously, getting everbody's views before making changes. He has a lot of ideas on how to run things which are definitely more acceptable to us westerners than those of the Yao regime. He is certainly making himself well liked by all.

November 4th.

We just arrived late yesterday from our nineteen-day tour of the North Fukien area and it was certainly an unforgettable experience. We were disappointed in only one respect—we did not meet up with any tigers or bandits. The last famous man-eating tiger had finally been bagged near one of the towns we passed through just two months before, after killing 116 (?) victims! As for the bandits, everybody in Shaowu was worried to death for fear we would be captured and held for ransom, and didn't want us to go. We took the precaution to leave on a moment's notice two days before our scheduled date of departure, and each day's trip we started early and traveled fast with the resulting disadvantage that nobody along the way was expecting us. We heard rumors of bandits shortly before our trip but everybody was peaceful and cordial to the nth degree but didn't leave us any thrilling tales to write home!

We rested over Sunday at Pastor Liao's house. He lives in the house

(Continued on page 9.)

## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | |
|---|---|
| Burlington—N. C. & Va. | $ 48.26 |
| Ingram—N. C. & Va. | 6.10 |
| Liberty (Va.)—N. C. & Va. | 1.50 |
| Newport News—E. Va. | 23.00 |
| Total | $ 78.86 |

**Churches.**

| | |
|---|---|
| Timber Ridge—V. Va. | $ 26.00 |
| Woman's Board, Mrs. W. V. Leathers, Treasurer | 2,309.13 |
| Total | $ 2,335.13 |

**Shaowu.**

| | |
|---|---|
| Woman's Board, Mrs. W. V. Leathers, Treasurer | $ 1,172.97 |

**Specials.**

| | |
|---|---|
| Woman's Board, Mrs. W. V. Leathers, Treasurer: | |
| Friendly Service, India | $ 40.00 |
| Foreign Missions Y. P. | 133.13 |
| Total | $ 173.13 |
| Total period February 1-5 | $ 3,760.09 |
| Previously acknowledged | 12,385.32 |
| Total since Sept. 1, 1947 | $16,145.41 |

Respectfully submitted,

WM. T. SCOTT,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

**Mrs. W. J. Andes, *Editor***

**637 S. Sunset Drive, Winston-Salem, N. C.**

## AMERICAN BOARD SECRETARY TO VISIT SOUTHERN CONVENTION.

Mrs. Ralph R. Shrader, of Boston, Mass., secretary of the American Board of Foreign Missions, will be guest speaker at the Women's Rallies in the Southern Convention this spring, and will be available for personal conferences and for speaking engagements in local churches. Mr. Shrader is to be guest missionary representative of the Missions Council and the American Board among the churches of the Southern Convention.

Born in Kansas, Mr. Shrader was educated at Washburn College (A. B.), Chicago Theological Seminary (B. D.) and the University of Chicago (M. A.).

Mr. Shrader is familiar with the orient, having served as an American Board Missionary in Foochow, China, teaching at Foochow College. He has been a pastor in the U.S.A., his last church being the Bethany Congregational Church, Montpelier, Vt.

Mr. Shrader flew to the Hawaiian Islands by Pan American Clipper in January to visit the Congregational Churches established there by the American Board in 1820, and now comprising the Hawaiian Evangelical Association with its own missionary work.

"With racial backgrounds of Caucasian, Chinese, Filipino, Hawaiian, Japanese, and Portuguese, the people of the Hawaiian Islands live and work together in an amazing exhibition of 'one world' in microcosm," declares Mr. Shrader.

When asked about the possibility of Hawaiian statehood, Mr. Shrader says: "Popular sentiment for the most part is in favor of statehood." He also says that the sugar and pineapples are still the two big industries in the Islands. From the educational point of view, Mr. Shrader points out that the Kamehameha Schools for boys and girls of Hawaiian blood, the Mid-Pacific School for students of Oriental background and Punahou for Caucasians, Orientals, and Hawaiians were founded by Congregational missionaries or Hawaiian royalty who became Christian.

Mr. Shrader will be available for conferences and speaking engagements before and after the Rallies. Use of Mr. Shrader ought to be arranged as near the Rallies as possible, thus avoiding unnecessary travel.

To arrange dates for having Mr. Shrader, write to Dr. W. T. Scott, Elon College, N. C., for engagements.

## FINANCIAL REPORT.

Following is the report of the Woman's Societies of the Valley Missionary Conference for the first quarter ending December 31, 1947:

| | |
|---|---|
| Bethel—Dues | $ 8.45 |
| New Hope—Dues | 3.20 |
| Winchester—Dues | 32.00 |
| Newport—Dues | 14.00 |
| Newport—Thank Offering | 16.00 |
| Winchester—Thank Offering | 35.00 |
| Winchester—Life Membership | 10.00 |
| Leaksville—Dues | 49.20 |
| Leaksville—Thank Offering | 28.00 |
| **Young People.** | |
| Antioch—Thank Offering | 76.50 |
| Antioch—Dues | 11.27 |
| **Juniors.** | |
| New Hope—Dues | .50 |
| Total received | $284.12 |

Mrs. N. F. Painter,
*Treasurer.*

Luray, Virginia,
February 9, 1948.

## A LETTER FROM DR. RIGGS.

(Continued from page 8.)

formerly owned by the George Shepherds which he has rebuilt along more Chinese lines. We visited all the church and local dignitaries and were duly feted and feasted. The next morning we left with Pastor Liao and his horse as escorts. He became quite sick with bronchitis the first night and after resting the next day we made him ride home again. Another frail old former lay preacher escorted us—and out-walked us to the luxurious quarters of the local police commissioner, who is a Christian from Foochow. He gave us two armed policemen to escort us on to the home of Pastor Fan in Tianglo where we rested and called on dignataries. We visited some famous caves just outside of town which Dick says are in the same class as the Mammoth Cave in Kentucky although not as extensive. American caves would have an advantage in that electric lighting enables you to see more and the rock walls would not have been covered

(Continued on page 13.)

## DEPARTMENT OF HIGHER EDUCATION.

(Continued from page 5.)

gregational Christian Churches through the Board of Home Missions (possibly $25,000), by the State Conferences, and local churches. Our Evangelical and Reformed brethren have budgeted $280,000 in their National Missions for ten colleges and seminaries.

Our record is somewhat better in the support of the Ministry to Students in universities and colleges. We will produce almost $65,000 from the Home Board and the CWVR for work in over forty institutions and in two regions. The Wisconsin State Conference provides full support for its student work at Madison which calls for $7,000. Other states match funds provided by the Board, and in some cases provide all of the funds necessary for some centers.

The budget for Ministry to Students is provided by the Post-War Emergency Program from receipts from the CWVR, increased apportionment giving, and from the regular apportionment. The CWVR giving of course is on the basis of service to returning veterans registering in the colleges and universities. It was the intention to manage the budget so that the program undertaken could be carried until July 1, 1950, but the commitments which have been made will call for at least $10,000 more than our most optimistic estimates lead us to expect from the above sources. This poses a serious problem, for urgent new demands are being made upon us to open student centers in places worthy of all assistance that we can give.

As you consider the responsibility and opportunity of our churches in Christian Higher Education you can be confident that here is a program which demands larger support. It is not permissive, but mandatory. Talk about Universal Military Training! This is a four-year, a seven-year program of training leaders for a field force which will serve on the frontiers. If our churches are to have strength, and if our denomination is to be vital and growing, attention must be focused at this point, for it affects every board of the churches and every division. This is a matter of training leadership and of instilling a Christian World View. It is investing in foundations. It is making a dollar go the farthest, and by investing here we enhance the value of every other investment in our vast denominational enterprize.

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Young Friends:

Today is the birthday of a great man. Do you know his name? We of the South are learning more about Abe Lincoln and I hope we continue to do so.

Tomorrow is a great day. It is the first Friday in Lent, and that means it is the World Day of Prayer. All over our nation and all over our globe women and children will be praying for peace and brotherhood. In America our offering goes to help four groups of people: *migrants*, hundreds of them, who move from crop to crop with their parents; *share-croppers*, those people who live on someone else's farm and have so little of the "share." There are many of these people in North Carolina and Virginia. *American Indians*, living in crowded reservations they still need friendly help with their children, schools and churches; *Union College for Women*, money is sent to help educate young women in China, Japan and India. I hope that some of you will attend a World Day of Prayer service in your school, church or community. Here is the closing prayer for the Children's Service written by Arthur Fingerhood of Dayton, Ohio, who attends a Week Day Religious Instruction Class:

Our Father, as we leave today
We pause in thanks,
And we think of You as our Father.
Amen.

I have been receiving some very nice letters. Mrs. T. S. Scott of Pfafftown wrote to say she was interested in sending Christmas cards to Dorothy Jackson. Next there came a letter from Mrs. Orva Brown in Asheboro telling of the work her Kindergarten class was doing which included sending pictures to Dorothy and enclosing a letter that Mrs. Jackson had sent her class. Mrs. Jackson wrote that the pictures arrived in time for some pastors who were having a meeting in Shaowu to take back to their home churches. Just following this I had a letter from the Jacksons myself in which they were telling me about the great difficulties of cooking on an open fire. They told some of the good things that were happening, too.

Last week I had a card from Mrs. Wisseman who is the Cildren's Superintendent of the Mission Convention. In it she happened to mention that Muriel Lester was going to be in Greensboro for the World Day of Prayer. I received this card as I was leaving my home to go to a luncheon where Miss Lester was to speak. I was happy to see her and talk with her and I want to end my letter to you with a few things about her.

Muriel Lester was born sixty years ago in England, the daughter of a well-to-do-family. After growing up she decided to give up carefree things of life and to live in a simple way with poor people. She is best known for her work in Kingsley Hall, London. Now she travels all over the world and speaks to people from her experiences and urges them to do good and help others to do good. She is tall, has medium brown hair that is gray-streaked and which she wears up on her head. Her voice is only faintly British, her manner quiet, but her face is radiantly lovely with her own good works. She is a great woman of our day and I hope that some of you will hear her speak.

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## CHILDREN "CATCH," TOO!

*By* Helen Gregg Green.

*Issued by the National Kindergarten Association.*

Our seven-year-old neighbor, Kathey, frequently asks after telling a joke or story, "Do you *catch?*"

Her question reminds us that children generally "catch" as quickly as their elders. Anyone who questions this should try to recall experiences in his or her own childhood. Not only are many adult jokes understood by young boys and girls, but deep hurts and petty annoyances are often suffered by them because of a careless lack of consideration on the part of their seniors.

Well do I remember the discourtesy of a grown-up sister of a chum of mine. The family lived across the street from us. One day she and I happened to be the only persons in her mother's living room for a few minutes, and every one of those minutes was fraught for me with astonished embarrassment. I was subjected to a continuous fire of questions. The most personal family matters were inquired into. The question I have never forgotten was, "Does your father carry a mortgage on your house?"—he probably did; don't most young fathers? But by that time I was indignant and resentful; so even had I known, she would not have received any information from me.

One of my friends told me of an unhappy experience she once had during her school days. She was standing in line, in a grocery store, when a man stepped from behind and took her place. His order took some ten or fifteen minutes to fill, and the result was she was late in reaching school. The principal happened to be in her classroom when she entered and he reproached her teacher for allowing tardiness.

Perhaps those are extreme cases. Nevertheless, I am sure many of us do and say some things, thoughtlessly, in the presence of children, which would be better left undone and unsaid. How many more friendly relationships would be established between children and their elders if children were treated with the same courtesy that adults usually show to each other.

I often think of the forbidding manner of the father of two very lovely girls — childhood companions of mine. Amazing as it is, I never heard him say a kind word or saw him smile. There was something so formidable about him that children usually avoided the house when he was there. One Sunday morning, however, I did go to my playmates' home. I was "as good as gold" the short time I was there. But this correct behavior did not win proper politeness from my host or a chance to visit with my friends. Without explanation or apology, he asked me to *go home*. Hurt to the point of humiliation, I *went!*

If we want our children's friends to remember us with respect and a glow of pleasure, we must treat them with kindness and consideration—exactly as we would treat older guests.

A charming woman in my home town, who lived in a big brick house —how clearly I recall it! — always said my name with a winsomeness of speech and never failed to give me a pleasant smile; sometimes she gave me a rose from her conservatory. In my heart I still cherish her a happy memory. And then there was my beautiful grandmother, who looked like an exquisite cameo—she told me I was one of her favorite grandchildren; and, too, her half-sister, of whom I think after all these years with deep love—she called me "Sugar"!

Do any of us, ever, forget "the roses" given to us as children?

Let us bequeath happy memories to our sons, our daughters, and to their little friends for the enrichment of their future years and ours.

# Book Reviews

MY DEAR EGO. Fritz Kunkle. The Pilgrim Press. Boston. $2.50.

How is your ego? You do not know? Then you should read Fritz Kunkle's book! He calls it "A Look in the Mirror."

Ministers will find therapeutic as well as homiletic value in the book. Anyone who can help the minister bring his own ego under the light of the Eternal has rendered an immeasurable service. Dr. Kunkle's book helps do just that. No minister should dare undertake the responsibility of dealing with human life and destiny without the psychological insights found in this volume.

Young people and all who deal with young people will find help in the author's discussion of boy and girl relationships. All who have to cope with the problems of group relationships should have a clear conception of the "we experiences" as set forth by Fritz Kunkle.

Line drawings in silhouettes form by Janet Smalley are inserted at delightful intervals. Who could ever forget the old dragon (symbol of our fears, conflicts and tensions) cornered, killed and dragged off triumphantly by the tail by the shining knight in armor? R.L.H.

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HOUSE DIVIDED. Ben Ames Williams. Houghton Mifflin Co. Boston. $5.

I have just finished reading the 1,500-page *House Divided* by Ben Ames Williams, and this "House" is also divided! How should I read it —as a reviewer, a native Virginian, perhaps as a Richmonder, as one who dotes on history, especially Southern; or as one who has listened to many tales of Civil War days and their hardships? No matter how I read it, read I did, and all of these elements climaxed in the conviction that here is an honest account of what the South was really like; no magnolias, no tall and thin cavaliers, but honest-to-goodness, smelly, sometime hateful, sometime kind, living Southerner, mostly Virginians.

The story concerns itself with an "aristocratic" Virginia family named Currain, consisiting of three brothers and two sisters, their fame and fortune and its demise follows through four generations. The author really thickened his plot when he added blood relationship between the ardent Currians, and the backwoodsman, Abe Lincoln. The slow moving account depicts ably the days before, during and at the close of the Civil War. Not only is it an accurate picture of Confederate life, but a picture of great ambitions and human emotions.

We, of the South, need to read historical fiction like *House Divided.* It gives us a slant on how and why the break came without the cold bitterness of the text book or the often highly romanticized version. There are colloqualisms aplenty. The proper emphasis has been laid on slavery and the Richmond of the 1860's all but lives. The people of the North need to read this book in order that they, too, may see in an easier light the bitter dose that fell to the proud South. There is no stirring of strife in these pages, but an earnest effort to tell the tragedy through one family and their friends.

Mr. Williams records in the foreword that he read no Southern fiction while his plot was brewing but he spent countless days and nights on research that resulted in a flawless setting. A relative of General James Longstreet on the maternal side, Ben Ames Williams has added family history that makes an interesting and lively addition to the Currain family and its relationships.

There are three divisions: Overture, Advance to Gettysburg, and Retreat to Appomattox. On this framework hangs the true threads of Southern life — plantations, town houses, big, little and old Currains, their "people," neighbors, family and locale strife, duels, births, deaths, reigious services, feasts and fasts, and the despoiling thread, the divider, Abe Lincoln.

To read this book is to refresh oneself on the greedy, spoiled, ambitious but too frequently inferior Southerner —Virginian, Georgian or Carolinian, who made the war possible. To read this book is to learn anew that civil strife cuts so deep and destroys so cunningly that many, many generations are required to cauterize, stitch and heal the wound. To read this book is to find new hope that there are men in our midst who have studied the past objectively and see hope of a newer day without division.

JUNE JOY HOUSE.

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MODERN JAPAN AND SHINTO NATIONALISM. D. C. Holtom. The University of Chicago Press, Chicago, Illinois. 1947.

In 1943, in the midst of our war with Japan, D. C. Holtom, the leading non-Japanese authority on Shintoism, delivered a series of addresses at the University of Chicago. The lectures were published under the above title. In 1947 the book was revised by the addition of two chapters. The early chapters show the significance of Japan's state religion (Shinto) in her war of aggression. The last two chapters describe the revised status of this religion under the present regime and its possible value as a "cultural resource" to Japan and to the world.

Mr. Holtom writes with understanding based upon first-hand experience, having spent thirty years as a representative of the American Baptist Foreign Missions Society, teaching the history of religions in some of Japan's leading colleges and seminaries. His style is scholarly and his interpretations are supported by numerous quotations from authoritative Japanese writers. The book is not easy reading but it is challenging and rewarding to the reader who seeks to know the Japanese mind. Here is an explanation of the mysterious power which Shinto has held over the Japanese people, how they came to believe in the divinity of their emperor, and how they conceived world aggression as their divine mission.

Now, under the new regime, Shinto assumes a new role in Japanese culture. As the state religion, it had previously subjected Christianity as well as Buddhism to its control. It has now lost, according to Mr. Holtom, "the last vestiges" of its political character, and the Japanese people are accorded full religious freedom. The directive for disstablishment of State Shinto was issued on December 15, 1945, and two weeks later the emperor publicly renounced his divinity. Thus the Japanese state lost its superhuman basis of authority; it is no longer a divine but a secular institution. Many years of education will be necessary, however, before the Japanese people may distinguish between the myths upon which State Shinto has flourished and the actual truth of history. Under the new regime, Shinto is permitted (as a religious sect without national affiliation) to determine its own future: "The fate of Shinto," writes Mr. Holtom, "will depend in a large measure on whether or not it has within itself the possibilities of permanent contribution to a cosmopolitan society." These possibilities, however, are large, he continues. The view that "the Japenese man" is sadistic, treacherous, and dominated by the worship of power is as erroneous as the (Japanese) view that he is highly ethical. Moral characteristics

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE FELLOWSHIP OF CHRISTIAN BELIEVERS.

Lesson VIII—February 22, 1948.

Memory Selection: *There is one body and one spirit, just as you were called in the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all.*—Ephesians 4:4-6.

Lesson: Acts 2:37-47; Ephesians 4: 1-6, 11-13.

Devotional Reading: Ephesians 4: 1-6; 11-13.

*Powerful Preaching.*

When a man, any man, but especially an unschooled fisherman, preaches a sermon, that results in the conversion of three thousand people, it must be a powerful sermon. And there must be a reason for it. If one studies Peter's sermon at Pentecost he will discover several factors that entered into it. In the first place Peter was speaking through the Holy Spirit. He was filled with the Holy Spirit and the Holy Spirit was giving him utterance. He was being taught of God what he should say and he was fearlessly saying it. Any message spoken by the Holy Spirit has power. Furthermore Peter was sustained by the fact that the "eleven stood up with him" and stood behind him. His personality and his message were reinforced by the prayers and the sympathetic support of his fellow-disciples. A praying church would make a preaching pastor. Then, too, Peter preached a Scriptural sermon. To be sure he had nothing but the Old Testament, but he used that. But the heart of his sermon, indeed the text and the context, were Jesus Christ, the Son of God, going about doing good, suffering, crucified, buried, rising again from the dead, and ascending into the heavens, where He as Lord had sent His Holy Spirit. This sermon magnified Jesus Christ as Lord. Its center and its circumference was Jesus Christ. That gave it power, convicting, convincing, converting power. In agony of spirit men cried out "Men and brethren, what shall we do?" All too much modern preaching fails to convict and to convince men of sin. Perhaps we have too much intelligence and not enough of the Holy Spirit in them. Which does not mean of course that a man should not use his brains in preparing and delivering a sermon or a Sunday school lesson. But it does mean that the aid of the Holy Spirit should be sought and that prayer should undergird and permeate the message and the messenger.

*Joining the Church.*

"And the same day there were added unto them about three thousand souls." That was a healthy increase. In fact that would be too many people for one church to receive at one time now—they could hardly be assimilated. How did they get into the church of that day? What happened to them anyway? Well we saw first of all how they had been convicted of their sins and convinced of the error of their ways. That conviction led to repentance, and through faith they received the forgiveness of their sins. They repented and believed. Then as a sign or symbol of an inner change, they were baptized in the name of the Lord Jesus. How? The record does not state. It may have been by immersion. It may have been otherwise. The method of water baptism was not crucial or vital. The fact of the baptism of the Spirit was. It was natural that these people should have then had a great peace in their hearts and great joy in their lives. They did eat their meat with gladness, and they praised God. They had begun to learn the meaning of the more abundant life which Jesus said He had come to give. Make no mistake about it, becoming a Christian made a difference in the lives of these members of the Early Church. Their new life began in an experience of the saving grace of God in Christ Jesus.

*Having Felilowship With One Another.*

They not only joined the church; they continued their fellowship with the church. To be sure there was no organized, closely-knit church in that day as we now know it. But there was a fellowship of believers, and they sought it as a means of strengthening and enriching their faith.

"They continued steadfastly in the apostles' teaching and fellowship, and in the breaking of bread and in prayers." There was no New Testament then, nor for some time after this, but there was the apostles' story of the life and work of Jesus. There was the quickening and strengthening of faith that came through worship, and the common meal, as well as the Lord's Supper. New-born Christians make a grievous mistake when they do not form the habit of attending divine services of worship, and of seeking the fellowship of God's people.

*Helping One Another.*

These early Christians made fellowship mean something, too. They shared with one another. There were some in need and those who had shared with those who did not have. They bore one another's burdens and so fulfilled Christ's law of love. And because there was this spirit men and women daily came into the church as they were saved by the Lord. One of the vital characteristics of the church is its warm fellowship with one another in Christ Jesus.

*The Unity of the Church.*

The Church of Christ is divided, alas, there seem to be so many diversities in it. But there is a fundamental unity beneath it, an indestructible unity if you please. The body has many members, but it is still a unity. The Church, as the Body of Christ, has much diversity, but a basic unity. Indeed there is but one body—the body of Christ, there is really but one church; there is one Spirit—the Holy Spirit and no church or group of churches has a monopoly on the Holy Spirit; one of our calling—if any man is saved he is saved by faith in Jesus Christ, that is the only hope he has of salvation; one Lord—one Lord and Master of us all, the Lord Jesus Christ; one faith — many differences of belief, many shades of opinion, many creeds, but only one faith; the faith by which we are saved, faith in the Lord Jesus Christ; one baptism—only one baptism; oh yes, there are several forms of baptism and there has been such discussion and even heat over which is the correct or the best way to be baptized, but there is only one baptism that really counts, the baptism of the Holy Spirit; one God and Father of all—only one God, there are no other gods, and that God is the God and Father of us all. It might be well to emphasize that on this Brotherhood Sunday at the beginning of Brotherhood Week. For if there is only one God then all men are brothers in Christ. Science has made the world a neighborhood. Religion must make of it a brotherhood. Unless we learn to get along together we shall all perish together. And we must to get along together as brothers. Not dominance but cooperation is the watchword.

A LETTER FROM DR. RIGGS.

(Continued from page 9.)

with soot as these were from the pine torch flares which are the only source of light.

Everywhere we found ruin and desolation and a depression of spirit which everybody blamed on the ravages of the Communists. This group overran the area fifteen years ago before their famous long march to the Northeast. I do not blame the Communists themselves, for the people admit that much of the damage was caused by government troops and local bandits after the Communists left. It is just a picture of what happens to a country in time of civil war and disorder, and makes me sick to think that the same thing is happening all over North China today. Some people were killed initially and others, mostly the Christians and more progressive elements in each community, were scattered and disappeared. All the churches and business houses were destroyed and the life of each village was disruptd enough so people lost their ambition and morale, disease got a start and has kept them down ever since. Nanping and Yangkou, the two cities which they never reached, are the exceptions. They are full of life and enterprise and present a marked contrast to the rest of the area.

In the problem of rehabilitation of the area, I suppose the two key factors are health and education. I have already told about Shaowu itself. Here there are our hospital and the Catholic Hospital, and the County Health Clinic which gives free vaccinations and fights plague. There is an excellent government senior high school, two government junior high schools, several mediocre primary schols—government- and church-supported. In two of the larger villages we passed through in Shaowu County there were government primary schools housed in brand new (or newly whitewashed) buidings, with attractive landscaping, so that the prospects for the education of children in those areas looked good. In T'aining there is a primary school; Kienning has a church primary school, a government junior high school. Tsianglo, the brightest spot in the picture educationally, has an excellent government primary school and junior high school, well housed in old Confucian temples, with clean, attractive grounds; and they have just this year opened a senior high school, started privately by a large group of the local community leaders, supported by them, and run by the best educational man in this part of the country. That shows what a local community can do if it has a mind to. We heard that the county seat of one of the other counties we passed through has government junior and senior (?) high school, but we didn't see it ourselves. In contrast, Yangkou, so thriving in other respects, has nothing but one miserable government primary school. Nanping, of course has had the Methodists and the government continuously for years, so they are probably well supplied with everything. But there you see is the picture of the educational opportunities for the new generation which is inheriting the task of rebuilding this area back up to its former status of two million population, etc.!

But to get back to medical facilities: Tsianglo had the most businesslike county health clinic we had seen, with two doctors and some nurses to give out-patient treatments. There was also an old graduate of the Provincial medical school in private practice, but the people said that only the richest could go to him because he charges so much for his medicines. "Dr." Yu, one of the pillars of the Tsianglo Church, owns a drug store and also sells a western medicine, and takes care of all the Church people there; but he never had any medical training.

We ran into a remarkable situation in Yangkou. There our host, Dr. Yu, had worked under Dr. Bliss in Shaowu many years ago, and had studied enough medical books on his own so that he was able to pass the government examinations for a license to practice medicine in 1926. Ever since he has been practicing medicine, but this year he has gotten the urge to start a modern hospital. At first he wanted it to be a branch hospital under ours, but since we were in no position to help him, he went after things himself. He wangled a lot of CNRRA supplies from Foochow, got the local citizenry to raise an endowment fund—in addition to putting a large chunk of his own fortune into the enterprise. And now he already has four nurses imported from Foochow—we have only one such outsider to date. He wants to buy a microscope and an autoclave from us. The only thing that has him stopped is the matter of a hospital building. He took us through the various possibilities; the only one anywhere near feasible used to belong to the Church but was given to the government for their primary school. But we wouldn't want it back anyway because the floors and celings are so rotten they actually sag as in an exaggerated cartoon, and I was literally afraid to go upstirs for fear the floor would collapse under my weight. I see nothing for him but to start building a new building, which is much easier said than done with present-day prices. Meanwhile he is carrying on his flouishing out-patient practice in his own home, and cheerfully gets up at any hour of the night to go on a house call—something which is quite rare even among qualified physicians in China. He doesn't know beans about the theory of medicine, but he has picked up a lot of practical knowledge and skill during his twenty years of practice, and has the confidence and admiration of all the people of Yangkou and neighboring villages, who depend on him as their only source of medical care. With this amazing spirit and enterprise, he is certainly more of an asset than liability, despite his lack of formal training . He wants me to come down to Yangkou for four months and teach him modern medicine. But he is fifty-two years old, and I can't even speak his language adequately yet—at least for explaining technical matters, so what good could I do?

Shaowu looked mighty good to us when we finally pulled in, and our homes seemed mighty comfortable. In contrast to most of the places we had passed through, Shaowu seemed quite refined and civilized. The hospital people gave me a welcome that was heart-wringing in its extravagance. They had apparently done perfectly all right, while I was gone, but are all quite discouraged now because of the recent spurt in prices. I told them that the Nanping hospital had solved that problem easily enough; they simply decided to double all wages and patients' fees, all up and down the board. The boys here said that they could afford to do that in Nanping where they had already established a reputation and could attract the wealthiest patients. But here, the fact that prices have doubled does no mean that everyone is twice as rich, and if we pulled that stunt the patients would stop coming. But meanwhile they were afraid that what staff we have would be tempted to go to places like Nanping, where they could be guaranteed higher salaries. Institutional loyalty is a fine thing, they said, but you couldn't sit back and watch your family starve. So I am not sure just how receptive they will be to all my glowing reports of the opportunities we have in North Fukien for expansion and service, etc.

Best regards to all.

EDWARD RIGGS, M. D.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We always like to get off with a good start. We seem to make better progress all day through if we can get a good start in the morning. If we have a long trip to make, the earlier we can get on the way, the better we like it.

It seemed that we got a good start the first of last year, 1947, and it seemed that everything was encouraging all the year through. We had pretty clear Sundays most of January and Februray. People got out to church and the collections were good. They really were encouraging all through the year.

It has not been so encouraging so far this year. The weather so far has been cold and the ground covered with snow and ice most of the time since Christmas Day. Collections have not been so good as last year. Up to February 12 last year, 1947, the churches had contributed $2,026.99, and Special Offering amounted to $1,654.26, making a total of $3,-681.25. The income so far this year from the churches amounts to $855.04 and from Special Offerings we have received $1,245.24, making a total of $2,100.28 up to February 12, 1948. Not so encouraging, is it?

I do hope when the weather breaks up and warmer days come so people can get to church that you will think of the Orphanage and double your offerings and help us catch up with last year.

This year will make thirty-two years that I have been Superintendent of the Christian Orphanage. We want to make it the crowning year of our work here. We came so near reaching $50,000 during 1947 that we decided to set our goal at $50,000 for this year, 1948. And we ask our church people to give a little more and help us reach it, and make it the crowning year of our work here as your Superintendent. I think I would be the happiest person in the Christian denomination. Let us make up our minds now to see to it that we will not stop until we reach it.

Easter will be here on the 28th of March. The good women have all through the years sent in new Easter dresses for the girls and little spring suits for the boys. Oh! how happy they are to get them, and how pretty and happy they look on their way to church on Easter Sunday morning, all dressed up in their new outfits. I wanted to call this to the attention of the Women's Missionary Societies and the Ladies' Aid Society, so they can make their plans to make the children happy at Easter.

CHAS. D. JOHNSTON,
*Superintendent.*

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CLOTHING DONATIONS RECEIVED THROUGH JANUARY 21, 1948—BEGINNING MAY 8, 1947.

Jones-Hayes Co., Inc., Franklin Va.: clothing, all new.

Mrs. J. H. McEwen, Burlington, N. C.: clothing.

Mrs. W. T. Motlinger, Burlington, N. C.: clothing and toys.

First Christian Church, Burlington, N. C.: clothing.

Women's Missionary Society, Hines Chapel Church: clothing.

Women's Missionary Society, Pleasant Ridge Church, Ramseur, N. C.: clothing.

Mrs. D. J. Bowden, Richmond, Va.: clothing.

Mrs. F. E. Butler, Suffolk, Va.: clothing.

Misses Patte & Willie Adams, South Boston, Va.: clothing.

Mr. Grover Moore, Burlington, N. C.: clothing.

The Petra Circle, Decorah, Iowa: clothing.

Mrs. F. W. Wilson, Norfolk, Va.: clothing.

Mrs. J. H. Tapscott, Burlington, N. C.: clothing.

Mrs. W. F. Lawrence, Portsmouth, Va.: clothing.

Miss Wilma Holt, Burlington, N. C.: clothing.

Mrs. C. G. Shoop, Suffolk, Va.: clothing.

Women's Missionary Society, Berea Christian Church, Elon College, N. C.: clothing.

Women's Missionary Society, Happy Home Church, Ruffin, N. C.: clothing and pictures.

Mrs. Clara Simpson, Chapel Hill, N. C.: clothing.

Mrs. O. C. Osborne, Waverly, Va.: clothing.

First Christian Church, Reidsville, N. C.: clothing.

Miss Nonie Moore, Burlington, N. C.: clothing.

Mrs. Julia Williams, Dendron, Va.: clothing.

Mrs. J. D. Strader, Burlington, N. C.: clothing.

Minneola Manufacturing Co., Gibsonville, N. C.: 100 yards outing.

Hebron Church, Buffalo Junction, Va.: 12 hens for Thanksgiving.

Hank's Chapel Church, Pittsboro, N. C.: 15 hens for Thanksgiving.

Women's Missionary Society, Cypress Chapel Church, Cypress Chapel, Va.: clothing.

Mrs. R. R. Auman, Steeds, N. C.: clothing.

Miss Bessie Johnson, Raleigh, N. C.: clothing, all new.

Mr. & Mrs. W. F. Drinkard, Charlotte, N. C.: clothing and toys.

Mrs. R. J. Dunn, Danville, N. C.: clothing.

Mrs. Campbell, Burlington, N. C.: clothing.

Coble Sporting Goods Co., Greensboro, N. C.: clothing, all new.

Mrs. W. O. Myhand, Chipley, Va.: clothing.

Bethlehem Christian Church, Elon College, N. C.: clothing and toys.

Mrs. Broadie Hood, Burlington, N. C.: clothing, all new.

Ingram Christian Church, Ingram, Va.: 16 hens for Thanksgiving.

**REPORT FOR FEBRUARY 12, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 737.30 |
| Eastern Va. Conference: | | |
| Newport News S. S. ..... | | 13.68 |
| N. C. & Va. Conference: | | |
| Burlington S. S. ..... | | 60.73 |
| Western N. C. Conference: | | |
| Hanks Chapel S. S. ..... | $ 10.25 | |
| Pleasant Union S. S. .... | 12.08 | |
| | | 23.33 |
| Va. Valley Conference: | | |
| Timber Ridge ..... | | 21.00 |
| Total ..... | | $ 117.74 |
| Total this year from churches | | $ 855.04 |

## BOOK REVIEWS.

(Continued from page 11.)

are not a racial inheritance but a social product; human nature is flexible.

There are problems in the adjustment of Shinto to the new Japanese culture, but they are not insurmountable. Military defeat, we are told, has destroyed the myth of divine mission and supernatural protection; "The Japanese people, if left to their own choice, will never want to go to war again." The Japanese, furthermore, have a deep regard for benevolence, justice, sincerity, and world peace. Given proper recognition and status among the nations of the world, says Mr. Holtom; given a "vital stake in genuine democracy at the world level," the Japanese nation will make a vital contribution to world order.

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TEACHING THE WORLD TO READ. Frank C. Laubach. The Friendship Press. New York City.

The book was written in answer to many requests for information on the mass literacy programs developed by Dr. Laubach in 90 language areas around the world. The development of picture-word-syllable charts, word lists and literature, teacher training, and the mobilization of community interest and support behind such a campaign are described by Dr. Laubach.

It was during his thirty-year service as a missionary to the Moros in the Philippines that he started an educational program to teach adults to read in their own language. Since 1934 he has traveled to India, Africa, the Near East, Central and South America, setting up literacy programs with the cooperation of local governments.

Dr. Edward L. Thorndike, Professor Emeritus of Education at Teachers College, Columbia University, recommends the book to "all who seek to promote the welfare of the world by the education of its backward people."

# In Memoriam

### OVERBY.

Mr. Robert C. Overby, son of L. L. and Virginia Overby, was born September 18, 1861 and died on December 25, 1947. He married Miss Nannie O'Julia Tillitson on December 13, 1894. He is survived by five daughters and four sons: Mrs. Lizzie Belle Williamson, Mrs. Rosa V. Davis, Mrs. Annie Marine Bowen, Mrs. Martha Virginia Elam, Miss Mary P. Overby, Messrs. Lubirl L., H. Cabell, Robert F., Marvin L. Overby. He is also survived by twenty-one grandchildren.

The funeral was conducted at his home near Nelson, Va., by his pastor, Rev. E. R. Harris and assisted by Dr. C. E. Newman. The burial was in the family cemetery. Mr. Overby was for a number of years a deacon at Hebron Congregational Christian Church, Nelson, Va., and later transferred to Mt. Zion Baptist.

May the Father God bring comfort and strength to the family and friends of Mr. Overby. M. W. ANDES.

### COOPER.

William L. Cooper was born September 20, 1901, and translated into the life which is to be December 5, 1947.

Funeral services were held in the Winchester Church December 8. A large congregation of relatives and friends assembled to pay a last tribute of respect to his passing. He is survived by his widow, Mrs. Frances Hook Cooper, one son, Leonard Cooper, student of Bridgewater College and a number of other close relatives. Burial was made in Mount Hebron Cemetery, Winchester.

Brother Cooper will long be remembered by his friends as a loyal member of the Church, a consistent Christian, a faithful husband, a loving father and a friend worthy of confidence.

ROBERT A. WHITTEN.

### HOLLAND.

Herbert Howard, 68, president of Holland and Beamon Company, a trustee of the Suffolk Christian Church, and connected with other business and fraternal organizations of Suffolk, died January 14, 1948.

He is survived by the following brothers and sisters: Mrs. Jennie Holland Trotman, of Churchland, Va.; Mrs. E. Holland Rawls, Miss Susie Holland, Harvey M. Holland and Charles E. Holland, all of Suffolk; and a number of nieces and nephews.

Mr. Holland had served his church in several official capacities, and was a faithful member interested in all its enterprises, and also a liberal contributor to Elon College, his alma mater. He was greatly loved and trusted by his folks and a large circle of friends. His funeral was conducted in his church by his pastor, the writer. May God's blessings be upon those who are left behind.

JOHN G. TRUITT.

### HOLLAND.

Mills Claude Holland, 76, son of the late Mills E. Holland, and Mary Louise Holland, died January 5, 1948, at his home at 121 Morgan St., Suffolk, Va. He had celebrated his 54th wedding anniversary in December, and had lived a long, happy, and useful life. He is survived by his widow, Mrs. Loraine White Holland; a daughter, Mrs. Howard P. Stewart, of Norfolk; two sons, Clarence G., of Newport, Ky., and Marion C., of Norfolk; seven grandchildren; two great-grandchildren, and a brother, C. E. Holland, of Newport News, Va.

The funeral was conducted at the Hill Funeral Home by his pastor, the writer, and was attended by a large number of relatives and friends. Mr. Holland enjoyed his church, his home, and his work, and was that type of citizen which may rightly be characterized as "the salt of the earth." May comfort and grace come to his bereft loved ones. JOHN G. TRUITT.

### SMITH.

We, the members of the Board of Deacons of the First Congregational Christian Church of Newport News, Va., hereby express our appreciation of the good life and long and faithful services of the late Deacon R. Lee Smith, who passed away after a long and lingering illness.

Mr. Smith was quiet and modest in spirit, friendly in attitude, and faithful in the performance of his duties. He loved his church and as long as his health permitted he attended the services of worship. He tried to live a consistent Christian life and had the respect and confidence of those who knew him. He was devoted to his family and his home was characterized by a strange atmosphere and a wholesome religious spirit.

We hereby express our sympathy to the members of his family circle. May the grace of God sustain and comfort them.

Respectfully submitted,
Mrs. W. B. WILLIAMS,
L. J. BROWN,
H. S. HARDCASTLE,
Committee.

### RUDD.

We, the members of Monticello Congregational Christian Church, submit the following in honor of our beloved member, Miss Tora Rudd, who passed away on September 26, 1947.

Miss Rudd became a member of Monticello Church at an early age, and was a faithful and consecrated leader of the young people for many years.

She was a versatile and devoted Christian leader. Her interest in the betterment of humanity led her into many phases of work. Not only in the church but in the school room, N. Y. A., and Red Cross work as well.

Prior to her decline in health, she was Young Peoples worker in the Burlington Church for a number of years where she formed many lasting friendships.

Her interest in her church and community was not lost in her many, and varied contacts. We shall miss her, but feel that her influence for good will continue on, in the lives of others.

Therefore, be it resolved:

1. That we are grateful for what her life has meant to us as individuals and also, for what it has meant to those whom she served.

2. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to his divine will.

3. That we extend to her family our deepest sympathy.

4. That a copy of these resolutions be sent to "The Christian Sun" for publication, one sent to the family, and a copy be entered on our church record.

Respectfully submitted,
RUSSELL McKINNEY,
Mrs. J. E. CUMBIE,
WILLIAM SMITH,
Committee.

### BEALE.

On November 15, 1947, our church and community was saddened by the death of our friend and brother, Ernest L. Beale.

As an attorney-at-law actively engaged in his professon until death, he was at all times an interested and active worker in all uplifting civic and community enterprise. He was a loyal and faithful worker in the Franklin Congregational Christian Church of which he was a member for more than forty-six years. During those many years of service to his church he had served as Deacon for thirt-yseven years, had been Secretary and Treasurer of the church, Superintendent of Sunday school and teacher in the boys' department and the adult department. His services were not limited to the church of which he was a member as for many years he had served on important committees of the Eastern Virginia Conference and the Southern Convention.

Therefore, be it resolved:

1. That our church has sustained a great loss in the death of our faithful and loyal brother.

2. That we hold in fond remembrance his high and devoted Christian life and strive always to emulate those noble and Godly principles of our church for which he so earnestly worked to uphold in his life.

3. That a copy of these resolutions be sent to the bereaved family, a copy be spread on the minutes of the Franklin Congregational Christian Church and a copy be sent to "The Christian Sun" for publication.

J. LETCHER ELEY,
DARDEN W. JONES,
L. B. NORFLEET,
Committee.

### ALLRED.

On May 26, 1947, God in his infinite wisdom called home brother David T. Allred at the age of ninety-five years.

He had been a faithful and devoted member of Concord Christian Church, Caswell County, N. C., for fifty years.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we extend to his family and loved ones our sincere and heartfelt sympathy and pray God's blessings on them.

3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication, and a copy placed on our church record.

Mrs. W. R. SIMMONS,
WALTER B. SIMPSON,
EMMIT B. TATE,
Committee.

### ELEY.

Mrs. Annie D. Eley, widow of the late John W. Eley, of Suffolk, Va., died at her home at 118 Franklin Street. She is survived by two sons: John C. and Claude E. Eley, both of whom live in Suffolk, and one grandson, Claude E. Eley, Jr. Mrs. Eley had lived to a ripe old age, been a faithful member of the Suffolk Christian Church, and several of its organizations; and had contributed well of her talents and interest as a good citizen of her community. She not only was greatly loved by her family but by her large circle of friends.

The funeral services were conducted at her late residence by her pastor, the writer, assisted by Rev. H. S. Hardcastle of Newport News, Va. The large number of beautiful floral offerings were a fitting tribute to her noble life. May the heavenly Father's blessing be upon those who are left behind.

JOHN G. TRUITT.

# How One Church Increased Its Membership

By ALFRED WESLEY HURST

The Cleveland Park Church of Washington, D. C., had a net increase in its active membership during the past three years of 37 per cent. Several factors have contributed to this increase. One is the fact that our church is located in a large residential area which is not over-churched. Moreover, Washington has experienced a great increase in population in recent years.

In the second place, the church has followed a very definite plan of recruitment. This includes a training class for church membership, covering a two-year period, for seventh and eighth grade boys and girls. During the last month of the course the minister takes charge of the class to prepare the boys and girls for confirmation the second Sunday in June. In addition, a pastor's class is conducted during the Lenten season for young people of high school and college age who for various reasons have not had an opportunity to receive such training. These are received into membership on Easter Sunday.

Twice each year for three successive evenings a group of visitors has gathered at the parsonage for supper and instructions from the minister, who has given instructions while the visitors were eating, in order to save time. The importance of the work was stressed and rather concrete suggestions made as to how to carry on a successful visit. As soon as the supper was concluded the visitors were given assignments and sent out promptly to spend the evening not only in friendly visitation, but for the definite purpose of extending an invitation to unite with the church on a specified day. Usually this membership Sunday has been set so that the minister will have an opportunity to call on those who express a desire to join before the actual day of freedom. This group of visitors has not been large but it is in no small measure responsible for the marked increase in our membership.

In the third place the minister keeps a complete file of prospects. Into this file go the names of all who have expressed an interest in our church, no matter how slight that interest may be. It may be a Sunday morning visitor, a guest at the Women's Association or the Men's Club, the Young People's Society, parents of the Church School children or new people who have moved into the community who as yet do not have a church home. At frequent intervals the entire congregation is asked to register on cards provided for this purpose. An information coupon on the church calendar provides for registration of such matters as "newcomer," "visitor," "desire a visit," "interested in becoming a member," etc. Every member is urged to consider himself a member of the lookout committee and report names of people who he thinks might become interested in the church. Names gathered in these and other ways are placed on our mailing list, and are sent literature and invitations to church meetings from time to time. Also the minister and the deacons and deaconesses call in as many homes as possible.

The philosophy back of our recruitment is that no matter how inviting a church program may be, it is impossible to build a church without personal contacts. It has been said that of those who unite with a city church not more than 5 per cent take the initiative. Our experience here would bear that out. If the masses of unchurched people in our urban centers are to be reached the church must go to them where they are, and extend a hand of friendship and of love.

I have said nothing of the church's program as a factor; This has been assumed. The most important element in the growth of any church, urban or rural, is a program of the highest quality, providing for all ages as well as interest groups, helping people to meet their problems and thereby grow toward Christian maturity. No church should be satisfied with less than the best in its program for adults, young people and children.—The Middle Atlantic Conference Edition of The Missionary Herald.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, FEBRUARY 19, 1948. NUMBER 8.

## Why I Favor Union With the Evangelical and Reformed Church

By ALBERT W. PALMER
Moderator of the General Council

*We Congregational Christians here in America are this year in the valley of decision regarding a proposed organic union with the Evangelical and Reformed Church. We have over one million and one hundred thousand members and they have over seven hundred thousand. Together, we should soon be a body of two million strong. In national distribution we supplement each other admirably. We are strong in New England, where they do not exist. They are strong in Pennsylvania, where we are week. Our ancestors were English people who came to this country seeking freedom in 1620 on the "Mayflower" and other less famous ships thereafter. Their ancestors came to Pennsylvania from Germany, Switzerland and Holland a hundred years later, also seeking freedom. We are descendants of the Protestant reformation as expressed in Calvin and John Robinson; they look back with reverence to Calvin and Zwingli. Both Robinson and Zwingli were less austere than Calvin and their greater liberality of spirit has developed appropriately in the freedom and liberality of the two denominations which have sprung from them.*

*The proposed "Basis of Union" appeals to me strongly as both fair and democratic. It will preserve and combine the best traditions of both groups. No one denomination has the whole of Christianity in its keeping. We Congregational Christians have something to give, and also something to learn. Let us welcome this opportunity to enlarge our household of faith. The things that unite us are the great truths of the gospel—the things that separate us are secondary and capable of reconciliation and adjustment. United, we shall form an influential and representative Christian body in American life than either of us can be alone.*

*Of course, primitive Conregationalism knew no such organization as we find necessary amid our modern social order. Such institutions as the Association, with its oversight of church and ministerial standing, the State Conference, with its paid superintendent, the various missionary societies, yes, even the General Council itself—all these are rlativly new features which have arisen to meet new needs. But they have been proper and natural developments in the historic evolution of Congrgational church government. They prove that it is possible to have organizational efficiency without encroaching unduly on the freedom of the local church. They expand the fellowship feature of Congregationalism without destroying the equally important local autonomy feature. It is in this same truly Congregational way that, in my judgment, we shall be proceeding under the proposed union. After all, if Congregationalism is a living thing, it must be able to change and grow, and not be imprisoned in the rigidities of past tradition. We must develop into the kind of church that will serve the present age effectively—a creative laboratory, not a historical museum.*

*Some suggest that Christian union should come by federation. That certainly is one way; and the proposed merger is neither a substitute for, nor a block to, all the federation possible. It simply makes us a stronger, and therefore, more helpful participant in all the federation we can possibly achieve. Isn't this a good formula for Christian unity: Let those denominations unite that can unite; and, beyond that, federate with all others so far as they can do so with sincerity and in loyalty to those historic truths they hold in trust for all mankind.*

*I believe that this union, if entered into with high devotion to Christ and his cause and in mutual trust and love for one another, would mean a great spiritual awakening in all our churches. We shall stand together with newly discovered comrades in a common loyalty to a religion of faith and freedom. We shall be able to face a troubled and divided world as fresh witnesses to the strength and unifying power of the gospel of our Lord!*

# NEWS AND VIEWS

Two of our Eastern Virginia ministers, Drs. I. W. Johnson and F. S. Lewis, are on vacation in Florida.

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First Church, Norfolk, has announced its plan to secure a ten per cent increase in membership by Easter.

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The Elon Alumni Banquet for Eastern Virginia will be held Friday evening at Suffolk Christian Church.

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The book review on *Modern Japan and Shinto Nationalism,* which appeared in last week's issue, was written by Dean D. J. Bowden of Elon College.

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Rev. Carroll H. Beale was the guest preacher last Sunday morning at Oakland, and Rev.: H. E. Crutchfield preached at Liberty Spring in the afternoon.

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The Knights of Pythias were guests last Sunday morning at the Suffolk Christian Church. Dr. John G. Truitt preached on "The Beauty and Glory of True Friendship."

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Rosemont Church, Norfolk, held a special service last Sunday evening commemorating the 38th anniversary of Scouting in America. Rev. H. G. Councill preached on the subject: "Preparedness for Life."

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## AT LEAST TEN PER CENT.

Remember, ". . . *and to seek a membership gain of at least ten per cent in each church.*" We made that resolution — fifty pastors, in solemn sacred assembly January 6, 1948, at the Elon Convention of Pastors. That would mean 148 new members in the Suffolk Church. That seems like a large number for us to undertake.

Let each pastor figure it out for his church, or churches. It will look large for each pastor, no doubt. But will we continue to put resolutions on our records without trying to carry them into completion? God's servants with the resources of heaven back of us, and the urgent need before us, should consider very seriously before we pass that resolution up with some rationalistic shrug of the shoulder.

In union there is strength. Let us get somebody else in our local church to see the need of winning others to Christ. One of the surest ways to increase the community's interest in our church is to get the church to doing something. Here is a challenge to increase our membership by at least ten per cent. To do that there must be prayer, and performance. To do that there must be increased faith and religious zeal on the part of the pastor and a number of his members. That result alone is greatly worthwhile. But the help of new people to enter into the fatih, and to share the fellowship of the church is supremely worthwhile. Perhaps many of us will not be able, with our little faith, to reach the goal in full, but we cannot excuse ourseves until we have tried.

Let us get others to join with us in putting this job over. Having found the prospects let us create in the hearts of our coworkers the desire to win them, and then go after them enthusiastically, sincerely, and with the spirit of prayerful helpfulness. God will bless us and and that right early.

JOHN G. TRUITT.

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## CONFERENCE OF CHILDREN'S LEADERS TO BE HELD IN GREENSBORO.

Key leaders in children's work of nine denominations met Friday, January 9 at 12:30 P. M., at the First Congregational Christian Church, Greensboro, N. C., and began plans for an Interdenominational Regional Conference for Children's Leaders to be held in Greensboro, April 7-9, according to Miss Frances C. Query, of the staff of the North Carolina Council of Churches and chairman of this Regional Conference.

This spring's conferences will be one in a series of twenty-nine meetings sponsored by the International Council of Religious Education, to be held in the United States and Canada. It will follow up the International Children's Conference that was held in Des Moines, Iowa, last July.

Miss Ruth Eizabeth Murphy, Director of Vocation Religious Education for the International Council, Chicago, headed the list of those who attended Friday's meeting. Others present were Mrs. W. E. Wisseman, Greensboro; Miss Elizabeth Chicoine, Elon College; Rev. Thomas Inabinett, Wilson; Miss Jessie Leonard, Lexington; Mrs. E. K. Bodie, Kannapolis; Miss Sara Little, Charlotte; Miss Ruth Day, Greensboro; Mrs. O. D. Nelson, Greensboro; Mrs. J. H. Cole, Greensboro; Mrs. J. A. Dillard, Winston-Salem; Miss Hattie Parrott, Raligh; Mrs. R. A. Bradley, Durham; Miss Frances C. Query, Durham.

Denominational leaders of Christian and Children's work in surrounding cities and states, delegates to the Des Moines conference, and others will help to plan the regional meeting which will bring a selected group of children's leaders to Greensboro in the spring for this Conference.

Major purposes of the regional meeting will be to highlight the need of children for religious training with a view to reaching and teaching all children of the nation and to provide practical help in various leadership responsibilities and in interpreting timely source materials.

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# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

# The Commands of Human Needs

*By* Vere V. Loper, *Pastor, First Congregational Christian Church, Berkeley, Calif.*
*Message Given at the Midwinter Meeting in Grand Rapids, Michigan*

During World War I, two chaplains happened to be on the same landing craft as they approached a defended beach. A Catholic chaplain seeing a boy fall under fire in the surf jumped into the water and attempted to rescue him. He in turn was struck by a bullet. His companion, the Protestant chaplain, started to rescue him. The commanding officer cautioned: "You must not go." The chaplain insisted, "I have orders from a higher command." Called by the need of his fellow chaplain, he plunged into the water to save him.

In the complexity of human life, we frequently hear conflicting voices bidding us to obey. As Christians, we have in common the necessity to heed the higher command which we believe to come from God himself. We are convinced that we hear this higher command of God speaking through a wide variety of the vehicles by which God makes His will known to us. The Father spoke to the chaplain through the need of his fellow chaplain. He obeyed. God spoke to Jesus through the cry of two blind men: "Have mercy upon us, thou son of David." Jesus obeyed. Many times God speaks also to us when we confront human need in his Presence. We, too, must obey.

I.

The command of need is, first, that we shall listen with sympathetic conconcern to the cries of need which come from every part of our globe. The demand is that we shall live in our world as it is. The expectation is that we shall be as concerned about the distress of the other children of God as we expect Him to be attentive when we appeal, "out of the depths, I cry into Thee, O God."

This command of need may seem almost too modest an expectation of us. Yet it is one which we can answer. We can not meet all of the needs of the world. We can not even answer the total needs of those to whom we are bound in intimate ties of friendship. But we can keep our ears unstopped.

Furthermore we will never do anything until we do listen with genuine concern to the appeal for help. This is the beginning of all that we may accomplish. It is the driving power by which we move forward. *God can not do anything through us until we first learn to share His agony for the suffering of men.* God can frequently do more through us than we dream if only we come to know and care how "the other half" live in the slums of America and the war-torn debris of Europe and Asia.

Frequently when all that we can do is to make our concern evident, we will have lifted some of the burden from other shoulders. Even when men feel that they must endure without help a situation which can not be changed, they yet receive a lift when they know of the concern of others for them. *The burdens are lighter when we do not walk alone.*

We have not heard all of the calls of distress which we might have heard. But we have been reasonably obedient to the command—"hear the cry of the world." We have heard at times when the cries were only the silent yearnings of human hearts. We might well recall some which have come out of our experience. Here are some that I have heard or you have related. They are real and and they are typical of those which we have all heard. We did not stop our ears to them.

"I am an English pastor. With a sad heart I look at debris which was once my church. One generation built it. Many loved it. You can not destroy a human life, but you can obliterate a building. I am one of 14,000 English pastors, a still greater number of continental Protestant pastors who will never again see the outward form of the Houses of God which they loved."

"I am a policeman of the Hague. They called a sudden inspection of our clothes. I am one of the ninety per cent who were wearing only the outer clothing and the shoes furnished me by the police department. It was a humiliating experience but perhaps it is as well that our need for clothing should be known."

"I am a mother of France. My baby has only a sixty per cent chance to live, but at least she has a mother and father. They are not publishing her picture to locate her parents. However she is one of the 40,000,000 children of Europe and 64,000,000 of China who will not have enough to eat if you do not act quickly."

"I am a woman of Austria. Perhaps you saw me on my hands and knees following the harvesting machine to gather the stray grains of wheat which may fall."

"I am a German father who was on that train which struck a cow and killed it. I was among the first off the train. Fortunately, I had a knife and was able to cut some of the meat from that carcass which became bare bones so rapidly. I took off my shirt and wrapped the meat in it. I took it home to my children."

"I am a man without a country. My home was the Baltic states. My only crime is that I refuse to live in my country as long as communists dominate it. I am what they call a displaced person. I am one of millions without a home. Some of your Congressmen do not care to have me in your country. I wonder if they would not welcome me if they really knew me. Meanwhile I look out at you from behind barbed wire. Apparently this is the only place that God's children in all the world can find for me."

"I am a missionary of China. I have come back to work in the institution to which I gave my life. I found my college in ruins. I stood

(Continued on page 9.)


## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find $..... for which please send The Christian Sun for one year as a gift from me to

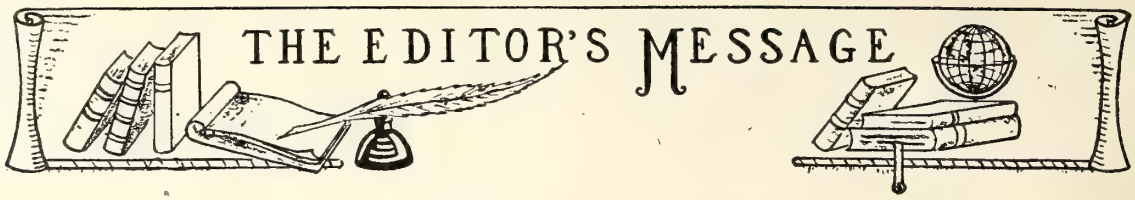
Name.....

Address.....

[ ] Renew or [ ] Enter my own subscription.

My Name.....

Address.....




## DOCUMENTS ON UNION.

The question of church union is unavoidable in any representative gathering of our churches today. The Midwinter Meeting did not escape it. After prolonged discussion the following statement, presented by the Rev. Howard Conn, was adopted by those present:

"The ministers and lay people assembled at the Mid-Winter Meeting of the Missions Council of our Congregational Christian Churches entered into a discussion of the proposed union of our churches with the Evangelical and Reformed Church. Both proponents and opponents were represented in the discussion and the atmosphere was one of earnest inquiry and tolerant understanding. The entire group was heartened by the further interpretation of the Basis of Union as approved by members of the Joint Committee and recognized this interpretation as a clear-cut statement of intent to preserve the traditional polity of the autonomy of the local church. The hope of the overwhelming majority of those present was that we may continue to move toward the consummation of the proposed union as a vital contribution to the ecumenical movement."

The interpretation referred to in the statement appears on the back page of this issue. It has been released by Dr. Fred S. Buschmeyer, Chairman of the Education Committee appointed by the Executive Committee of the General Council, with the following notation.

"The comments on the Basis of Union were drawn largely by Dr. Alfred Grant Walton as a series of interpretations which, if agreed to by responsible leaders of both the Evangelical and Reformed Church and the Congregational Christian Churches, would clarify important points of issue regarding the Basis of Union, and give assurance that our essential Congregational Christian polity and freedom would be protected and preserved.

"The members of the Joint Commission on Union whose names appear here have agreed upon the accuracy of these comments and interpretations. The members of the Executive Committee of the General Council likewise concur in believing that these comments are a true interpretation of the essential articles of the Basis of Union.

"A number of persons present at the Midwinter Meetings said frankly and openly that this clarification changed their own position from questioning or opposition to approval of the Basis of Union. It was the request of this meeting that the Executive Committee take the appropriate steps to submit these two documents to the ministers and people of our churches for their information also."

It is earnestly hoped that these documents may have the studied attention of our readers and that all who have viewed the Statement of Purpose with misgivings may find herein satisfactory clarification.

## FUNEREAL STEWARDSHIP.

Mr. Rees M. Evans, a long time member of the Congregational Church of Ipswich, S. D., died and funeral services were conducted by the Rev. David Graham on November 23. By request of the family floral tributes were kept to a minimum and donations were made to the building fund instead. On the day of the funeral, according to the report on "The Pilgrim Herald," $63.00 was turned over to the Treasurer of this fund. This practice continues the precedent set at the death of a Mr. Bebermyer some time ago. Who dare follow in their train?

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## HOMILETIC ANNIVERSARY.

"The Colorado Pilgrim" gives an interesting acconut of Dr. Warren H. Denison's visit at Rifle, Colo. While conducting a series of stewardship institutes in the state, Dr. Denison visited Mrs. Horace Mann and her daughter's family. His first sermon fifty years ago had been preached in the church of his friend, Rev. Horace Mann, then pastor of the Christian Church in Rifle. President Theodore Roosevelt was a friend of Mann's and when he came West on a hunting trip he spoke with Dr. Mann at our nearby church at Fairview, which was a mission church of the Rifle Christian Church.

Congratulations, although belated, to Dr. Denison. It is our hope that he may continue preaching and conducting stewardship institutues for years to come!

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## BRAVO, METHODISTS!

The Methodists are to be commended for their carefully formulated plan to enroll their membership as total abstainers from all alcohol. The plan, preceded by an educational campaign, and followed by a tabulation of results, should greatly strengthen the temperence cause. February 15 was Temperance Day in Methodist Churches. How we need to tackle the menace of alcohol within as well as without the Church!

A century ago Theobald Mathews, a Roman Catholic priest, called his people together in a school room in Cork, Ireland, and challenged them to pledge themselves to total abstinence. Sixty responded and the greatest temperance campaign of history was launched. It swept over Ireland, Scotland, crossed to England and America. The Columbia Encyclopedia gives 7,000,000 as the estimated number of converts to total abstinence resulting from this campaign. Another mighty resurgence of the temperance movement is past due.

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Fate often puts all the material for happiness and prosperity into a man's hands just to see how miserable he can make himself with them.—Don Marquis.

# "Above All Selfish Fears and Cares"

*A Meditation on the Union*

*By* TRUMAN B. DOUGLAS

When two denominational families within the Christian Church are considering union with one another, there comes a time when they may properly hear those words from a familiar form of invitation by which worshippers are bidden to the Table of the Lord's Supper: "Lift up your minds and hearts above all selfish fears and cares." After the issues have been weighed and the organizational details worked out, there is a time when prudential matters and questions of expediency ought to be laid aside. There is a time when debate needs to be silenced so that we may distinguish between those concerns which belong to the realm of "selfish fears and cares" and those which are quickened by eagerness to know the mind of Christ. There is a time when we are required to open our hearts to God's searching and let Him ask us whether we are being directed by our trust or by our fearfulness, whether we are acting in the boldness of the Gospel or in the tmidity of those who shrink from every prospect of change in their accustomed ways, whether our loyalty is to the mind of Christ or to the traditions of men.

We believe that there *is* a mind of Christ for His Church. All programs, polities, administrations, proposed changes are by Christian people to be judged by their consonance with what we are able to know of His purpose and will. Any union of churches will be fruitless unless it is entered upon as a response to God's specific calling to us in this moment of history. But something disastrous will happen in the life of our fellowship if this should be God's calling and we should reject it.

Why do we believe that our fellowship is *being called* into this union? Why do we believe that it is much more than merely a "good idea" for joining the strength of two bodies of churches, that it has the character of a divine imperative?

We are being called, first of all, because God is deeply disturbing the mind and conscience of the Christian Community concerning its divisions. In the hearts of multitudes of Christian people there is a profound uneasiness and contrition at being partitioned from one another in separate groups. These groups no longer represent, in their dividedness, convictions sufficiently central to the Christian faith to justify the continuance of this separation. We are not required to pass judgment upon the historic disputes and decisions which led to these divisions, but we are required to look into our own hearts and ask whether we can allow ourselves to be complacent toward their perpetuation.

We believe that our disunity *conceals the nature of the Church.* The Church in its deepest nature is the New Society in which the alienations of culture and history are overcome. It is the New Race which denies all races. It is the New Nation which rejects all nationalisms. But the Church as the Community which transcends these separatisms is not made visible before the eyes of men so long it is unable to transcend the divisions between one body of Christians and another.

We believe that our disunity *hinders the witness of the Church.* Jesus prayed, "That they all may be one, . . . that the world may believe." The world today does not believe, and the Church must ask in all humility how much of the world's disbelief is due to the fact that we are *not* one. We cannot in our disunity bear witness to the reconciling power of the Gospel. When the churches of America plead with the members of the United Nations to heal their differences, it can scarcely fail to be noted that these pleas are spoken in the voices of two hundred and sixty-five denominations who themselves have been unable to get together.

We believe that our disunity seriously *impedes the mission of the Church.* The Protestant churches today are fighting a series of guerilla actions instead of pursuing a grand strategy in the warfare of love. They cannot in their dividedness meet the assaults of anti-Christian movements which are closely articulated and able to demand the utmost in discipline and obedience for the sake of the cause.

A divided Protestantism will continue to want for leadership. Some of the ablest students in the seminaries are turning away from the parish ministry because they contemplate with dismay the multitude of competing churches, many of them engaged in a heart-breaking struggle for bare survival, which simply do not provide a dedicated leadership with man-sized jobs.

Until Protestantism begins to overcome its divisions it must continually apologize for the waste of money and effort which its separations entail. The gains in cooperation during the past three decades are not enough. The mere maintnance and management of the machinery of cooperation have become a burden of no small size. When one considers the amount of time and energy spent in the negative task of trying to keep out of one another's way, one is overwhelmed by a feeling of waste and futility.

We are being called to take one step away from this crippling separateness and toward the unity of the Church of Christ. What other denominations shall do is not at the moment our responsibility. Nor are other and more inclusive plans sufficiently far advanced to permit us to take decisive action in their favor. The call of God to further the unity of His Church comes, like every call of God, with immediate particularity. It comes to our particular fellowship at this particular time in the particular form of an opportunity to join the life of our communion with that of a sister denomination. We cannot by ourselves accomplish the full "reunion" of the churches, but we can demonstrate that the power to break down the walls of partition is at work among us.

We are being called into this union because our Congregational Christian heritage and experience have been fitting us to give leadership in venturing something for the cause of Christian unity. When in 1648 the Cambridge Platform was finally accepted by all the churches of New England, one of the deputies elected to the Synod gave his explanation of this unanimity. The Platform was subscribed to by the churches, he said, not because "a Synod hath spoken it, but because the Lord hath spoken it by His Spirit."

When the churches of our fellowship vote, as I believe they shall, to unite with the Evangelical and Reformed Church, it will not be because a Committee on the Union has counselled it but because the Spirit of God has counselled it, moving upon the hearts of this company of His people.

For this freedom were we Congregationalists set free. Our liberty is freedom to walk with boldness and expectancy in new ways. Even if the conditions of union required us to alter some of our cherished customs of church life (which they do not), we still should have to ask in all prayerfulness whether a freedom which can be defended only at the cost of perpetual separations is an

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# CONTRIBUTIONS

## SUFFOLK LETTER.

Will God have to look somewhere else than in our own Christian homes for recruits to the mission fields and the ministry? Are our children being considered in the light of the world's urgent need for Christian instruction, direction, and hope? History teaches us that the nations have been inventing bigger and more effective instruments of war and destruction, and have not been throwing them aside but using them. Recently as we all know some fairly destructive ones have been invented. It will be a sight to see them in full action!

The world needs the Christian teacher — thousands of them; the world needs the Christian missionary —thousands of them—and along that way we could go adding the minister, the physician, the nurse, inventor, scientist, the Christian citizen *ad infinitum*. Without these in the coming day we may not need much of anything else.

I am writing these lines on the World Day of Prayer. What a fine thing it would be if every Christian parent prayed this day that God would use their son and daughter—their children—to help bring enough Christian thinking into the world to lead it into the ways of brotherhood and constructive sharing and fellowship. Will God have to go elsewhere than right in our own Christian homes to find boys and girls who will devote their lives to such an aim? The Church and the Christian home have no bigger question to answer than that. The Church and the Christian home should be giving a great deal of thinking, and doing a great deal of praying, along that line.

Having made those statements I wish to take my hat off, then, to the Christian lay people in our churches who are doing such fine work in Sunday school classroom, woman's missionary society, and through children's and youth organizations toward leading us all into the ways of bringing up our children in the atmosphere of Christian world thinking. Every pastor, and worker in our church should encourage everyone who has any hand in the training of our children—and especially those who have a hand right now in seeking to put this world Christian thinking into the heads and hearts of the young parents of little children.

And would it not be a good thing for us all—pastors, parents, teachers and leaders to humbly seek divine wisdom and foresight in this very, very important matter? Should not our Church, and churches, be alert to the training of our children as never before? To do that most effectively has not the church got to be more alert than ever to ministering its message of love and guidance to the makers of our homes? Today and early tomorrow this sickened and frightened world needs the help of the Christ as it may be ministered through the parents and the children of Christian homes. On this World Day of Prayer let us pray for the blessings of our children as they shall take their places in tomorrow's world.

JOHN G. TRUITT.

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## NEW OFFICER ADDED.

It has been very gratifying to see how many young people's societies have added another officer to their cabinet—that of a *reporter*.

The *reporter* is responsible for the "publicity" of his society, seeing that the news about the activities are sent to me at the Convention Office for THE CHRISTIAN SUN or sent to Baxter Twiddy at Elon College, N. C., for the Convention newsletter, *Youth Outreach*.

Have you had a particularly good meeting lately? Did it "go over" better than some? Tell us about it—how it was planned, where you got the materials, who spoke, how you carried out your plans, what kind of "follow up" you had, if any.

Was your last party or social a lot of fun? Was it one of those good times you're going to remember for a long time? Tell us about it—where you held it, some of the things you did that were fun, what preparations went into it, what the refreshments were!

Did you have charge of a church service for the whole church recently? Was it different, yet inspirational? Tell us about it—who led, what kind of special music or reading or speaking you had, the theme of the service.

Has your group done something in the way of outside activity? Tell us about it—was it packing a box for Church World Service? Taking the younger children of the Sunday school on a party? Planning with your minister to help him in the Evangelistic Crusade? Assisting in the choir? Helping form a new Sunday school class? Sponsoring a food sale? Buying some equipment for the church? Going on a "retreat"? Helping in your church's building program? Other things I haven't mentioned???

The projects and activities that *you* carry out may be jut what another group would like to know about —then, using *you* as an example, do it, too!

Put your *reporter* to work! Send your news items and "write-ups" to: Mr. Baxter Twiddy, Editor, *Youth Outreach*, Box 42, Elon College, N. C., or to: Miss Elizabeth Chicoine, Southern Convention Office, Elon College, N. C., and we'll see that your group is "known for its good works" and its good deeds!

BETTY CHICOINE,
BAXTER TWIDDY.

P. S.: We'd like to suggest that you send in one news item once a month.

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## A LETTER TO THOSE RESPONSIBLE FOR THE YOUNG PEOPLE OF YOUR CHURCH.

I've just finished compiling a list of Adult Advisers and Presidents of the Young People's Groups for the Southern Convention. The only records I had to go by were the annual reports sent in by the churches for their Conferences—and some of them were quite incomplete.

Some churches reported that they had no young people *at all*, but gave names of a President and Adult Adviser! Some churches said they had a young people's group, but listed no President or Adviser! It was hard to know what to do in such cases. However, I made a list, of sorts, so that I could mail materials, announcements, letters, and so on, for young people and their workers, in each church.

I discovered some facts about the young people's groups in the Convention, though, that I'd like to pass on. Out of the 191 churches listed in the *Annual*, four sent in no report; but from the 187 who reported, only 96 churches said they had a young people's organization! Only 96 churches gave the name of the President or the Adult Adviser with whom I might discuss matters of the young people and through whom I could reach the young people.

I know that in the other 91 churches there are young people and live organizations, too! I'd like to know about them — their activities and the part they play in the life of the church. If you have a young

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# News of Elon College

*By* President L. E. Smith.

## THE HEATING SYSTEM AT ELON COLLEGE.

Our fears have been realized. The heating plant at Elon College has broken down. We have a fine student body, a good faculty, and a fine spirit on the campus — everything that it takes to make a good college—but you can't conduct a college in dead of winter without heat for the comfort of faculty and students.

For two years the dangerous condition of our present heating facilities at the College has been brought to the attention of the Board of Trustees of the College, the officials, the ministers, and the churches of the Southern Convention with the repeated request to heed earnest warnings and respond to desperate appeals that there might be adequate heat for the College. The appeals were received and responded to in many instances but not in sufficient numbers to secure necessary facilities in time to pay the bills when they were created.

The Board of Trustees met at the College on February 10—one of the coldest and most unfavorable days from the standpoint of the weather that we have had in this section for years. On the evening of February 9 one stoker gave out completely, leaving only one boiler to operate. Toward the middle of the day it was necessary to let the fire die out of that one so that the other might be repaired. By working into the night on February 10 both boilers were put into operation. Today, February 12, one of the boilers is out of commission again. It will not be possible to get parts before Monday. Weather reports are to the effect that Friday and Saturday of this week will be the coldest days of the winter. Faculties and students are patient but restless and are becoming resentful.

I am aware that this report will not remedy conditions immediately, but our people should know the inconveniences and perhaps hardships that the students and faculty endure at the College. In laying these facts before certain members of the Building Committee, they received such reports with the shrug of the shoulder with the remark, "Oh, well, the boilers have lasted for forty years. They will certainly last another year." But unfortunately such remarks won't provide heat for the College.

The purpose of this report is to call to the attention of all who are interested and to make an appeal once again to our churches and to our friends for funds with which to pay for the heating plant now being installed. It should be stated again that the funds secured for the purpose of paying for buildings and improvements were lent to the Department of Christian Education for the purpose of establishing the Staley-Atkinson-Newman Memorial Foundation. Payments on the Staley-Atkinson-Newman Memorial Foundation to be used to repay the loan. The Staley-Atkinson-Newman Memorial Foundation has been set up and the new professor added to that department at the beginning of the current college year. To date $72,345.76 has been received on the Staley-Atkinson-Newman foundation, leaving a balance of $27,654.24 to be collected. A total of $3,761.50 is due in pledges from individuals, and $35,629.98 is due from churches, making a total of $39,390.78 due in pledges. Many of these pledges were made to be paid on a five-year basis, and of course could not be collected earlier. However, if churches and individuals who have unpaid pledges could make an effort to send another payment now it would help tremendously. There are 109 of our churches, or more than half, that have neither accepted their quotas nor sent in contributions. There are six of our churches that have not accepted their voluntary quotas but have made some contribution. In the face of the existing emergency, would it be possible for these churches to send at least a token contribution? Any help that they may give to relieve the present situation would be of tremendous help. Won't you please heed your college's appeal?

* * *

The following excerpt is taken from the Building Committee's report to the Board of Trustees of Elon College which met on Tuesday, February 10. These facts are given that the general public may know the financial side of this new undertaking.

"Contracts for the power house and equipment have been let as follows:

| JOB | HIGH BID | LOW BID | CONTRACT | SAVING |
|---|---|---|---|---|
| **Heating Plant Building** ..... Contractor: H. F. Mitchel Const. | $ 81,940.00 | $ 61,985.00 | $ 38,000.00 | $23,985.00 |
| **Boilers** ..... Purchased through C. A. Dillon | | | 10,000.00 | |
| **Setting and Erection of Boilers** ..... Contractor: C. A. Dillon | 12,937.00 | 11,190.00 | 10,000.00 | 1,190.00 |
| **Stokers** ..... Contractor: Detroit Stoker Co. | | 8,503.00 | 6,235.00 | 2,268.00 |
| **Radial Brick Stack** ..... Contractor: Consolidated Chimney Co. | 8,688.00 | 6,390.00 | 6,390.00 | |
| ***Boiler Plant Equipment and Distribution System** ..... Contractor: Rowe, Walsh & Jones | 83,979.00 | 73,447.00 | 48,648.00 | 24,763.00 |
| **Conduit** ..... Contractor: H. F. Mitchel Const. | | –8,200.00 | –7,500.00 | |
| Totals ..... | $187,544.00 | $153,315.00 | $111,809.00 | $52,206.00 |

*Bids for Boiler Plant Equipment include bids for the conduit.

## THE FIFTH SUNDAY.

Our Sunday schools and churches of the Southern Convention make monthly offerings throughout the church year to the orphanage and missions. They are asked to make quarterly offerings to the College. These quarterly offerings are comparatively infrequent but when they do come, they bring relief and encouragement.

Two very unusual things are happening this year: "Believe it or Not"—February with only twenty-nine days has five Sundays, one Sunday out of less than six days instead of one out of seven. The first and last days are both Sundays. The other unusual thing is that the College is facing a tragic emergency. The heating plant that has been in operation forty-three years has about failed completely. We have been without adequate heat for the College for this entire week, without any heat for a part of two days. No one needs to be reminded of the extreme weather that we are having. With the usual heating facilities at the College completely disrupted, no one needs to be told of the discomfort and suffering that both students and faculty members have been compelled to endure.

We are working as faithfully and as hard as we can, and we are getting along very well, but the new heating plant must be completed as quickly as

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**A LETTER FROM THE JACKSONS.**

American Board Mission,
Shaowu, Fukien, China,
January 26, 1948.

Dear Friends:

Can it be that Christmas was over a month ago? I hope time doesn't go as fast with you as it does with us The only time that really seems to drag is that required for the arrival of the new member of the family due in March. Dorothy is fine now and we will leave in a month for Foochow where a hospital with every facility is available. We will go by sampan (an oversized rowboat) to Nanping (125 miles) in three days. If the water is high enough, we can make the remaining distance (125 miles) in one day by a charcoal burning steam launch. We hope the weather is warmer than it is now. The ground is covered with snow, and the thermometer says 24 degrees, the coldest this year. Since Chinese homes, churches, hospitals and schools have no stoves, we wonder how they keep warm. Dorothy, Frances Whitaker and I sit huddled around the fire as much as our work will allow. We brought a small stove with us from America and we are surely thankful to have it. We heard over the radio that in the Eastern states it has really been cold with temperatures around zero, so we ought not to complain.

We have been very pleasantly surprised to receive some very useful and unobtainable Christmas gifts from friends in America both for ourselves and for our Chinese friends. We had forgotten how good fruit cake, prepared puddings, toll house cookies and candy could taste. When the mailman came with word that there were some packages at the post office waiting for us, I went right away to get them.

Unfortunately China's desperate economic situation has caused the government to levy high customs duties on all imports, amounting on the average to 50 per cent of the value. So after settling for customs, I came home with my arms full of "surprises." Dorothy caught me with the camera as I came up the steps loaded down, and we hope you will be able to see the pictures sometime, too. We had a wonderful time opening them all—and still better—using and eating them. Our Chinese friends were thrilled with the things we shared with them. A bundle of clothing for babies arrived just as a nurse in the hospital (her husband also works in the office) had a baby, and she was tickled to get them. The young people were given their first taste of chewing gum. The tablets, pencils, paper, crayons, etc., will come in very handy in the Sunday school and summer vacation Bible school. The Christmas cards were as popular as could be. Many thanks to all of you who sent them.

I recently saw in THE SUN a list of instructions given by Mr. Harvey Meeken for sending parcels to China. To that I would like to add, if I may, the following suggestions based on the experiences we have had at this end. It goes without saying that only things should be sent which are not obtainable here because of high postage rates and high customs fees.

1. There is no duty and a low American postage rate on books, Christmas cards and printed matter if they are sent in separate packages and not included with other things. The outside of the package should be marked: *Printed Matter—No Value.*

1. In valuing things, mark them at the wholesale value (about two-thirds of retail cost). We have been told that this is within the requirements of Chinese law. Used things should be valued very low and marked *Used.* The highest duty is on new, ready-made clothing. Used clothing has no tax if plainly marked *Used Clothing—No Value.* It's a "good ole American custom" to mark the value way up for insurance purposes, but if you send a package to China, it's not a good idea.

3. Large heavy packages have less chance of coming through safely than small light ones. Most packages have come in pretty good condition—which speaks well for your wrapping; as they do take a beating.

4. Finally, if it is at all possible, even if it means sending less things, if you will send mony to th American Board, 14 Beacon Street, Boston (for R. L. Jackson), to cover the customs, it will surely be appreciated. If you send approximately 50 per cent of value, it will cover. This is especially true of things for the hospital.

5. We have received no small number of letters asking, "What can we send which will help you in your work and personally?" To sit down and write a letter to each one is time consuming and difficult as we don't know whether you want to spend fifty cents or a thousand dollars. So we have gotten our heads together and prepared a list which can be used by those who want it.

Although we live much more simply than ever before, and although the people of Shaowu are economically much better off than in other parts of China, still our living standards are much higher than for the majority of people living around us. For that reason, we prefer that if you wish to do something for us you give the money toward one or more of the projects listed below.

1. The most important is the general support of our work. In 1948, the Southern Convention is seeking to raise $10,000 to provide funds for the work here. This money helps pay pastors' salaries, hospital doctors and nurses, our salaries, etc. Every bit of it comes to Shaowu. Contributions should be sent to the Southern Convention Office, Elon College, North

**MISSIONARY OFFERINGS.**

**Sunday Schools.**

| | | |
|---|---|---|
| Liberty Spring—E. Va. | $ | 5.00 |
| Mt. Carmel—E. Va. | | 6.32 |
| New Hope—V. Va. | | 2.84 |
| Portsmouth, First—E. Va. | | 7.91 |
| Spring Hill—E. Va. | | 7.07 |
| Total | $ | 29.14 |

**Churches.**

| | | |
|---|---|---|
| Greensboro, First—N. C. & Va. | $ | 19.95 |
| Greensboro, Palm St.—N. C. & Va. | | 37.00 |
| Pleasant Ridge—W. N. C. | | 70.00 |
| Raleigh—E. N. C. | | 40.00 |
| Rosemont—E. Va. | | 38.00 |
| Smithwood—W. N. C. | | 29.00 |
| Total | $ | 233.95 |

**Shaowu.**

| | | |
|---|---|---|
| Greensboro, First—N. C. & Va. | $ | 19.28 |
| Rosemont—E. Va. | | 12.50 |
| South Norfolk Junior Dept. (E. Va. Special Gift to Dr. Riggs | | 25.00 |
| Total | $ | 56.78 |
| Total period Feb. 6-12 | $ | 319.87 |
| Previously acknowledged | | 16,145.41 |
| Total since Sept. 1, 1947 | $ | 16,465.28 |

Respectfully submitted,

WM. T. SCOTT,
*Superintendent.*

Carolina, and marked for Shaowu Mission.

2. The training of ministers, both in America and in China is a pressing need at this time. The women's missionary convention of the Southern Convention has very generously voted to set aside their *life memorial and life membership fund* to aid ministerial students in completing their theological education in America. There are three young men whom we hope to be able to help in this way. Your support of this project will be greatly appreciated, and we hope will pay big dividends in the future of the North Fukien Synod. There are several other young men who do not have the preparation and training to qualify them to come to America to study; but they are capable and earnest young men. These we hope to be able to help send to Chinese seminaries (Nanking and Foochow). At the present high cost of living, it costs about $10.00 a month (U.S.) for a a student to attend seminary. Contributions for this work should be sent to the American Board, 14 Beacon Street, Boston, marked: "For training ministerial students—North Fukien Synod, China."

3. Money is still needed for medicines, particularly malaria medicine. There is no limit to the need as the whole area is suffering from this disease which saps the strength and vitality from so many people. Money for this may be sent to the American Board and marked for "Shaowu Medical Work."

4. Six dollars (U.S.) per month will pay tuition, board and room to send a student to primary or junior high school. Children of poor parents can thus be helped to secure an education. This money should also be sent to Boston and marked "Shaowu Children's Educational Fund."

In addition, for those wishing to send packages, the following are most useful and unobtainable here:

*Hospital*—hand lotion and cream for nurses' use in cold weather; blotters, pen points and ink tablets; nipples (we now have plenty of bottles); pictures for public health and health education.

*Gifts for the Chinese*—fountain pens, either new or used; watches; soap, tooth brushes and paste; pocket knives; harmonicas; flashlights.

*Items for Our Work*—religious records for phonograph; mimeograph ink; cardboard cut-out figures (e. g. Christmas creche, figures, Bible characters, etc.); coloring books; knitting needles and wool yarn (avoid pale colors); religious pictures, S. S. leaflets (delete English writing); Christmas cards; games (Rook, Flinch, jigsaw puzzles, etc.), new or used; tennis net and balls; locks with two or three keys; K-135 Kodachrome film; 124 roll film; peanut bulbs for flashlight outfit; two bicycles for use of ministers serving rural parishes.

*For Personal Use of Missionaries*—toilet soap (do not pack with food); vegetable seeds for garden; glass mason quart jars; vanishing cream, hand cream or lotion; mild white laundry soap (not in same package with food); steel wool; good quality white cotton stockings for nurses—size 10; wool anklets—size 9½; white tape—various assorted sizes; foods—baking chocolate, chocolate chips, chocolate milk drinks, nuts (except peanuts, which are plentiful), candy, powdered milk, coffee (for percolator), jello and puddings, dehydrated or dried fruits, vegetables and soups, vanilla tablets, canned cheese, salad oil.

DICK & DOROTHY JACKSON.

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COMMANDS OF HUMAN NEEDS.

(Continued from page 3.)

in the basement of the main building and looked straight through three floors to the sky. Only the sky seemed familiar."

"I am a child of India. You have heard that your garbage would start a fight in Rangoon. This is correct and I would be among those fighting for some of the scraps which you throw away."

"I am an American girl of Japanese descent. You remember the awful day when I had to leave your home and my beloved University. You know my Japanese father, who is not permitted to own property in California, but so loved America that he gave each of us American names—Marie, John and Ruth. He was not rugged enough for the evacuation camp. He is gone and I am eager as ever to express my Christian life by being a nurse but doors are shut every where in my face. You remember how eagerly I studied until 2 and 3 A. M. even when it was not examination week. Can you not help me to get a chance to study to be a nurse?"

"I speak to you from behind bars. The bars however are not those of a prison. If you inquire, 'What is thy name?' I reply, 'My name is Legion, for we are many.' I have found no Christ to heal, but my father and mother worship with you each Sunday. Surely, you can minister to them."

"I am a veteran. I was a Navy flier. I went through the thick of it. I heard all about that nonsense of 'no atheists in foxholes.' I never felt the impulse or (prayer did not belong in in that situation) the necessity to pray then. But as I face the problems of this University, my home, and the life ahead, I need to pray and I don't know how. Can you help me?"

These are typical cries from the multitude. We have heard them and known what Georgia Harkness meant when she said, "I listen to the agony of God." We, too, have listened and will listen. We will dare to live in this world and hear its cries of need.

We will "wait upon the Lord" as He comes to us in the noblest experiences of life that we may "renew our strength to minister to those whose cries of need he commands us to hear.

II.

The second command of need is that we shall do something practical to alleviate distress. This we have done. *We have fed the sheep.* In places such as Greece and China where our missionaries have been at work, the feeding has been done literally by the hands of our own servants. Within recent months we sent $10,000 worth of powdered milk to India and other quantities to Japan; $10,000 in Christmas food went to Europe; 500 pounds of candy brought joy for the children of England. This is but a slight indication of what we have done to feed the hungry.

*We have clothed the naked.* The Church World Service clothing barrel fills so rapidly outside our church office that the weekly visits from the clothing department will not suffice to provide for the steady flow of clothing out of our stocked closets to the shivering backs of suffering peoples.

Out of some of the ruins of the world, we are helping to reconstruct homes, schools, hospitals, churches. Our American young people have shared in building a school in France and a city set on a hill near Frankfort. Our unit at Naples was so effective in getting people out of caves that they have been made official advisers for housing in Naples. Four hundred libraries for carefully selected books have been put into the studies of ministers and seminaries in twenty-two countries. We are rebuilding mission stations.

We have remembered the phrase of Peter, "Such as I have I give to you." He gave health to the beggar. We have helped to bring health to a world where the aftermath of war has been disease running rampant across the world killing more than fell in battle. Scientific studies to build health have been made in Italy. Nurses and doctors driven from their

(Continued on page 13.)

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Little Friends:

Do some of you like to study or read history? It was my favorite subject throughout my school days. When I entered college that was the subject I chose for my major, or the course that I would devote the most hours of work. Even today I like to recall dates and incidents and I am especially interested in the history of our Church, and for the next few weeks I shall write about some of the men who made history in the Christian Church. I am beginning with a very romantic one whose name was Joseph Thomas but who was known as "The White Pilgrim."

Joseph Thomas was born in North Carolina near the Haw River in the year 1791. When he was just a little boy he was separated from his parents, we do not know why, and lived with unkind people. His boyhood was filled with hard work and unhappy times. Later his older brother took him to Virginia and sent him to a school near his home. On a summertime visit, in his teens, he was attending a camp meeting when he decided to become a Christian. He was baptized by James O'Kelly and began to preach although he wasn't yet twenty years old.

His health was poor and he probably had tuberculosis but whenever possible he traveled alone or with other ministers teaching and preaching. He was noted for his beautiful manner of speech — eloquence described his sermons. So the years passed. He was married and lived in the Valley of Virginia when he decided to give up fashionable living and "fashionable raiment" as he said and began to dress simply in white clothing and that is how he got his name—White Pilgrim. He wrote and was interested in music and in 1815 published his *Pilgrim's Hymn Book*. After a visit to the West he went to New York where he contracted small pox during an epidemic and died in 1835.

Our church at Haw River has a memorial window to Joseph Thomas. Have some of you seen it? I have stopped there several times during the week and have never found the church open. Unfortunately I have never been nearby on a Sunday. I do hope some day to see it.

The one picture I have seen of the White Pilgrim shows him in a white suit with a white tie and long hair—parted in the middle and combed behind his ears. His expression is serious but he also has a serene look.

Here is a stanza from a poem about the Pilgrim written by the Rev. John Ellis:

I came to the spot where the white pilgrim lay,
And pensively stood by his tomb;
When in a low whisper I heard something say—
How sweetly I sleep here alone.

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## INTERRUPTED.

*By* Jeanette Stevenson Murray.
(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

The baby had been edging along the floor trying to reach a red plastic ball. Finally he succeeded. He clasped it tightly with his chubby hands and was about to find out how it tasted, when his mother, having suddenly decided it was time for his ride, took the ball away from him. Stiffening with anger, he cried lustily and long.

No wonder! His investigation was thus rudely broken up; he had been absorbed—learning about the ball. A young child's span of attention is never very long, so a little more witchfulness and patience on this mother's part would have made it quite possible to avoid interrupting the baby. Those few moments of attention were precious. The child was developing the ability to concentrate.

Jack had all his blocks, the tenpins, and the dominoes in use as construction materials, for he was building a wonderful castle. He had now only the tower to finish and was so engrossed that he did not hear his big brother come in. Brother had been under tension in school that morning and had nursed his grievance all the way home. To relieve his feelings he kicked out a corner block from under Jack's castle. The imposing structure fell with a crash.

Screams, tears and sobs followed, but what Brother did not know was that he had really harmed little Jack. Both boys needed help badly. Brother—to work off irritation without injuring anyone or anything; Jack—to meet disaster and disappointment with, "I'll try again."

Margie had come with her parents to call. Five-year-old Dorothy was given permission to have a tea party. The children spread the little table and set out the dishes. Dorothy, with sparkling eyes, kept tiptoeing to her mother for whispered conferences about the sandwiches, cake, and milk.

This took a long time. Just when everything was ready, the callers had to go—there was an engagement to be kept. The sparkle went out of Dorothy's brown eyes, and after Margie left she cried as if her heart would break.

The grown people could have prevented this disappointment had they seen to it that the little girls planned only such a tea party as could be carried through.

It was Tom's turn at the bat. His mother appeared at the back door. "Oh, Tommy! I forgot to order eggs this morning. Run to the store and buy a dozen. Now!—don't wait!" The thrill of the game was lost. His turn would not come again before the boys had to go home.

That was the way with Mother—always interrupting him at the critical moment. She never took the trouble to see what he was doing. Yesterday, she called him away from the last chapter of *Treasure Island*. He missed the force of the climax, for, when he read it later on, he had forgotten much of the setting, and thus the keen interest he had had in the story was lost.

Of course, our boys and girls should be helpful and should conform to the household rules—eating, sleeping, and dressing, each at the right time—but, just as truly, we who are parents should consider our children and plan our work so as to avoid interrupting them at moments when they are deeply absorbed. We should let them have the exhiliration that comes with sustained interest and the satisfaction that crowns a purpose, however trivial, when it is carried through to the end.

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# Pilgrim Fellowship

## "Youth at Work in the Church"

### THE PROPOSED UNION AND THE PILGRIM FELLOWSHIP.

In the event that the Congregational and Christian Churches unite with the Evangelical and Reformed Churches, there will, of course, follow a union of the Youth Groups of the two denominations.

The following is a Basis of Union of the Pilgrim Fellowship of the Congregational and Christian Churches and the Youth Fellowship of the Evangelical and Reformed Churches.

It has been prepared by a Joint Committee of Pilgrim Fellowshippers and Youth Fellowshippers with their advisers and was circulated by our National Pilgrim Fellowship in June, 1947.

It is presented here for your information and consideration and is in no wise to be considered as propaganda either for or against the Union.

PREAMBLE.

We, the regularly constituted representatives of the Pilgrim Fellowship of the Congregational Christian Churches and the Youth Fellowship of the Evangelical and Reformed Church, moved by the favorable action of our two parent bodies toward union;

Believing that all Christian youth should be united in the ways of the Lord Jesus Christ in order to fulfill his prayer, "that they all may be one;"

Realizing that upon our generation rests the attainment of a united and peaceful Christian world, and, with a sincere desire to bring this about to the best of our ability;

Do now declare ourselves to be one in body, and do set forth the following articles of agreement as the basis of our life and fellowship in Christian work.

I. NAME.

The name of the body formed by this union shall be "The Youth Fellowship of the United Church of Christ."

II. PURPOSE.

*The Youth Fellowship Unites All Young People of the United Church of Christ in This Purpose—*

To know God in our lives as revealed by Jesus Christ, to worship Him only, to study His truth, and to dedicate ourselves to do His will.

To extend the Christian fellowship and the message and mission of the Church to all people, working with all who seek to fulfill this purpose.

To serve the world in the name of Christ, striving toward the establishment of brotherhood, justice and peace.

III. ORGANIZATION.

*Membership.*

The Youth Fellowship shall be comprised of all young people between the ages of twelve and twenty-four who are affiliated with the United Church of Christ.

*National Council.*

The national body of the Youth Fellowship shall be the National Council. It shall meet every two years. The first meeting of the National Council shall be composed of 200 members, 100 of whom shall be representatives of the former Pilgrim Fellowship, and 100 shall be representatives of the former Youth Fellowships to determine the method of election of its representatives, recommending that they include members of their student constituents, and to authorize the entire body to constitute the first National Council. Eighty-five of each delegation are to be young people. (The Joint Committee feels that further discussion is needed on this matter of adult representaion at the meetings of the National Council, particularly as voting privilege is concerned.) The functions of the Council are:

1. To speak with a united voice for the Youth Fellowship of the United Church of Christ.
2. To initiate, develop, and recommen the general youth program of the United Church of Christ in cooperation and in accordance with the accepted principles and practices of the Division of Christian Education of which the Youth Fellowship is a recognized agency.

*Youth Cabinet.*

The Youth Cabinet which will be elected by the National Council, taking into consideration the geographic areas of the United Church, will be comprised of the following:

1. Officers:
   a) Chairman.
   b) Vice-Chairman.
   c) Secretary.
   d) Treasurer.
2. Sixteen representatives-at-large.
3. There shall be the following staff members of the Division of Christian Education: Four from the Department of Christian Education in Church and Home; two from the Department of Christian Higher Education.

One-half of the *first* Cabinet shall be composed of members from the former Pilgrim Fellowship and the other half from the former Youth Fellowship, i. e., two of the officers, eight representatives-at-large and three staff members from each denomination.

No member of the Youth Cabinet is to exceed twenty-four years of age during his term of office.

IV. APPROVAL OF THE BASIS OF UNION.

The Basis of Union shall be submitted to the Executive Committees of the Congregational Christian Pilgrim Fellowship and the Evangelical and Reformed Youth Fellowship. Each group shall proceed in the approval or disapproval of the Basis of Union. When the Basis has been acted upon by the two groups, they shall report this action to the Joint Committee on Basis of Union, who shall put the Basis of Union in its final form and then request the calling of the first meeting of the National Council at the time, or shortly after, our parent bodies unite. In this joint session of the two Fellowships, the final report of the Basis of Union Committee shall be made. The National Council shall declare, by joint resolution, that the union of the two Fellowships is duly effected at that time. Then the delegates, duly elected by the Fellowships entering into the Union to constitute the National Council, shall be led in a constituting prayer, effect an organization by the election of officers, and proceed to transaction of business. From the time of the organization of the National Council until a constitution shall have been adopted, as heretofore provided, this Basis of Union shall be the fundamental law of the Youth Fellowship of the United Church of Christ.

The Basis of Union may be amended by action to be determined by the National Council.

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### ANENT YOUNG PEOPLE'S PACKET.

For those of you who bought a Young People's Packet and would like to complete the names and addresses in the Plan Book, here is the list of officers for the Pilgrim Fellow-

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE WORLD MISSION OF THE CHURCH.

Lesson IX—Ferbuary 29, 1948.

Lesson: Acts 16:9-10; Romans 10: 8-15; Ephesians 3:8-12.

Devotional Reading: Romans 10: 8-15.

*The Fellowship of Those Who Care.*

This man Paul belonged to "the fellowship of those who care." He was concerned about what happened spiritually to his fellowmen. He even goes so far as to say that he would be willing to be cut off from Christ's fellowship if only his fellow-countrymen could be saved. He had what our fathers used to call "a concern for souls." And that was what made him so faithful and fruitful, so persistent and so insistent, in winning souls to Christ. One fears that all too often many of us do not care, we just do not have any great concern about our fellowmen, especially concerning their spiritual welfare. As Dr. Erdman writes, "There would be no lack of converts to the Christian faith if all who profess to follow Christ felt for the spiritual welfare of their fellowmen the deep concern expressed by Paul for his own people." We are in the Lenten Season which is in one sense the "harvest season" of the year. If enough folks became concerned about enough other folks there would be large accessions to the churches at Easter.

*Made for Him and Restless Without Him.*

"The word is nigh thee, in thy mouth and in thy heart." The law of the Kingdom is the law of our inner lives, indeed of all of our life. As Dr. E. Stanley Jones says, life will not work any other way. The gospel does not appeal to something outside of us. It is not an effort to bring something foreign to life into life. As Augustine once said, "Thou hast made us for thyself and our hearts are restless until they rest in thee." When we speak to men about Christ we may be sure that there is something within that is awakened. To be sure we will not always get an affirmative response. But speak to anyone about Christ in sincerity and simplicity, and if he is honest he will confess that something within him welled up and that he was conscious of a need of Christ.

*Confession and Faith.*

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart, man believeth unto righteousness, and with the mouth confession is made unto salvation." A man is saved by faith, faith in Jesus Christ as the Son of God. Good works are the result and not the requisite of salvation. And it is to be noted that a man is to believe in his heart, and not simply in his head. That is faith is not primarily a matter of mere intellectual assent, but a matter of the response of the whole nature to Christ. Come to think of it, there is mystery and majesty about it. It is so profound, so deep, so mysterious. Here is a person, even a man steeped in sin and stained by sin, and in the bondage of evil habits. And then in a public service, or in private conference feels a deep sense of penitence, asks for forgiveness, accepts Christ by faith, and lo the thing is done. His sins are forgiven, his soul is cleansed, he is born anew and by faith he becomes a child of God, and a member of the body of Christ by joining the Church. Not by anything that he could possibly do, not by any works he might perform, but through the grace of Christ by faith. My friends that is in a way breath-taking. But it is the central fact of the gospel or the good news. And the same principle works when the person is a young person or even a child who believes in his heart in Christ.

But then there is confession. That which is inwardly experienced ought to be outwardly confessed. Let the redeemed of the Lord say that he has been redeemed. Let the person who has accepted Christ boldly confess Christ before the world.

*Whosoever.*

"There is a wideness in God's mercy like the wideness of the sea" and there is also a wideness in his saving and redemptive love as wide as the whole world. "Whosoever believeth on him" shall not be put to shame. God so loved the world that whosoever, whosoever, whosoever, whosoever . . . it runs like a refrain through the Scriptures. "Whosoever shall call upon the name of the Lord shall be saved." The gospel is for all men and for all of the man. The Church has a world mission. Missions are not an elective course in Christianity but a required course. If for no other reason than stern duty we should share the gospel with others. But the motive of Christian missions goes deeper than that: not duty but love is the thing that should constrain us in sharing the good news with others.

*Folks are Folks.*

"There is no difference between the Jew and the Greek (or the Gentile)." Isn't there? Couldn't you tell the difference between a Jew and a Japanese, or a Jew and an African, or a Jew and even the average American citizen? No difference, why there's all the difference in the world. In one way of course, but not in the way in which Paul is writing. For beneath all the superficial differences and above and beyond the racial distinctions, men are one—one in their common fears and hopes, in their common sorrows and burdens, one in their common sins and the need of a Saviour. There is only one Saviour for all because all need the same Saviour. The gospel is universal in appeal and application. The fact that at Pentecost the multiude gathered at Jerusalem which heard the disciples speaking in their own language or tongue was a parable of the universal message of the gospel.

*The Human Factor.*

"How shall they hear without a preacher? And how shall they preach except they be sent?" God could have saved the world in some other way perhaps, but it pleased him by the foolishness of preaching to save them that believe. Those without Christ will never hear of him unless they hear about him through Christ's men and messengers. Men do not save people, but men are the channels through which the message is proclaimed, the healing and the teaching done, the love of Christ expressed. In the light of this fact the major question is not so much what will happen to the heathen if they do not have Christ as what will happen to us if we do not share Christ with them. We will soon be in our Mission Period. Now is the time for all good Christians to come to the aid of their Church and of Christ. "How beautiful indeed are the feet of them that bring glad tidings of good things!"

*The Romance of It All.*

Paul felt the romance and the grandeur of it all. He never ceased to marvel that God had given him the precious and priceless privilege of preaching the gospel and of being an ambassador of Christ to all men.

COMMANDS OF HUMAN NEEDS.

(Continued from page 9.)

posts by war have returned. Our twenty - six American Board health ministers incident to Missionary work are gathering momentum.

More significant than all of our material contributions we have sent the personal representative of the Committee on War Victims and Reconstruction, the Home Boards, and the American Board into Universities and among the displaced people at home as well as into the area where tragedy lingers in the wake of war desolation. They have given themselves with their gifts. They have conveyed the richest resources of religion "in our name and for His sake." They have been aware that some of the greatest hungers are not of the body but of the soul.

We will continue to meet need as long as it exists. A three-year plan was made in all good faith, believing that the post-war crisis needs would be met in that time. We now know they can not be. We will proceed to make plans for a longer period. We thank God that we can wage our conflict with food and *win over atheistic communism,* all that goes with human kindness instead of with guns and all that savage cruelty can involve. In battles where food is the ammunition and children are to be fed instead of bombed to bits, perhaps we can really sing, "Praise the Lord and pass the ammunition" without a terrible sense of incongruity between the Lord and that which he is assumed to bless. This is indeed to "fight the good fight" into which all Christians can throw themselves with united enthusiasm. This is an hour for the church. We shall arise to meet it, rendering our fullest service and pressing our government with its vast resources to act as a truly Christian nation in its combat against hunger, chaos, domestic strife, and resulting world revolution which appears to be teh major immediate objective of communism. This is a time when the tide of human history can be turned towards higher levels by obeying the commands of human need for immediate practical service to distressed people. We have served and we will serve with a sense of high privilege.

III.

The third demand of human need grows naturally out of this fact. This demand is *"get together."* The problems of our world are too great to be solved in any important area by isolated individuals or puny associations of people. Employers' organizations have grown into national associations with 6,000 directors controlling the basic business structure of the nation. The scattered and impotent laborers of the nation have become a powerful unity before which even our government has quailed at times. Much in the creation and use of powerr on such mighty scales has rightly been deplored, but the fact remains that this large scale expressions of unity have been the only answer to the magnitude of the problem faced.

Human needs tower above any of these areas in the united power for which it calls. Private charity and public relief exercised on a village basis crashed even under the impact of a domestic depression. The needs of America of the early thirties are but a faint suggestion of the suffering of multitudes in this post-war world. The question might once have been whether our Christian compassion would rise to meet human need. The question now is whether our enlightened self concern added to our own Christian charity, will be adequate to meet human need before our world crashes under the impct of man's misery.

We are not so foolish as to think that the church can meet the total need. We are rather sobered by the realization that we can not do that which is our full share in the meeting of human need unless we hear and obey the command: "Get together." We must plan on a world scale to meet the needs of the world. We must take our share in creating world Christian direction that duplication may be avoided and no areas of need left untouched. We must be careless as to credit alloted or honors given. We must be cooperative with all and jealous of none who are making effective approach to the alleviation of human misery. We must have both the spirit of togetherness and the vehicles of cooperation which will enable us to coordinate our efforts with other churches and good people everywhere who are concerned to meet human need.

Our record is not perfect, but we have been reasonably obedient to the command "get together." As individuals we have accepted the invitation of the Master—"follow after me." We have united ourselves with all others who would sincerely endeavor to be loyal to him. We are bound together with them in the fellowship of the Christian church around the world. Our sense of "Togetherness" is most powerful and all-inclusive in the world. It is the only world association of major proportions which survived the war. We seek to develop our fellowship with a truly ecumenical church where the separating bondaries of nations and peoples are unknown. Much distance needs to be traveled but we have committed our lives to this fellowship.

We are increasingly thinking of our denomination as a segment in the total life of that church. We have so reorganized and directed the activity of our Congregational Christian Churches that we are ready for cooperation, federation, or merger with other denominations. We sacrificed some of our history in doing it, but we prepared ourselves to make history. We have carefully dovetailed our ministry to the need of the world by following such Protestant startegy as is represented by Church World Service. We have worked through other groups such as the Quakers when they were best fitted to be the channel of our service. We have cooperated with other groups when this was the way to most effective services.

We are here in these few days in obedience to the command—"get together." It is our business to evaluate that which we have done and to map out the path by which we will go forward. Our concern is to build a strategy both for the emergency and the regular ongoing of our churches. Whether they know it or not, a million of our people are looking to us to plan approaches, to marshall resources, and to direct the efforts by which their individual Christian efforts can be made most effective in meeting the need of the world.

IV.

When we stand with God in the presence of human need, we hear a final command—*renew the faith of my people.* In a current magazine the story is told of five people from five nations, traveling through Finland, in the same railroad compartment. They fell into a discussion and were agreed in their conviction that the greatest enemy of our time is the loss of hope. Most of them had known horrible experiences, but the most terrifying was the widespread loss of hope. Most groups who really know our world would agree at this point. In the ultimate analysis we can never solve the problems of the world unless we have faith that this can be done. The cry for faith represents the most basic demand of our day.

We need faith in ourselves. A Dutch student who served in the underground and was a German war prisoner speaks of his heroic comrades of yesterday committing suicide today. We must acquire the capacity to look the distress of the world

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

At this writing, February 13, the ground is still covered with snow, although it is melting some. Our public school has been closed all week on account of the roads being in such condition that the school buses could not run.

When the weather is good and the children can play out of doors we hardly notice when school is out. But for a week now, the snow was so deep and the weather so cold, they have had to stay indoors, and can you imagine what we have had to put up with.

Twenty - eight youngster, most of them small, shut up in the house, anxious to get out; restlessly moving about, and coming to the office every few minutes for something. You can imagine under what condition we have had to work. We hope in the next two or three years to have a real playroom for them to use in weather like what we have had.

The health of the children has been fine all during the winter. We have had very little sickness so far this winter. The Duke Endowment, from which we get a nice contribution each year, requests us to keep a strict account of each day a child spends in bed on account of sickness. Last year we had ninety-five days of sickness, and of that number the greatest part was made up from less than a dozen children. We attribute their good health to regular hours, work, sleep, eating and play.

Most of our children make good grades in school. A number of them make all A's on their report cards. Ten got on the honor roll last month. We allow one B and the rest A's for the high school children, and two B's and the rest A's for the grammar grades. If they make these grades they get a prize of fifty cents each. We feel this will give them some incentive to work to win the prize. Even fifty cents looks big to a child's eye.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR FEBRUARY 19, 1948.**

Amount brought forward ..... $ 855.04

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Eastern Va. Conference: | | |
| Liberty Spring ..... | $ 7.00 | |
| Mt. Carmel ..... | 7.13 | |
| Portsmouth, First ..... | 8.40 | |
| Spring Hill ..... | 6.52 | |
| Spring Hill (Thanksgiving) ..... | 8.81 | |
| | | 37.86 |
| N. C. & Va. Conference: | | |
| Greensboro, First ..... | | 29.65 |
| Western N. C. Conference: | | |
| Smithwood ..... | | 23.00 |
| Va. Valley Conference: | | |
| New Hope ..... | | 2.17 |
| Ala. Conference: | | |
| Roanoke ..... | | 2.58 |
| Total ..... | | $ 95.26 |
| Total this year from churches | | $ 950.30 |

## COMMANDS OF HUMAN NEEDS.

(Continued from page 13.)

straight in the face and yet say—"I can and will do something of significance in this situation."

We need faith that man's dreams and ideals have a cosmic support. We must know that our hopes were not given to tantalize us but to guide us to possible achievement. We need confidence that there is moral as well as physical order in the universe. We must be certain that somewhere amid the chaos of the world there is a power that makes for righteousness; an order which represents the thought of a great mind; a goodness which is rooted in the universe itself. No doubt must exist that we are fighting on the side of the angels and towards the ultimate victory of the right.

The giving of faith is a peculiarly fitting task for the Church of Jesus Christ. We have obeyed the command —"give my people faith." We have done it basically *by keeping faith alive.* Of course God exists in the wider aspects of his being apart from any thing we can contribute. He is the Alpha and the Omega, the beginning and the end. And yet on the fringes of His being, it is still true that "God can not make Antonio's violins without Antonio." It is certain that we can not live in the true sense of our divine nature without God. It is therefore true that God cannot live at least where he would be in our hearts without us. We have opened the door that He might come in. We have earnestly sought to bring him into the lives of all men everywhere. We have dedicated ourselves to the fulfilment of the prayer, "that they may be one even as thou Father art in me and I am in Thee, that they may be one in us."

There can be no complete faith short of the effort to make God live increasingly in human hearts. If we know and care about the suffering of the world, it will be because God lives in us. If we are inspired to the maximum of practical service, it will be the God in us that reaches out to feed the God in the "least of these." If we are united in obedience to the command—"get together," it will be a union of men under one Father in one brotherhood. If we are to have faith in ourselves, it will be because we have found the divine spark within us. We have discovered that we are made in the image of God. We will believe in ourselves because we believe in the God in us. If we find faith in others, it will not be because we have discovered unexpected strength in them so much as that we have discerned an expected God in their hearts. If we are to believe in ultimate victories, it will be because we have learned that we are fighting on the side of God.

It comes to this. We live in a day of thrilling opportunity and terrifying danger. We do not know whether we are at the end of the Dark Ages or at the beginning of the Dark Ages. It may be as atomic scientists have said that 100 American cities will be blotted out and 40,000,000 American people slaughtered on the first day of a new war. Or it may be that we have at least come to our senses and will make modest but real progress towards a better world. Our fate to an important degree lies in our capacity to hear and obey the highest command of God which comes as we stand in the presence of human need. To this we dedicate ourselves anew in the hope that we can have some part with God in turning men from the darkness towards the dawn.

## A LETTER TO THOSE RESPONSIBLE FOR YOUNG PEOPLE.

(Continued from page 6.)

people's society but did not list it in the annual report of your church, or the names have been changed since then, will you please send them to me? I'd like to know that when I send materials and bulletins, newsletters and announcements, that they were going to the righ person. In many cases, I send materials to the Sunday school superintendents (if one is listed!), or to the church secretary or treasurer. Sometimes, though, these people, busy with their own positions in the church, cannot get to the young people. That's why I'd like to have *one person in each church responsible for the young people's group.*

Thank you for helping me!

Sincerely,
BETTY CHICOINE,
*Field Director.*

Southern Convention Office,
Elon College, N. C.

May we never be hasty in our judgment and always generous.—*Ex.*

## "ABOVE ALL SELFISH FEARS AND CARES."

(Continued from page 5.)

authentic expression of Christian liberty. A freedom which has become formalized, which clings anxiously to familiar ways and has lost the spirit of intrepidity, which would hold us forever in the bonds of doctrinaire definitions of church liberty, is in effect the negation of freedom. Our liberty is for a purpose: that we may perform with glad trustfulness whatever acts of voluntary faith and obedience are needful for service in the Kingdom of Christ.

This is a truth which Congregationalists long have known. It is our peculiar treasure to be given to the whole Church. We have never regarded the acceptance of any form of polity or administration as an absolute requirement of Christian discipleship—no, not even the "autonomy" of the local church! No polity can constitute the Church; only the grace of God in Jesus Christ, present in the midst of the fellowship. We believe that all churches must in the end recognize and assent to this principle. In the meantime, however, it must be demonstrated as a principle of unity, not of perpetual separatism. It is a part of our Congregational Christian genius that we are free to take responsibilities of leadership in the new movement toward Christian unity. We shall be faithless to our heritage if we refuse this calling.

We are being called into this union by the promise of an enrichment of our corporate Christian life. Congregationalism in early America was made fruitful by the confluence of the Pilgrim and Puritan streams. It was enhanced by our union with the Christian Church. The fellowship of our local churches and of the denomination as a whole has been invigorated by the contributions of members coming from many other Christian bodies. So, we believe, the proposed union will be a fructifying event and the life of both uniting fellowships will be deepened and enriched by it.

There are two ways of attempting to perpetuate a movement. One is by walling it in, carefully safeguarding its separate identity, trying to protect it from dilution by all "foreign" influences. The history of peoples, cultures and ideas which have tried to maintain themselves by the method of circumvallation does not encourage the hope of success. There is abundant evidence that God is not pleased with insularity. The other way is by giving it to the future, committing it to those energies and purposes which have in them the life of tomorrow, entrusting it to the winds of God. We do this in confidence that whatever is vital and life-giving in it will be conserved and made fruitful. No one can read the signs of our times without knowing that the most vigorous and creative forces in the Christian Community are moving away from denominational separation toward the unity of the Church of Christ. And it is by entrusting itself to this movement that Congregationalism can best make its witness and impart to the whole Church its distinctive spirit.

In the reports and findings of the great ecumenical gatherings one phrase recurs with striking frequence. "On these questions, and these," say the delegates, "we are agreed. Thus far we find ourselves at one. But on other matters we hold differing opinions. We must await *the further leading of the Holy Spirit* to bring us into unity." That statement may be a confession of human perplexity and of need for illumination. If repeated too often, however, it may become simply a pious formula for defending our immobility and our refusal to be changed as we have got to be changed. Our need of leading by the Holy Spirit is evident enough. But there is also need of evidence that some bodies of Christians are *willing to be led*. American Protestantism today longs for a demonstration that the reconciling power of God in Christ, which alone can heal the sickness of our world, is at work in His Church.

In times past Congregational Christian people have spoken boldly and have given notable leadership in behalf of the unity of the Church. It will be a long while before we can again raise our voice for the cause of Christian unity if we refuse the proffered fellowship of our brethren in the Evangelical and Reformed Church.

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## THE FIFTH SUNDAY.

(Continued from page 7.)

possible. But even so the bills must be paid and paid promptly. And here is where you, my dear reader, could easily and helpfully enter the picture. We do not have the money with which to pay the bills. The cost of the entire plant, including the building and all equipment will be within $130,000. We have this entire amount in sight with the exception of $20,000. We must raise this amount that we may secure a "conditional" gift of $5,000. Do you have a dollar that you could spare? Could you spare a dollar for every member of your family? Would one dollar for every member of our church in the Southern Convention impoverish any one or hinder him from carrying out any plan or plans that he already has or make it hard to meet obligations that he has or may have for his local church?

Here is the proposition to every member of every church and Sunday school in our Convention: Give one dollar to our college through your Sunday school or church to help relieve the tension and to meet the grave emergency now existing at our college. Make this your fifth Sunday offering. If you wish, it could count on your church's quota for the Staley - Atkinson - Newman Memorial Foundation or it could count on your church's conference apportionments. Make your offering for the College on the fifth Sunday in February. Make the amount $1. You will be happy. Your church will render a wonderful service. The students will be made comfortable and your college will be pleased. What say you? Let's do it, one and all. Let no one fail.

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## YOUNG PEOPLE'S PACKET.

(Continued from page 11.)

ship of the Valley Conference: President, Willie Madren, Box 486, Elkton, Va. and Box 117, Elon College, N. C.; Vice-President, Nelson Liskey, Route 3, Harrisonburg, Va.; Secretary-Treasurer, Miss Betty Showalter, Route 4, Harrisonburg, Va.; Assistant Secretary - Treasurer, Miss Gene Fahnestock, Route 2, Harrisonburg, Va.; Superintendent of Devotional Life, Miss Winifred Whitlock, Winchester, Va.; Superintendent of Missions, Mrs. Warren Good, Route 2, Elkton, Va.; Superintendent of Social Action, Miss Maxine Dofflemyer, Route 2, Elkton, Va. and Elon College, N. C.; Reporters, Miss Evelyn Allen, c|o Congregational Christian Church, Winchester, Va., Mr. Wayne Spaid, 570 Loudon St., Winchester, Va., and Mrs. Page Painter, Luray, Va.; Pastor Counsellors, Rev. S. E. Madren, Elkton, Va., and Rev. R. A. Whitten, 12 W. Clifford St., Winchester, Va.; Lay Counsellors, Mr. Roy A. Larrick, 366 Picadilly St., Winchester, Va., and Mr. B. F. McDaniel, Route 3, Luray, Va.; Representative to Southern Convention Pilgrim Fellowship Council, Mrs. Carroll Monger, Elkton, Va.

Will you add these names to those already in your Plan Book, to keep it up-to-date?

# COMMENTS on the BASIS of UNION

Inasmuch as questions have been raised regarding the meaning of the Basis of Union at certain points, the following comments are submitted as the understanding of the undersigned:

Evangelical and Reformed Church—

George W. Richards, Roberts R. Appel, L. W. Goebel, G. W. Grauer, John R. C. Haas, Nevin C. Harner, John Lentz, John W. Mueller, S. D. Press, Paul M. Schroeder;

Congregational and Christian Churches—

Ferdinand Q. Blanchard, Simon A. Bennett, Mrs. Henry B. Davis, Noble Strong Elderkin, David K. Ford, Harold B. Frame, David McKeith, Jr., Charles C. Merrill, J. Chester Molyneux, Wilhelm Pauck, Herman F. Reissig, Frank Milton Sheldon, Russell Henry Stafford, Alfred Grant Walton.

1. The United Church of Christ will be a union of churches joined in fellowship and cooperation without involving any invasion of the rights now enjoyed by local churches.

2. Congregations, Associations, Conferences, and the General Synod, being voluntary fellowships, possess autonomy in their own spheres, which autonomy is acknowledged and will be respected.

3. The American Board of Commissioners for Foreign Missions and the Board for Home Missions are agencies and instrumentatlities of the United Church of Christ and while the members of the Boards will be nominated and elected by the General Synod, the Boards will have authority in their own sphere of activity, and the General Synod, except for its right to allocate undesignated denominational benevolent moneys, shall have only advisory powers in relation to them.

4. The Constitution of the United Church of Christ will also be the constitution of the General Synod, and no other constitution for the General Synod is contemplated (a) It will be functional and definitive in relation to the General Synod but descriptive in relation to the Boards, Conferences, Associations, and churches. (b) It will not contemplate any legal control over the local churches, Associations, and Conferences by the General Synod. (c) It will describe the relation of the various Boards, commissions, agencies, and instrumentalities to the United Church and also the relations of Conferences, Associations, and congregations to the United Church. The present Congregational Christian churches may ratify this Constitution, but there is no mandate upon them to ratify it if they do not desire to do so. See the Basis of Union, IV-A.

5. No member of the Congregational Christian Annuity Fund shall be penalized in any way by his refusal to accept ministerial standing in the United Church or by reason of the failure of the church he serves to accept fellowship in the United Church.

6. In the event that the apportionment giving in any year falls below the $3,300,000 mentioned in Article VIII-G-7 of the Basis of Union, the prior claim of the Merged Fund will be reduced sufficiently so that there will be no disproportionate losses to the missionary work of the denomination, except that the prior claim shall in no case be less than the amount sufficient to meet the requirements of the year in question for the unfunded portion of the annuities under the "original plans" plus the necessary expenses of promotion and administration.

7. It is fully expected that churches and ministers preferring to maintain a system of pastoral placement in which the Conference or Association shall have little or no part may do so without prejudice, since the Basis of Union provides that "in all relationships between minister and the local church or Congregation, the freedom of the minister and the autonomy of the church are presupposed."

8. The vote of any Congregational Christian church on the proposed union, even though negative, will not in itself or in any way in the event of union impair the fellowship of that church with Association, Conference, or General Synod. It is not the intention of the Basis of Union or of the provisions for voting thereon in the event of merger to withdraw fellowship from any Congregational Christian church now of the fellowship. The relation of a church to its Association will not be affected by its vote on the union, provided that the church continues to abide by the rules and regulations of its own Association.

9. Appeals, complaints, and references shall be dealt with by Associations and Conferences in accordance with their own rules.

'HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, FEBRUARY 26, 1948. NUMBER 9.

## Europe's Destiny--Ash Heap or Phoenix?

*[Address by Dr. Paul G. Macy, Director of Mid-West Region, World Council of Churches, given during the twenty-sixth annual meeting of the International Council of Religious Education, Grand Rapids, Michigan.]*

Pforzheim, Germany, was the center of the gem cutting industry. It was itself a jewel of a city nestling in a valley of the Black Forest. There were 80,000 people living in Pforzheim when our bombing planes roared over it in a twenty-minute raid. In that twenty minutes 30,000 were buried beneath the rubble. Most of them are still buried there. Stand in the center of what had been a city and you are in the midst of utter desolation, ruins that are fresher but nonetheless complete than Pompeii or Herculaneum.

And that scene can be duplicated all over Europe. Everywhere—ash heaps, rubble, desolation. That is the material side of it—the human scene is even more tragic. Millions have been uprooted, millions starving, millions shivering in the cold. Others who eat and are sheltered are bewildered, uncertain, afraid.

There are those who say that Europe is done for, that its destiny is an ash heap, because of the spectre of World War II. There are sincere Christians in the British Isles and on the Continent who actually fear the United States more than Russia! It is not that they want to see the spread of Communism any more than we do. Those who live near it are terribly concerned about that. But they desperately fear that the **way in which** the United States goes about meeting the problem will lead to war, with an aftermath that—if there is anything left at all—will mean the utter triumph of communism.

So, one of the first answers which one can give to the question of our subject is—**if** war comes, Europe, at least from a material point of view, is destined for the ash heap. And as to whether that happens, more depends upon the United States than upon any other nation in the world. We determine, to a terrifying degree, whether the future holds hope or despair for Europe.

But the second answer is—given a survival chance on the material side, Europe can and will rise, Phoenix-like, from the ashes of the present. The heroic resistance of the Church—in Holland, in Norway, in Germany itself—is proof of the power there is in a united stand in the name of the Christian Gospel against the secular forces of the world. When one reads the tesimonies of those who were "under the Cross" of persecution and suffering, under circumstances which parallel the story of the early Church, one gets insights into the strength and glory that is there and which shone so brilliantly in the night of horror.

I believe that the forthcoming meeting of the World Council of Churches, in its Assembly at Amsterdam, Holland, will give a new lease on life to the churches of Europe. The delegates from this country will be brought face to face with the problems of Europe and our grand opportunity. I believe that we are going to accept our responsibility in seeing that physically Europe is allowed to survive. When we do, then the rest is assured and Europe will certainly rise, Phoenix-like out of the ashes of today into a revitalized and revitalizing Christian culture.

# NEWS AND VIEWS

Rev. John Gallo, formerly of Pennsylvania, is now pastor of Bethlehem Congregatioal Church, Disputanta, Va.

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Bland Leebrick, ministerial student at Elon College, is serving as pastor of the Carolina Church near Burlington.

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Work is progressing on new parsonages at Hines Chapel and Shallow Ford churches in the North Carolina and Virginia Conference.

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Has your church obtained new subscribers for THE CHRISTIAN SUN. Do it at once. Send subscriptions to The Convention Office, Elon College, N. C.

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The School of Missions and Pastors School will be held ta Elon College July 12-16, 1948. A strong program is being arranged. It is hoped that a large attendance will be had at this important convocation of our churches of the Southern Convention.

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Rev. Clyde O. Koon is the new minister of the Shenrock Pastorate in the Valley Conference. This pastorate is composed of Bethlehem, Concord, Mayland, Palmyra, Wissler's Chapel, and Wood Chapel Churches. Mr. Koon lives at New Market, Va.

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There have been several complaints from subscribers that they are not receiving THE SUN regularly. Please report these cases promptly to the Convention Office so they may be corrected. The Office and THE CHRISTIAN SUN are making every effort to see that THE SUN reaches subscribers regularly, and you will be assisting greatly by notifying us of any failure to receive your copy of THE SUN.

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### ELON SINGERS' ITINERARY.

The Elon Singers, under the direction of Professor Fletcher Moore, head of the Music Department of Elon College, start this week on a concert tour which will carry them up the Atlantic coast as far as New England. The complete itinerary is as follows:

February 27—Newport News, Va.
February 28—South Norfolk.
February 29 (Sunday)—Suffolk, 11 A. M.; Portsmouth, First, 4 P. M.; Norfolk, Christian Temple, 8 P. M.
March 2—Dover, Delaware.
March 3—Waterbury, Connecticut.
March 4—Tartford, Connecticut.
March 5—Columbia University, New York City.
March 7 (Sunday)—Jersey City, N. J., 3 P. M.; Frankford Church, Philadelphia, Pa., 8 P. M.
March 8—Richmond, Va.

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### WESTERN CAROLINA MINISTERS MEET.

The ministers of the Western North Carolina Conference met at Asheboro, N. C., February 16, for the purpose of discussing certain problems of the conference. The group decided that it is advisable to form an association of the Western North Carolina Conference, and to meet monthly on Monday following the third Sunday of each month for inspiration and in order to discuss conference problems. The ministers seemed willing to face honestly their problems and to discuss them freely. A spirit of unity and a sense of deep concern was evident.

The officers elected for the year are as follows: L. M. Presnell, chairman; F. C. Lester, vice-chairman; W. T. Madren, secretary-treasurer. The program committee consisted of the above officers and George Gunter (conference president). It was decided that the next meeting should be March 22, at 3:00 P. M., at Asheboro.

The Association was grateful for the fine meal provided by Mrs. Lester and some of the ladies of the Asheboro Church.

W. T. MADREN.

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### VOTING ON THE MERGER.

Local churches are requested to register their vote and opinion by April 1, 1948, on the proposed merger of the Congregational Christian Churches and the Evangelical Reformed Church. The result of the vote of each church should be sent to the Convention Office promptly. It should be borne in mind the the vote by local churches, conferences, and Convention is not a vote which will actually merge the two communions —*but the vote is an expression of the wishes of these bodies to the General Coucil which will be the body to effect or defeat the proposed merger.* The General Council has asked for this expression on the part of these bodies, that the Council may act upon the wishes of the bodies, as far as they can determine what the wishes are. On this point, the Basis of Union says the following:

"It is recommended that the General Council vote approval of the Union if 75 per cent of the Conference (our Convention) voting, 75 per cent of the Associations (or Conferences) voting, 75 per cent of the (local) churches voting, and 75 per cent of the members voting have already approved the Basis of Union."

The Convention Office has sent to pastors and church secretaries official ballots for the reporting of the local church votes. Please express your opinion before April 30. Send the result of your church vote to Convention Office at the earliest possible date.

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## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

**INFORMATION CONCERNING 38TH REGULAR SESSION OF THE SOUTHERN CONVENTION.**

LIBERTY (VANCE) CHRISTIAN CHURCH
ROUTE 1, HENDERSON, N. C.
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**MEMBERS OF THE CONVENTION.**

(See Article V of Constitution)

1. All ordained ministers who hold standing in any Conference of the Convention.
2. The President and Secretary of each Conference of the Convention.
3. The Presidents of Convention Institutions and Boards, and the Superintendent of the Christian Orphanage.
4. All members of Boards and Standing Committees of the Convention.
5. Local Church Lay Delegates:

   "Churches within the Convention are requested to nominate lay delegates to the Convention. These delegates shall be elected by the Conferences. Each church is entitled to one delegate. Churches which have more than 200 members are entitled to one delegate for each additional 200 members, or major fraction thereof, provided that no church shall have more than four delegates."

* * *

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*Trustees of Ministerial Loan Fund*—A. L. Hook, C. W. McPherson, Mrs. O. H. Paris (elected at the 1944 session of the Convention, and there was no election at the 1946 session).

* * *

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(Continued on page 11.)

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## THE DOOR.

The genius of Jesus as a teacher was his ability to make the transient speak of the transcendent, the incidental speak of the tanscendental. Under the spell of his descriptive power, the apparently trivial became eloquent with divine suggestiveness. He placed a halo on the processes of nature. Every bush became a pulpit and every meal a sacrament.

Have you ever tried to operate a car with a left front door which could not be opened, even with a can opener? The editor has discovered through first-hand knowledge that this is a rather disconcerting experience. There is nothing more stubborn, more arbitrary and unsympathetic than an unyielding door. It is coldly unresponsive to praise or blame. It is not amenable to reason.

A door which responds to human need, however, is an incalculable blessing. Its benign influence is manifold. It gives protection from theft, from weather and from falling. It opens at one's desination, in green pastures or beside still waters. Through it one steps into new worlds. Thank God for doors!

Said Jesus, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." As of old, Jesus is the door to abundant life in this world and eternal life in the world to come. He has been and is the door through which the finest things in our civilization have come to us. He is the door, the only door, through which we may hope to reach the heart and confidence of other nations.

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## FIRST DRAFT OF OLD TESTAMENT OF REVISED STANDARD VERSION NEARS COMPLETION.

The second anniversary of the Revised Standard Version of the New Testament finds the first draft of all but eight books of the Old Testament completed, Dr. Luther A. Weigle, chairman of the Standard Bible Committee, has announced. He hopes the committee can complete the first stage of its revision of these few books within the next twelve months.

The New Testament was released to the public two years ago at a public ceremony in Columbus, Ohio, during the annual meeting of the International Council of Religious Education, which authorized the revision.

The first copy was given at that time to Harold E. Stassen, president of the International Council. Pastor Martin Niemoeller of Germany received the millionth copy a year ago at the Council's annual meeting at Grand Rapids, Michigan. Dr. Weigle made both presentations.

Books which the Bible scholars have not yet dealt with in committee sessions are the two books of Chronicles, Nehemiah, Isaiah, Micah, and Zephaniah. Job 13-42 and the latter half of Jeremiah are also still to be considered by the Old Testament section of the Standard Bible Committee.

"Mimeographed drafts of books of the Old Testament will soon be sent to members of the New Testament section and of the Advisory Committee for review, criticism, and suggestions," Dr. Weigle said.

"Suggestions that will be made by these larger groups of Bible scholars will be thoroughly studied in the final review that each book will receive by the whole committee."

The Old Testament section will meet four times during 1948 for a total of 44 days to consider the work done by each committee member between committee sessions. The next meeting is set for February 21-22. Two-week meetings will be held in June, August, and December, Dr. Weigle announced.

Bible scholars in the Old Testament section include: Dr. Julius A. Bewer, Union Theological Seminary; Dean Luther A. Weigle, Yale University Divinity School; Dr. William R. Taylor, University of Toronto; Dr. George Dahl, Yale University; Dr. William A. Irwin, University of Chicago; Dean Willard L. Sperry, Harvard University Divinity School; Dr. Leroy Waterman, University of Michigan; Dr. Millar Burrows, Yale University; Dr. Kyle M. Yates, Southern Baptist Theological Seminary; Dr. William F. Albright, Johns Hopkins University; Dr. J. Philip Hyatt, Vanderbilt University; Dr. Herbert G. May, Oberlin Graduate School of Theology; Dr. Harry M. Orlinsky, Jewish Institute of Religion.

Dr. Fleming James, formerly Professor of Old Testament at the Berkeley Divinity School and Dean Emeritus of the School of Theology of the University of the South, is executive secretary for the committee.

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## CHURCHES AND EUROPEAN RECOVERY.

A special meeting "to demonstrate the concern of church people for the constructive principles essential to the success of the European recovery effort," will be held at the Washington (D.C.) Cathedral Thursday evening, March 11, it is announced. The meeting will be sponsored by the Federal Council, in cooperation with the Washington Federation of Churches.

Church leaders from many sections of the country, in addition to groups in the Washington area, are expected to attend. Members and officials of government are being invited.

Secretary of State George C. Marshall has been invited to participate and has indicated his acceptance. Among the speakers will be John Foster Dulles, chairman of the Committee on Policy of the Federal Council's Department of International Justice and Goodwill, and the Rt. Rev. Angus Dun, bishop of the Washington diocese of the Protestant Episcopal Church. Bishop John S. Stamm, vice-president of the Federal Council and bishop of the Evangelical United Brethren Church will preside. Moderators of constituent communions of the Federal Council have been invited to sit with the speakers. The theme of the meeting, "The Churches

and the European Recovery Program," is set by the statement recently adopted by the executive committee of the Federal Council, setting forth nine constructive recommendations on the recovery proposal.

The evening meeting will follow an afternoon conference on church policy in regard to the European Recovery Program, at which Willard Thorp, assistant secretary of state for economic affairs, will speak, and churchmen will confer on future education and action plans in regard to the Program.

It is expected that a petition in support of the Fedreal Council's statement will be presented by church officials to leaders of the Congress, in connection with these meetings.

# Longfellow --- Laureate of Song

*By* C. B. Riddle.

That millions of people pay tribute to the memory of Henry Wadsworth Longfellow on his birthday, February 27, is a reminder that this myth-maker born in Maine in 1807 was one of this country's most popular writers of verse. With ever-creasing interest after Longfellow's passing on March 24, 1882, his myths remain today some of the great highlights in American literature. His verses have moved untold numbers of people to a higher plane of living.

Although Longfellow was graduated at Bowdoin College and later became professor of modern languages in Harvard University, and otherwise added many laurels to his scholarly attainments, he is best known for "The Village Blacksmith," "The Wreck of the Hesperus," "Evangeline" and "Song of Hiawatha."

Full of imagination, his soul attuned to a rhythm that few poets ever knew, Longfellow left an impression that the Falls of Minnehaha "flash and gleam among the oak trees," when scarcely they do. He spoke of "the murmuring pines and the hemlocks, bearded with moss, and in garments green, indistinct in the twilight," standing like Druids of old in Canadian Acadia. But such is not the case.

Yet, because of poetic license these and hundreds of other expressions found their way into the literature and hearts of the American people, and are so appreciated as to be accepted as real. While many of the millions who repeat Longfellow's words know much of what he said was fancy, they cherish the sentiments so beautifully expressed. For they know that where the poet veered in accuracy he dug deep into feelings and made outlet for throbs of the human heart.

Thus Longfellow built just above the ground floor of reality and placed a poetic second story on the literary map. That mythical place, however, has stood for almost a century and no one would say that it should be moved, or even damaged. And should there be removals, dozens of Priscilla Alden tearooms, Evangeline inns, and Hiawatha streamlined locomotives would have to be eliminated. Indeed, millions have traveled afar for the glamour added to geography by a galloping poem which they learned in childhood.

Longfellow referred to "the beautiful town that is seated by the sea," and so this is taken to be Portland, Maine, the poet's birthplace. There thousands go each year and approach with reverence the house on the corner of Fore and Hancock Streets. The old house still stands as a shrine to the man who has made millions say: "Life is real! Life is earnest! And the grave is not the goal."

When Longfellow was a small boy he was taken a few blocks away to grow up in the stately home of his Wadsworth grandparents, and among the poet's early verses he referred to his new environment: ". . . across its antique portico, tall poplar trees their shadows throw." This spacious brick house in Portland is still in a walled garden, and in the corner of the old mansion is Longfellow's desk at which he wrote many of the verses that found their way into all parts of the world. Many threads of them have been accepted as a philosophy of life. For example: "Be still, sad heart, and cease repining; behind the clouds is the sun still shining."

Bowdoin College in Brunswick, Maine, sheltered two stages of Longfellow's career—his student days and his debut as a language teacher. The true Longfellow flavor, however, is concentrated in the Craigie-Longfellow House, 105 Brattle Street, Cambridge, Massachusetts.

So great was Longfellow's ability to mystify geography that many people today who are more familiar with poetry than travel, refer to certain parts of the country as pictured by the poet. In a few verses many parts of the country might be touched upon. His Evangeline zone, for instance, stretches from the Canadian village of Grand Pre southward along the Mississippi to the Bayou region of Louisina. Highspots along the way are the Ozark Mountains, Lake Atchafalaya, where the separated lovers just missed each other's boats, and Philadelphia, where Evangeline finally found Gabriel and died.

Longfellow watched his way through all the principal countries of Europe. In effigy he is still in Europe, for in that form Longfellow is in Poet's Corner of Westminster Abbey. But his travels, as did his expressions of the feelings of millions, ended at Mount Auburn Cemetery in Cambridge, on the final Hiawatha-like journey "To the regions of the home-wind . . . and to the land of the Hereafter."

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**PERHAPS YOUR NEIGHBOR.**

What will the record be on March 31? Will it be that our churches have had increase in membership during the pre-Easter period? Do you have a men's class in your Sunday school? Are all the members of it members of your church? Perhaps your neighbor, who attends your church every Sunday, is a fine prospect for church membership. How about the women's class? Are there members of it who are not members of the church? Invite them to unite with your church. Perhaps your neighbor right by your side in your class is just waiting for the right sort of invitation from you to become a member of your church.

You would really be surprised if you had the names of all the folks you see at church Sundays and compared them with the names on the church roll, to see several names which you though all the time were on the membership roll of your church. A member of my church borrowed a copy of the church roll and admitted when she returned it that she was amazed at what she found there. Do you know whether or not your neighbor is a member of any church in your community? Perhaps you would be surprised to learn that he is not a member of any church, because you see him in your church so often. Perhaps your neighbor is waiting for an invitation from you to unite with your church.

Again if your pastor gives you the names of a few people whom he wishes you would speak to about uniting with the church will you accept those names and do the best you can with the assignment? Perhaps you could encourage your pastor to have faith in the ability of his members to go out and win others if you would speak

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

It was an enthusiastic group of Elon alumni who sat about beautifully decorated banquet tables in Fellowship Hall last night and made merry with good food, good music, and light talk about old times on the campus of their alma mater. Russell T. Bradford, '16, a distinguished attorney of Norfolk, Virginia, presided with dignity and wit; the Rev. Peter Young, pastor of the Norfolk Christian Temple, made the principal address; President L. E. Smith, D. D., brought greetings from Elon College; and four students brought delightful music. Fred Sahlman captivated his audience with his piano numbers, and the Misses Dolly Ree Foster and Ann Truitt, and Jack Castle took good care of the college's reputation for having an exceptionally fine Music Department. Supt. Wm. T. Scott, of the Southern Convention, himself a distinguished alumnus of the college, had his "say." Mr. James F. Darden, executive secretary of the general Alumni Association, brought greetings from alumni everywhere, and after the meeting was formerly adjourned showed beautiful movies of college activities. Miss Gladys Yates, secretary-treasurer, of the chapter, and one of the guiding spirits in the good success of the meeting, made proper records of matters of business. Miss Lila Newman, head of the Fine Arts Department of the college, was among the distinguished guests present. By and large the meeting was a good success. Next year it is to be held in the latter part of April when it is hoped a larger attendance may be obtained.

Elon is making a rich contribution to the church and the cause of Christian education generally. It has a fine spirit. It has a high aim, and maintains a good scholastic record. It is receiving increasing prestige and place in the heart of its constituency, and continues in good favor with its sister colleges throughout this section of the country.

The college choir will take the time of their term holiday to make a tour of Eastern Virginia, and from this section up the coast as far as Connecticut. It is believed, about these parts, that they will sing well to large congregations in Eastern Virginia. This choir has had a good deal of experience on their own campus, over the weekly radio broadcast, and in many neighboring churches. They will be shown the loyalty and appreciation of the church generally wherever they go. May they have a good trip and win many new friends for their alma mater.

JOHN G. TRUITT.

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## THE VALLEY CONFERENCE.

A special meeting was planned by Roy A. Larrick, President of the Valley Conference, and Superintendent W. T. Scott, inviting ministers of the Valley to meet at the Mimslyn Hotel February 18, 1948. The following ministers were present: S. E. Madren, Roy A. Coulter, Martin L. Weekly, Clyde Koon, R. E. Newton, Robert A. Whitten and President Larrick. Those present expressed keen disappointment that Dr. Scott could not attend.

President Larrick was host to the group and after a bountiful luncheon the meeting was held in a spacious and comfortable room of the hotel, where several hours were spent discussing problems and purposes of the conference and churches.

The first problem considered was the emergency in providing pastoral oversight of those churches not at present supplied. It was decided to request pastors who could do so, to take on additional work temporarily, or until September 1, 1948, that these churches might at least have preaching services. If this is to be done a few slight changes must be made in order that every church may have stated periods of worship. This suggestion will be presented to the churches involved immediately and we believe that all will unite in this effort to meet the need.

The Camp for Young People will be held this year at Powell's Fort Camp, June 21-28. It was announced that the ministers of the conference have negotiated a deal in which the Valley group becomes one of the six to operate the Camp. Our interest in the equipment and as part of the organization cost $250.00. We have been renting the camp for one week each year, paying $200.00 per week rent. Cost now, as part owner, will be reduced to $150.00 per week and gives us the certainty of having time each year for our young people. The Powell's Fort Camp is located in the George Washington National Forest and is supervised by the Federal Forestry Service. Members of the Camp organization now are: The Methodists, The Brethren, The Children's Bible Mission, The Four-H Clubs, The Congregational Christians and The Disciples of Christ. Each group having one vote on matters of policy in operation, etc. We rejoice that permanent plans have been made for our young people for annual camping.

The merger of the Evangelical and Reformed Churches with us was discussed at length. Hope was expressed that the vote would be favorable. The Valley Conference would profit greatly by the merger since our Evangelical and Reformed churches would afford us represenation among other denominations in a much larger way and we believe the union would strengthen us in the task of kingdom building. Perhaps a vote for the merger would become an instrument to help answer our Lord's prayer: "That they all may be one." "Who knoweth whether thou art come to the kingdom for such a time as this" had its special application to an emergency which had arisen many centuries ago but may have meaning for us today in our confused world. Certainly we have nothing to lose and much to gain by uniting our forces for Christ.

Matters concerning the Mid-Year Conference were discussed. This one-day session will be held at Bethlehem Church, March 25-48.

The subject of Evangelism was called to our attention and it is hoped that many souls will be won for Christ and the Church during the lenten period and the Easter season.

A unanimous vote of thanks was extended Mr. Larrick for his generous hospitality which added much to the pleasure of all present. It was a good day, fine weather and a delightful fellowship. We trust that each one of us has returned to his task with renewed strength.

ROBERT A. WHITTEN.

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## COLLECTIONS FOR SUPERINTENDENT'S HOME.

**December 1 - January 31, 1948.**

| | |
|---|---|
| Mr. & Mrs. W. W. Sellars and D. E. Sellars, Burlington N. C. | $ 200.00 |
| Centerville (E. Va.) ..... | 23.22 |
| Total ..... | $ 223.22 |

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Our business is not only with eternity but with time, to build up on earth the kingdom of God, to enable man to live worthily and not merely to die in hope.

—*Lord Tweedsmuir.*

# News of Elon College

*By* President L. E. Smith.

### IT HAS BEEN COLD AT ELON COLLEGE AND THERE IS A FIFTH SUNDAY IN FEBRUARY.

President Smith has been telling us that the old heating plant at Elon College is liable to "give out," but I suppose we have all said, "Well, the old plant has served us for more than forty years, and will see us through another winter." Dr. Smith was right in his prophecy. There was a breakdown of the power plant during the past week, during the coldest day of the winter, and besides there were from six to ten inches of snow on the ground. It was a tragic moment for the college, and good old Andy Morgan—the faithful Negro who has served the college for twenty years or more, worked night and day to attempt to repair the furnace. He was successful after many sleepless hours on the job—that is successful as far as he could be with the old equipment—and one boiler began functioning again to reduce the cold in the buildings to some extent Finally both boilers were in action again—but not for long—for within twenty-four hours there was another breakdown The Convention Office being in the library building of the college, we have had to shiver and try to keep working, and finally we just had to close up shop and go home The boilers are going again now, and it is warm, but for how long—we don't know—for we can't expect much more from this old heating plant.

Work was progressing on the construction of the new power plant until the snow came. While the college did not have all funds in hand with which to complete the building, the administration went ahead on faith—believing that our churches, and friends of the college, would provide the funds. This new power plant is a *must*. We believe our churches and the friends of the college will come through with liberal gifts, justifying the college's proceeding with the construction of the new power plant.

One way to provide the funds, as has been said over and over again, is for the churches to pay in full their quotas for the Staley-Atkinson-Newman Memorial Foundation. Several churches have completed their quotas, but many have done nothing at all.

We are now in the College Period of the Convention. There is a fifth Sunday in February. On fifth Sundays our churches and Sunday schools are requested to take special offerings for Elon College and the cause of Christian Education. On February 29 — the fifth Sunday — we have a grand opportunity to help see Elon through to a successful financial year. If each church would set a fifth Sunday offering goal of $1.00 per member, much of the Staley-Atkinson-Newman Memorial Foundation quota could be met, or the full conference apportionment for the College could be raised. We hope pastors and Sunday school superintendents will receive such a *special offering on the fifth Sunday of February, either to be credited on the Staley-Atkinson-Newman Memorial Foundation for Christin Edutaion,* or for the church's apportionment for the college for the conference year 1947-48.

It is a good time to help Elon College and our Church. Let us do it!

Wm. T. Scott, *Supt.*,
The Southern Convention.

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### ELON COLLEGE LOOKS TO THE FUTURE.

Elon College has been on the minds and hearts of our people in the Southern Convention for more than half a century. First of all it was the founding of the College—an undertaking for those far away, steady souls that taxed their faith, their courage and their financial ability almost to the limit. Then, the college needed students and money. The cost of building had not yet been paid. Its scholastic standing had not been established. Yet to be of any value its doors had to be kept open. The founders of the college, the trustees, the members of the church in those days sent their sons and daughters and gave their money to their college. Out of such sacrifices and devotion grew a loyalty that is a steady and reassuring force to this day. The graduates of Elon measure favorably and in many instances surpass the achievements of graduates of other colleges. Elon College prefers to be known by its fruits.

Elon is better prepared to do an acceptable job in the field of Christian higher education today than at any time in its history. It has better equipment and its equipment is in better condition. It has the type of student that is commanding and a faculty composed of men and women who are superior. Its financial condition is sound, never stronger. Its standing in educational circles and with other educational institutions is satisfying to its church and supporters.

The world in which we live is moving ahead at a terrific speed. Our educational interest is hitting the pace. We cannot, we must not allow our college to lag or lose its rating with the best. We must see that it keeps pace with the forward sweep of time. Its physical plant must be improved and expanded. Its sources of financial strength must become more numerous and more generous. Its campus must be made more attractive, its curriculum more appealing, and its faculty more scholastic and more widely known in educational circles.

These necessary achievements, so highly desirable by all, cannot be realized without additional funds. Our monthly and yearly receipts must be substantially increased. Our productive endowment must be multiplied over again. This will provide more funds for current needs and a more excellent faculty.

We are able. We have more than three times as many church members, more than ten times the financial strength, and more than 10,000 alumni than we had when we founded the college. We have the interest and devotion, the loyalty, and the interest. We are able, and we will succeed!

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### APPORTIONMENT GIVING.

It has been four weeks since we submitted a report of receipts of offerings from the churches for the College. The reports have not been submitted for the good reason that there was not much to report. We all understand that the weather has been unfavorable, almost impossible for people who live in rural sections to get to church. We are hoping the skies will clear, that the sun will soon appear evidencing the approach of spring, and that the fifth Sunday in February will be inviting to everyone to attend Sunday school and church services.

Please don't forget the College. This coming Sunday closes the College Period. During this period, January and February, we have received only $289.05 from all of the Sunday schools and churches in the Southern Convention for the support of our college. Please let every Sunday school and church make sure that an

(Continued on page 14.)

**A LETTER FROM THE JACKSONS.**

American Board Mission,
Shaowu, Fukien, China,
February 2, 1948.

Dear Friends:

I have been hoping for a long time to be able to write to you concerning the Communist Kuomintang controversy. Although we have been here almost a year, we find that even our best friends are quite reluctant to discuss the question. I am very much amazed when I read books dealing with that subject by people who have been in China only a short time. I read *Thunder Out of China* on the way out on the ship. From what I have read and observed, the authors were not acquainted with all of the facts and they have written a highly colored (red) picture.

We live a long way from the scene of the actual fighting so we have little opportunity to see conditions in Communist occupied territory. I have yet to find someone who will put in a good word for the Communists when they occupied this area in 1931. A number of the religious workers were killed, others disappeared and have never been heard of since.

Yesterday there came to us a letter by Rev. Erle H. Ballou, a veteran missoinary in North China, which deals with the subject. I am asking the editors of THE SUN to print it for you to read. It seems to echo the feeling of most of the missionaries who have had any dealings with the Communists.

Cordially,
DICK JACKSON.

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**"TIME AND THE HOUR RUNS THROUGH THE ROUGHEST DAY."**

*By* EARLE H. BALLOU.

*My mind is at last made up.*—I've taken more time to arrive at a conclusion than might appear to some of my friends who have heard me talk or have seen some of the things I have written. Yet always I have tried, with myself, to see both sides of the biggest question confronting us here in North China—as well as nearly everywhere else in our distraught world, for that matter—and suspend final judgment just a little longer.

"*Maybe* cooperation with the Communists is possible; *maybe* the Kuomintang's intransigence is as inexcusable as it is exasperating; *maybe* the Communist program for our part of China offers more than the corrupt and inecieffint Central Government; *maybe* the path they are following will lead to democracy faster than anything we can expect from Nanking; *maybe* Communist cruelties and excesses are inevitable in a period of revolution; *maybe* they are playing their own independent game, without other powers and interests manipulating them, pulling the strings, or subtly calling the tune. *Maybe!*"

To that extent at least I have sought to avoid a closed mind during the thirteen months and more since my return. The utter pessimism of so many of my Chinese friends whose opinions I have always respected, and especially the favorable regard held by some of my UNRRA acquaintances for the determination, enthusiasm and comparatively honest efficiency of the Communist rank and file as they have encountered these qualities in the field, were alike surprising and to an extent startling. Even the subtle and specious distortions of a book like *Thunder Out of China,* so persuasively though I doubt not unintentionally framed to "make the worse appear the better reason," tended to make me hesitate in committing myself for one side or the other. But the day of indecision is over, for me.

"*There is death in the pot.*"—If the Communists win in North China it will be a disastrous defeat for everything you and I can hope for this country. Its consequences may eventually be disastrous for our own country as well. Communist control here can only mean a vast expansion of the darkness and gloom already enshrouding so much of our world. A struggle between darkness and light is on, and we are near the heart of one of the hottest spots in that struggle. Not that it is a clean-cut choice between black and white—far from it. In many respects it is a difficult selection between two shades of gray. But the choice is before us, the option is a forced one, and the issue is determinative.

The process of making up my mind has been, I think, considerably hastened by several interviews since my last Bulletin. General Wedemeyer was here at the end of July and I was among the privileged ones called in to talk with him. I thought he would wish to learn something of how Christian work is affected by the confusion at present prevailing all through North China, and I prepared a memorandum on that subject. When instead he asked me for my opinion on things in general and what if anything the United States should do for China, I was non-plussed. I cannot imagine that what I tried to say helped the General very much. But it did help me.

*Three wise men from the West.* It also encouraged me greatly to find a man on his tremendously responsible mission seeking so quietly and earnestly to find the best of several none too promising paths into the uncertain future. He referred to the advantage of such an unbiased attitude as a missionary would naturally take. I replied that we missionaries are by no means unbiased: we have large stakes in this country, vested interests in property and institutions as well as goodwill built up by long years of mutual friendship. Yet he insisted as I said goodbye that the missionary point of view was one that he highly valued. And for the favorable regard of such a man we of the missionary persuasion can all be grateful.

A boy sat beside me in Freshman German whom our class in Senior year was going to vote "most brilliant," and one of the runners-up for "most versatile," "hardest worker," and "most likely to succeed." In due course William Christian Bullit became Ambassador, to Russia and then to France. Many of you have read his recent article on China in *Life.* Bill's schedule in these parts was badly upset by a plane delay, with the result that he arrived in Peiping one hot August afternoon

(Continued on page 13.)

**MISSIONARY OFFERINGS.**

**Sunday Schools.**

| | |
|---|---|
| Newport News—E. Va. ..... | $ 25.00 |
| **Churches.** | |
| Pleasant Ridge—N. C. & Va. .. | 23.00 |
| Total period Feb. 13-19 .... | $ 48.00 |
| Previously acknowledged .. | 16,465.28 |
| Total since Sept. 1, 1947 ... | $16,513.28 |

Respectfully submitted,
WM. T. SCOTT,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### NEWS FROM EURE'S WOMAN'S SOCIETY.

Eure's Christian Church, a rural church in Gates County, North Carolina, was electrically lighted for the first time for its Christmas program on December 22, 1948, which the Woman's Missionary Society sponsored. Rural electricity has just been made available in this particular location. A long looked-for desire has at last come true. We feel quite rich now since we can have other night programs and young people's activities which we have been deprived of prior to having lights.

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### UNION (VIRGINIA).

The Woman's Missionary and Ladies' Aid Societies entertained the young people of Union Congregational Christian Church, Virgilina, Va., on Friday, January 30, in observance of Youth Week. The party was held in a vacant store building. Although the weather was bad, the attendance was large. Games and entertainment were furnished by the hostesses, Mrs. Reams Long, Miss Marguerite Daniel, Mrs. Bill Tuck, and Mrs. Mark W. Andes. Refreshments were served at the conclusion of the games.

Mrs. Reams Long.

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### EURE OBSERVES WORLD OF PRAYER.

On February 13, at 8:00 P. M. Eure's Christian Woman's Missionary Society observed the World Day of Prayer. Two Baptist and one Methodist church met with us for this observance. We had secured the little booklets for the worship service sponsored by the United Council of Church Women in advance. We had a very lovely service. Our offering of $5.00 has been sent to the United Council of Church Women, 156 Fifth Avenue, New York City.

Mrs. John W. Artz,
*President.*

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### WORLD DAY OF PRAYER IN WINSTON-SALEM.

On the World Day of Prayer, February 13, the Augsburg Lutheran Church in Winston-Salem was host to those who came to the service, which took place 10:30-11:30 Friday morning. Both Negro and white women had parts on the program, and the audience was also interracial. The minister of the Lutheran church closed the program in a very effective manner. In the last part of the program, we had young people from the different high schools in the city taking part on the program. We felt that our service was very effective and full of meaning, and were gratified to have an offering of $98.00 to send for the work of the United Council of Church Women in helping to build peace.

Carey Andes.

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### CORRECTION.

On the Woman's Page of The Sun for February 12, it was stated that *Mrs.* Ralph R. Shrader will be guest speaker at the Women's Rallies in the Southern Convention this spring. This should have read, "*Mr.* Ralph R. Shrader."

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### FROM THE MISSION BOARD.

Dear Friend:

The Mission Board Period of the Convention begins March 1 and closes June 30. This period—March, April, May and June—if observed will result in raising our sights and we shall see our world through the eyes of our Lord, whose spirit is the inspiration of all missionary endeavor.

We gratefully acknowledge your generous support of the cause of Missions during the past year, and we humbly ask for your continued support of the World Mission of Jesus Christ during the days ahead. This year is perhaps as critical as any in our world history. Foundations are being laid for either world brotherhood or strife. Wherever our missionaries are at work they are power ful forces for peace, understanding and well being of all people.

In 1946 we of the Convention commissioned three fine young people—Richard and Dorothy Jackson, and Frances Whitaker—to be our missionary ambassadors for Christ in Shaowu, China. They have been joined in Shaowu by Dr. Edward Riggs, a Christian physician, who is Director of the Shaowu Christian Hospital. Those four dedicated young people have left home and loved ones to go to minister to the more than 2,000,000 souls in Shaowu for Christ's sake. We of the Convention pledged our love, our prayers and our financial support to them. They and our Lord are depending upon us. We will not fail them! We cannot fail them! We are committee to raise $10,000.00 per year above our regular apportionment to keep our promise and to keep this great work going in His name. Let us support our Shaowu work.

Then—then there are other crying needs and opportunities in China, Japan, Africa, India, and in the islands of the seas which need our help. Let us lift up our eyes and see! Nations and whole continents are in revolution and change. They will either be pagan or Christian in a very few years! ! If they become Christian there is hope for peace and security. If they are engulfed by secularism, materialism, communism, and other pagan forces which are making an alarmingly strong bid for the world—despair, bloodshed, hunger and chaos are the promise. Which shall it be? Our prayers and our gifts may well give the answer!

Let us also look at our beloved homeland. Evil forces are bidding strongly for supremacy here also. If the world is to become Christian—it is essential that America become Christian! America will never be Christian until Virginia and North Carolina—the area of our Convention—become Christian. This necessity strikes near home. It calls for a deeper dedication of us all.

America is on the move. Whole new communities have sprung up about us. These new communities right here at home need the message of Christ through our Church. The Mission Board asks our churches to provide $18,000.00 this year for Church Extension and new buildings in North Carolina and Virginia. Our message is needed.

A new community of 400 homes is open to us to enter, organize and help build a new Church! A generous offer of specious lots—valued at more than $6,000.00 have been offered us by a Christian layman on conditions that we organize a work there. Shall we accept this offer and opportunity? You and your church hold the answer. We must grow as a church or we will die. The command of Christ is "Go ye!" We are under commission. Let us not fail Him and our church.

Likewise—there comes the call for assistance from already established churches which are not strong enough to maintain adequate pastoral leadership to meet their growing needs and opportunities. We need to answer the call for help from these churches

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

If ever you are in Richmond do stop at the Central Publishing Co. on East Broad Street where THE CHRISTIAN SUN is printed every week. This office is at the foot of Broad Street hill which is one of the steepest hills in Richmond and people pant and puff as they pass the shop.

In the office of Mr. Kernodle who prints THE SUN hangs an oil painting of Daniel W. Kerr who was the first editor of THE SUN. This portrait is framed in pine and shows Mr. Kerr in a very solemn mood. It was painted at Chapel Hill and presented to the editor and managing editor at the 1943 meeting of the Southern Convention.

Daniel Wilson Kerr was born in Virginia on the 10th of July, 1796. There seems to be very little information about his early days nor did he have any children. He was married to a Miss Davis, who helped him in his work and writing.

Mr. Kerr became an ordained minister in 1819. He began to teach several years later at Wake Forest Pleasant Grove Academy, north of Raleigh, and then became its principal. Next, he became principal of Junto Academy, about 300 yards distant from Mt. Zion Church in Orange County, N. C. The pupils at this school were taught Greek, Latin and English rudiments.

In 1833 when his conference met he was elected to an editorial committee that was planning to begin a church paper to be called *Christian Intelligence.* What happened to this paper I do not know, but in 1842 he was elected as the editor of THE CHRISTIAN SUN. Daniel Kerr was given the privilege of deciding when to start the paper, and it was established in 1844. So Mr. Kerr worked—a very busy man: teacher, preacher and editor. He traveled about the conferences telling people about the paper and serving in many ways. Think how difficult it was to travel in those days, and how often I have heard ministers complaining about meetings to attend at the present! If they traveled like the White Pilgrim and Daniel Kerr they really would have rough riding.

In 1850 when he was in his early 50's, Editor Kerr was taken ill and was no longer able to edit THE SUN although his mind was all right. It was then that Mrs. Kerr with the help of a ministerial student at the Academy bsuied herself with the writing, reading, and correcting of material to be printed. She continued to work until his death. In 1860 she was given $20 by the conference that met at Pleasant Hill. My, such a little bit, but it was a large sum in her day.

The first editorial written for THE SUN was entitled "Christian" and had real meaning for those people who had chosen to call their church *"Christian."* And so, for 104 years we have had a church paper with a glorious name.

In 1944 great services of commemoration were held and an anniversary issue was printed. I hope that you or your family have saved that copy for it will be very valuable one day. And in closing, let me tell you, that Mr. Kerr's name was a good English one that is pronounced like "car."

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## ESTABLISHING WORTHWHILE HABITS.

*By* HELEN GREGG GREEN.

*Issued by the National Kindergarten Association.*

Like most parents, my father and mother often admonished me, "Have a place for things." I thought this advice was fine in theory, but I am embarrassed to say that until the last few years I did not put it into general practice. However, I have learned my lesson!

Recently I discovered that the cupboards where our canned goods are kept were locked—they have automatic locks—and that the keys were nowhere to be found. I searched for them an *entire evening,* while several urgent matters to which I had planned to attend were obliged to wait. My husband and I considered breaking the locks, but finally, at his suggestion, the screws from one were removed. There were the keys—inside the cupboard!

*Now* I have special places for our keys, for business papers, and for all other things of importance. But had I formed such a helpful plan early in life, how many wasted hours of futile searching might have been avoided.

We shall find that the children will some day be really grateful to us if we help them to form habits of orderliness while they are very young, particularly the habit of having definite places for definite things—not one, or two, or three places for the same thing, but *one special place.* Of course like any other habit, this one can be developed only by unbroken practice. Its establishment requires watchful, firm, but gentle patience on the part of the adult.

Let us consider some other beneficial habits, the formation of which is often ignored.

Is it not a good plan to explain to children that it is poor taste to talk a great deal about oneself, one's possessions, and one's family? It is of real value to have formed the habit of listening to and being interested in what others have to say—and, when bringing up a new topic for social conversation, choosing only from subjects of mutual interest.

I had as my guests a short time ago two charming children. We had been chatting together and then I had excused myself for a moment. As I was returning, I heard Virginia say to the younger sister, "Connie, keep your eyes on Aunt Helen while she is talking." These girls' parents have delightful personalities; they are always so interested in their friends. An evening with them passes all too quickly. It is plain they are encouraging the gracious art of listening in their young daughters.

Very close to this habit, in a child's mind, is that of thoughtfulness for those they know. We should not do things for our children because as one mother often said, "It's easier to do it myself than to get my daughter *started!"* It may be simpler for the parents, but it is not fair to the youngsters. For instance, parents should insist that a child who is old enough to write his own thank-you notes do so. I have never forgotten my feeling of disappointment after giving a young cousin a handsome

(Continued on page 13.)

*The*
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# Pilgrim Fellowship

"Youth at Work in the Church"

## YOUTH MEET AT NEWPORT NEWS, VA.

Youth Week was observed. That is the only way to express it. In the First Congregational Christian Church of Newport News, we observed Youth Week.

The weather for the week or two before, when the most vital work of the committees should have been done, was horrible. It prevented the people from attending committee meetings—it hindered in the carrying out of plans already made. If it hadn't been for the initiative and determination of our young people, Youth Week might have been a failure.

But it wasn't! In fact, it was a grand success.

Last Sunday morning, the three Christian Eendeavor Societies in the church conducted the Sunday school and worship program. At church, the high school choir rendered a lovely anthem, as well as singing the various responses during the service. The church service was conducted entirely by young people, except for the actual sermon which was delivered by our pastor, Dr. Hardcastle. At 2:00 P. M., the Junior Christian Endeavor Society had a birthday party, commemorating the 67th birthday of Christian Endeavor.

At 6:15 the high school Christian Endeavor and the young people's Christian Endeavor held a buffet supper and had a joint meeting afterwards.

On Monday night, the young people held a lovely, very impressive quiet hour in the chapel. It was an awful night, but there were quite a few young people out.

Tuesday night, with the weather even worse, we held our Interdenominational Social. The young people from the neighboring Methodist, Presbyterian, Church of Christ, Baptist, Friends, and Episcopal churches were invited. Although some of the denominations did not accept our invitation of fun and fellowship, we had a swell time and a nice crowd.

Friday night was our big night, however—the banquet! The banquet program committee had worked hard and long on the programs, table decorations and entertainment. We had one of the best speakers obtainable, and the food was perfect. Fried chicken, hot rolls, and all the other "stuff," with apple pie and ice cream! Everybody came (or nearly) and we all had a wonderful time.

Youth Week was a success and it was finished by the participation in the Sunday school worship service by the young people, and a buffet supper and joint Christian Endeavor meeting of the high school and young people's Christian Endeavor Societies. We hope all the other Churches in Eastern Virginia had the success during their week of activities as we had with ours.

JANE COLLINS.

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## THE CONVENTION OFFICE.

(Continued from page 3.)

Following are the Special Committees of the Southern Convention (appointed by the Executive Board):

*Program*—W E. Wisseman, Chairman; W. M. Stevens, T. Fred Wright (Committee empowered to add to their number, as may be needed).

*Nominations*—S. C. Harrel, Chairman; J. Frank Apple, J. E. Mccauley, F. C. Lester, Mrs. R. A. Whitten.

*Revisions*—W. M. Stevens, Chairman; R T. Grissom, F. C. Lester, S. C. Harrell, R. L. House, R. A. Whitten, Mrs. W. V. Leathers, Mrs. O. H. Paris.

*Superintendent's Home*—Jesse H. Dollar, Chairman; W. M. Stevens, G. D. Colclough, D. R. Fonville, Mrs. W. W. Sellars, George T. Gunter, H. W. Johnson, Mrs. J. G. Truitt, S. E. Madren.

* * *

A partial list of local church lay delegates to the Convention are as follows:

### N. C. & VA. CONFERENCE.

*Apples Chapel*—Mrs. J. W. Payne, Brown Summitt, N. C., Mrs. J. A. Troutman, Brown Summit, N. C.; Alternates: Mrs. R. E. Apple, Whitsett, N. C., Mrs. R. M. Murrell, Gibsonville, N. C.

*Asheville*—L. L. Merchant, 14 Beverly Rd., Asheville, N. C.; Alternate: Wm. F. Krickhan, 125 Spears Ave., Asheville, N. C.

*Belew Creek*—J G. Neal, Jr., Belew Creek, N. C.; Alternate: Mrs. Emma Martin, Belew Creek, N. C.

*Berea*—Mrs. Howard Gerringer, R. 1, Elon College, N. C.; Alternate: Mrs. Luther Iseley, R. 1, Elon College, N. C.

*Bethel*—Joe King, R. 2, Burlington, N. C.; Alternate: Mrs. Pinnix Miles, R. 3, Burlington, N. C.

*Bethlehem*—Claude L. Simpson, R. 1, Elon College, N. C., Clyde Iseley, R. 4, Burlington; Alternate: Geo. E. Somers, RFD, Elon College.

*Burlington*—W. R. Sellars, W. Davis St., Mrs. V. R. Holt, W. Davis St., Allen Miles, Rauhut St., Robert Truitt, Glenn Raven

*Carolina*—Miss Lydia Dickens, R. 3, Burlington; Alternate: J. W. Trollinger, Sr., R. 3, Burlington.

*Danville*—P. R. Ricketts, 2075 Rocklawn Ave., J. H. Hilliard, Fuller St., Mrs. W. V. Crawford, 1471 Myrtle Ave., Mrs. H. H. Dodd, 1507 Washington St.

*Concord*—A. Y. Allred, 1307 Pershing St., High Point.

*Durham*—D. L. Boone, Mrs. A. T. Crutchfield; Alternates: C. E. Young, Mrs. D. M. Estes.

*Elk Spur*—Mrs. Rose Hawks, R. 2, Fancy Gap, Va.; Alternate: Mrs. Hattie Strickland.

*Elon College*—Mrs. A. L. Hook, H. D. Lambeth.

*Gibsonville*—

*Graham, Providence Memorial*—Mrs. O. J. Stuckey, Poplar St.; Alternate: Robert Russel, W. Harden St.

*Greensboro, First*—J. H. Runtree, 510 N. Mendenhall St., Mrs. W. W. Tate, 402 N. Cedar St.

*Greensboro, Palm Street*—P. R. Hall, Route 3, A. H. Hinshaw, R. 2, Box 10, Brown Summit.

*Happy Home*—Miss Ruth Helen Gunn, R. 3, Reidsville; Alternate: Miss Louise Sparks, R. 1, Ruffin.

*Haw River*—Paul Bason, R. 1, Mebane; Alternate: Marvin Sharpe, Haw River.

*Hebron*—H. W. Williamson, Buffalo Junction, Va.; Alternate: Kent Rice, Nelson, Va.

*Hines Chapel*—R. W. Iseley, R. 1, McLeansville; Alternate: J. W. Barker, R. 5, Greensboro.

*Hopedal*—

*Howard's Chapel*—

*Ingram*—L. E. Carlton, Paces, Va.; Alternate: H. W. Dunn, Paces, Va.

*Kallam Grove*—Mrs. Homer Simpson, R. 2, Reidsville; Alternate: Mrs. Ralph McCollum, R. 2, Reidsville.

*Lebanon*—T. J. Earp, Milton, N. C.; Alternate: W. L. Taylor, Semora, N. C.

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE PERSONAL WITNESS OF THE CHRISTIAN.

Lesson X—March 7, 1948.

Memory Selection: *Peace be with you; as the Father has sent me, even so send I you.*—John 20:21.

Lesson: Acts 8:26-39.

Devotional Reading: Psalm 67.

*A Curious Command.*

"And the angel of the Lord spake unto Philip, saying, Arise and go toward the south . . . the same is desert." It just did not make sense from the human standpoint. Indeed it looked like a wild goose chase. Here was a man, a flaming evangelist "holding a meeting" in a big city and having wonderful results—unclean spirits came out of those possessed with them, and those with palsies, those who were lame, were healed, as a result of his preaching. By the way Philip's preaching was both individual and social—he preached the things concerning the kingdom of God, and the name of Jesus Christ, and many were converted, both men and women. And in the midst of it all the Holy Spirit said in effect: "Leave all this and go out into the desert, out in the barren country that goes from Jerusalem to Gaza." The Spirit did not tell him what he was to do there, the Spirit simply said "Go." But it was an authentic voice and Philip could not get away from it. One had better give heed to those intimations and those impressions which now and then come in life. One had better "obey that impulse" which has the stamp of the Holy Spirit upon it.

*A Prompt Obedience.*

"And he arose and went." His not to reason why, his but to obey. It was an act of obedience based on faith. Like so many of his spiritual ancestors he went out, even though he did not know where he was going or indeed why he was going. But he would rather walk with God in the dark than to walk alone in the light. Obedience is the organ of spiritual knowledge. Many times we do not know because we do not go. When God called Paul through a vision on the Damascus road, Paul later said he was not disobedient to the heavenly vision. The angel of the Lord said "arise and go," and Philip "arose and went."

*A Striking Confirmation.*

"And behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come up to Jerusalem for to worship, was returning, and sitting in his chariot, was reading the prophet Isaiah." The thing which at first did not seem to make sense, soon began to have the highest and deepest meaning, to make sense indeed. Any man could easily put those two things together and make sense of it. Any man of spiritual insight would have said "It is the Lord, let him do what seemeth good." As a matter of fact God does not send men out on fool's errands or down dead end streets. Even though as yet the end of the road was not in sight. Philip knew that he was on the right road. His heart must have beat faster when he saw that man riding along on that lonely road.

*An Informal Conversation.*

In obedience to the command of the Spirit "Go near and join thyself to this chariot" Philip makes bold to come near the man, and perhaps to his surprise, hears him reading—for it was the custom in those days to read aloud—of all things, the writings of the great prophet of Israel, Isaiah. This fellow, unlike so many moderns did not close his heart and his mind to spiritual things as soon as he had left the place of worship. One suspects that we would grow more in grace and in spiritual stature if we spent our hours after worship in the mood and spirit of worship and especially of further seeking. The man, who really was a "big shot" invited Philip to ride with him—he was not averse to hitch-hikers it would seem—and the two men engaged in an informal but a deeply significant conversation. Luke relates the incident with simplicity.

*A Christ-Centered Sermon.*

"And Philip opened his mouth and began at the same Scripture, and preached unto him Jesus." He did not have a large congregation — he had only one man, but he had a great congregation. He had a man who had an inquiring mind and a hungry heart and an obedient will, and any preacher who has even one man like that to preach to, ought to preach a great sermon. And Philip preached a Christ-centered sermon. Furthermore he did not simply preach about Christ; he preached Christ, he bore his personal testimony as to Christ's saving, redeeming power. Philip was in good company—two of the Master's greatest sermons were delivered to only one person each, Nicodemus and the Samaritan woman at Jacob's well. One does not have to have great crowds to have a great congregtaion. The smallest congregation, or a small Sunday school class deserves one's best. Despise not the day of small things.

*A Good Confession, and a Sound Conversion.*

"If thou believest with all thine heart, thou mayest. And he answered and said "I believe that Jesus Christ is the Son of God." That was all, but that was enough. To be sure it was more than lip service. It was not simply intellectual assent; it involved the head and the heart and the will. It went deep and it went far. And mysterious as it may seem and sound, that eunuch was born of the Spirit, and we may be sure that God's Spirit bore witness with his spirit that he was a child of God. "If thou shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved," for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation.

"And he baptized him." In this case probably by immersion, for they went down both into the water. But the water itself mattered little. It was but the symbol or sign of an inner cleansing; it was an outward sign of an inner change and grace. If one believes he ought to say so. If one is converted he ought to confess. It helps to nail one's flag to the mast, to stand up and be counted.

*A Joyous Conclusion.*

"And he went on his way rejoicing." He had never known any joy like that joy. This man had found Christ in an intimate, personal way. There is nothing, absolutely nothing that can surpass that joy in the human heart. And Philip also had a great joy as he went his way. He had the joy, the unspeakable joy that comes to those who lead others to Christ. The Lenten season and the emphasis on evangelism opens the door to many for this inexpressible joy.

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I think nothing so adds to the happiness of the surroundings as for a sick man to take his medicine cheerfully.—*Senator H. B. Blair.*

## LETTER FROM THE JACKSONS.

(Continued from page 8.)

too late for a lot of appointments but with time enough at his own disposal so that he could give me and the people living here with me a whole evening. Much conversation, and all of us were profoundly impressed by the scope and depth of his understanding, even on brief acquaintance, of many of the factors in China's present grief.

Certainly if he knows as much about Russia as he does about China —and he ought to know much more— and after allowing for some inaccuracies and overstatements, his is a prophetic voice even though it resembles the voice of Cassandra. I did not read *The Great Globe Itself* until after his visit, but now that I have read it I wonder why some have called it hysterical. Bullit's diagnosis of the situation here in China was too well documented over too many years to permit a light or easy dismissal of his prognosis.

And now within the last month we have had a visit from Dr. Walter Judd. Walter was a great boy and a great doctor when he was superintendent of our hospital at Fenchow. He was a courageous champion of justice when he went home in the summer of 1938 and resigned as a missionary so that he could do all that lay within his power to arouse the United States to the injustice and suicidal folly of the assistance we were giving Japan in her efforts to conquer China. And Walter Judd's stature has by no means diminished during these years in Congress. He came to us from his visits to most of the satellite states of Europe as well as Japn and Korea. His observations in all these countries and the mass of factual evidence at his command, all pointing in one direction so far as it had relevancy to us out here—and a great deal of it was relevant—confirmed the steadily forming conviction of the past months.

A house divided against itself cannot stand. Civilization is so divided today. The *One World* we so joyously hailed a few years since simply does not exist. There are forces at work too powerful and too determined that the sort of one World you and I hope and pray for shall not exist. They want a very different sort of world, in China, as well as elsewhere. And until the question as to whether they are to have their way or are to change their attitude towards those who differ from them is settled, no other question can be settled finally or satisfactorily.

And so however disgustingly corrupt and exasperatingly inefficient the present government of China may be, I am bound to favor it as against its Communist foes. There is still the possibility of its internal reform. It has been and can be influenced for good by the not inconsiderable mass of sober, intelligent public opinion outside the government and the party. It offers infinitely more chance of progress, slow to be sure, but real, towards freedom and democracy than the Communists will ever offer.

## FROM THE MISSION BOARD.

(Continued from page 9.)

and help them grow into strong and substantial churches.

Your Mission Board has adopted a courageous budget of $65,000.00 for this year as the goal for Missions at Home and Abroad. Every penny of this budget is needed if we are to do anything like our share in the Christian Missionary enterprise. The Missionary Apportionment from the churches per year is $12,000.00. Our devoted women give approximately $15,000.00. Our Reidsville Church shames all of us by their generous gifts of nearly $4,000.00 annually for Foreign Missions. For us to raise the budget this year, it is necessary that we raise approximately $25,000.00 during Mission Period. This is not impossible if we will devote ourselves earnestly to the task and privileges which we need to face.

**HERE IS HOW IT CAN BE DONE.**

**It can be done by the CENT-A-MEAL PLAN. The plan is simply this: Ask each family of your Church and Sunday school to take one of the CENT-A-MEAL stickers, put it upon a box or glass jar, placing it upon the dining table, and at each meal during March, April, May, June drop in at least a penny for the work of the Mission Board at Home and Abroad. Then on the first Sunday of each month let each family empty the CENT-A-MEAL container, put the monthly offering in an ordinary envelope and take it to church to be sent by the church, or sent direct by each family to The Mission Board, Elon College, N. C.**

There are approximtely 10,000 families in the Convention. There are 122 days in the Mission Period. Take your pencil and paper and estimate the possibility for your church. Then extend the *plan* to embrace all our churches of the Convention. You will discover that in the 122 days of the Mission Period the faithful use of the *Cent-A-Meal plan* by the families of our churche would produce approximately $36,600.00 or nearly as much as we contributed during the whole of last year for Missions!

The *Cent-A-Meal plan* puts a store by small things—as did our Lord. It is neither a dollar, nor ten dollars, but the smallest coin minted by the Government—a cent—that each family is asked to give each meal. Should we do less?

Won't you introduce the *Cent-A-Meal plan* in your church and Sunday school? We hope you will.

Faithfully yours,

H. S. Hardcastle,
*President.*

Wm. T. Scott,
*Executive Secretary.*

## PERHAPS YOUR NEIGHBOR.

(Continued from page 5.)

to him about volunteering your servives to see someone whom he would suggest. He knows who is on the roll and who isn't. Anyhow what I am hoping is that all our pastors and many of their good members will see to it that a goodly number of new members are reported March 31.

John G. Truitt.

## FOR THE CHILDREN.

(Continued from page 10.)

graduation gift. The *mother* wrote to thank me—though her dughter was now a college graduate!

On the other hand, I have in my sewing basket a clever gadget for a thimble which an eight-year-old girl gave me as a token of appreciation. Then, recently, my husband and I entertained a cousin and her fine fourteen - year - old son, Don. Each guest brought a small box of candy —attractively wrapped; and the mother was wearing roses that Don had bought her with money earned from his paper route.

"I would much rather he had saved the money," the mother confided to me, "but I think his learning to do thoughtful, kind acts is a valuable lesson, so I am always plainly thrilled when he comes home bringing small gifts."

Another mother told of arriving home from a strenous day's work and finding an envelope on her dressing table. In it was a note which read, "Mother dear: Here is the $3.98 I earned yesterday. Buy something you'd like! With love, Tom."

Tom's mother looked very proud and happy as she added, "Although I at once planned to buy Tom some ties and socks with the money, I did not spoil his generous impulse of sharing by telling him of my intention."

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Out of 197 churches just two remembered us this week. One church sent us $2.00, another $4.92. We are very grateful to these two churches, because if they had failed us our report would have gone in blank—something that has never happened during our administration as your superintendent But I am sorry to say that the report this week is the smallest we have had in thirty-two years. I know the weather has been cold and rough and the roads muddy. Many, especially those who live in the country, could not get to church. Hence, this very small offering this week.

We hope when the weather clears up and people can get to church, you will remember to make your offerings larger to make up for the Sundays you have missed.

The Board of Trustees of the Christian Orphanage met in its annual meeting on February 18, with a quorum present to transact the business that came before it. One of the most important items considered was the superintendent's report. It is always an important item This report gave the different items of activities during the year, 1947; the financial report, which was followed by the auditor's report, giving the income and expense accounts and the balances at the close of the year, which tallied with our totals to the penny Our books have been audited every year, and the auditors have always found every penny of the money properly accounted for.

The Board, after considering the report, accepted it with thanks for the year's work, and seemed to be well pleased.

We all fell in love with our new board member, Dr. J. P. Cross of Suffolk, Va., who was present at the meeting and took an active part. He also brought with him his good wife, whom we were delighted to have and made her promise to come to the next meeting We feel that Dr. Cross will make us a valuable member and will be lots of help to us in this work. We know his good wife will back him up in anything he wants to do.

The meeting was one of the most pleasant meetings we have ever had.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR FEBRUARY 26, 1948.**

| | |
|---|---|
| Amount brought forward ..... | $ 950.30 |

**Sunday School Monthly Offerings.**

| | |
|---|---|
| N. C. & Va. Conference: | |
| Pleasant Ridge ..... | 20.00 |
| Western N. C. Conference: | |
| Ether ..... | 4.92 |
| Total ..... | $ 24.92 |
| Total this year from churches | $ 975.22 |

## EUROPEAN RECOVERY PROGRAM.

(Continued from back page.)

points you have the evidence, the facts, and are in a better position to judge than are most of us on the outside. Having presented the foregoing support for E.R.P. in general, I would like to say a few words on the philosophy of the Plan.

We are confronted with a fearful threat to democracy; and cherishing our democratic institutions, wishing others to enjoy them as we do, it is natural that we should want to promote democracy, defend it, propagate it. But democracy is not a virus with which people can be inoculated, a benign-appearing disease with which we can infect people. It is a state of health which must be cultivated—a state of mind that proceeds from the healthy comfortable condition of man. Communism can be forced on people too weak to resist it—not democracy. Communism can be finagled, maneuvered, and imposed by *coups*. Democracy has to grow organically. People cannot be starved into democratic ways or frightened. They cannot be bargained or threatened into being democratic. If we try any of these tactics or give the appearance of trying them, we damage our own cause terribly.

Nobody is so smart that he cannot be manipulated at times — nor so dumb that he doesn't resent it profoundly when he catches on.

That the E.R.P. will pay off in economic and democratic benefits, I truly believe. But if we set up the program and administer it with a cold eye on these benefits to ourselves, it will fail of its high purpose and the very benefits hoped for. Nor is this program to be conceived as giving us the "right" to speak our piece. This is no super radio program with a democratic commercial—not even a singing commercial.

We are not out for the purchase of global affection. Purchased love is notoriously short-lived. We want and need the support of our brother nations. But it can't be bought. And it doesn't come because we do something for them. Affection and respect develop when you do things *together*. That is the genius of the E.R.P.

Arrogance is the manner of one who is temporarily sitting pretty. The truth is that no one in the world is sitting pretty, but the United States appears to be. The arrogant point of view is that we don't *need* France, Luxemburg, Denmark. We do. The painful narrative of history teaches that Athens needed Boeotia and Sparta—that Rome needed Palestine. All countries need all other countries—all people all other people. The interdependence of man is no fancy — not processed, homogenized man but just *man*—the son of God.

In short, I see a great hope in the E.R.P. and so do most Christian people. We know that so huge a plan cannot be put in action without some waste—we hope not too much. We know that every good program advantages some scoundrels who are having a lucky season, but we will try not to be too disturbed if a few of them cash in. Some prodigals are being welcomed into this program—and there are always fat-head protests when the fatted calf is killed for a prodigal.

The legislation remains to be written, the amount set, the administration set up. Church people and church agencies take a calculated risk when they support such a program at this stage. But there is a greater risk in standing aloof and withholding encouragement from legislators who are trying to find a way out.

We who believe in Christian democracy support such a plan as the E.R.P. because it *is* Christian democracy. That is the kind of thing you have to do if you would live your principles and your faith.

## APPORTIONMENT GIVING.

(Continued from page 7.)

offering is received for the College on the fifth Sunday and that it is forwarded immediately. Need at the College increases. January and February have been the most expensive months that the College has experienced during the present administration. We need your help and now that you will not fail us.

We are grateful for every dollar contributed.

| | |
|---|---|
| Previously reported ..... | $1,307.19 |
| Eastern Va. Conference: | |
| Spring Hill ..... | 1.35 |
| N. C. & Va. Conference: | |
| Hebron ..... | 6.50 |
| Pleasant Ridge ..... | 29.00 |
| Total ..... | $ 36.85 |
| Grand total ..... | $1,344.04 |

THE CONVENTION OFFICE.
(Continued from page 11.)

*Liberty*—Y. A. Bray, Nathalie, Va.; Alternate: C. S. Wilkins, Lennig, Va.

*Long's Chapel*—W. J. Fonville, Jr., R. 5, Burlington; Alternate: Odell King, R. 5, Burlington.

*Lynchburg*—W. T. Dunn, 4873 Fort Ave.; Alternate: C. T. Hudson, 1400 Radcliffe Ave.

*Mebane*—Miss Lillie F. Fowler, Mebane.

*Monticello* — J. E. Cumbie, Brown Summit; Alternate: Wm. Smith, Brown Summit.

*Mt. Bethel*—L. P. Rippy, Reidsville; Alternate: Mrs. E. W. Simpson, Stokesdale.

*Mt. Zion*—Zeb H. Lynch, Elon College; Alternate: Gattis Carden, R. 3, Mebane.

*New Lebanon*—J. I. Sharpe, R. 4, Reidsville; Alternate: Grady S. Barham, Route 4, Reidsville.

*Pleasant Grove*—G. C. Tolbert, News Ferry, Va.; Alternate, Miss Nannie Baker Farmer, News Ferry, Va.

*Pfafftown*—C. E. Fulk, Pfafftown, N. C.; Alternate: Mrs. H. O. Cline, Pfafftown, N. C.

*Pleasant Ridge* — Hugh B. Nelson, Guilford College, N. C.; Alternate: J. M. Crutchfield, R. 2, Kernersville, N. C.

*Reidsville*—Mr Briggs, Mrs. Carrie Fields, 3 Ellington St.

*Rocky Ford* — Clarence Edwards, Cana, Va.

*Salem Chapel*—Miss Frankye Marshall, R. 2, Walnut Cove, N. C.; Alternate: J. Arthur Johnson, R. 2, Walnut Cove, N. C.

*Shallow Ford*—Sam K. Barber, Elon College; Alternate: R. S. Crawford, Elon College.

*Tryon*—Nelson Jackson, Tryon.

*Union (N. C.)*—Robert Walker, R. 3, Burlington, A. H. Blalock, R. 2, Burlington; Alternate: Mrs. W. H. Garrison, R. 2, Burlington, Mrs. C. P. Aldridge, R. 2, Burlington.

*Union (Va.)*—Mrs. Arthur Tuck, Virgilina, Va., A. R. Seat, Virgilina, Va.; Alternate: Mrs. M. W. Andes, Virgilina, G. W. Pollard, Virgilina.

*Winston - Salem* — Miss Ruth Willis, 1180 N. Sunset Ave.; Alternate: Mrs. C. T. Moser, 1414 Academy St.

* * *

**EASTERN VA. CONFERENCE.**

*Antioch*—Mrs. E. R. Nelms.

*Barrett's*—Hubert E. Barrett.

*Berea (Nans.)*—Mrs. R. T. Bradford.

*Berea (Norfolk)*—E. C. Calhoun.

*Bethlehem (Disp.)*—Andrew Balint.

*Bethlehem (Nans.)*—W. E. White, C. F. Savage.

*Burton's Grove*—Mrs. G. C. Brittle.

*Centerville*—John Padgett.

*Cypress Chapel*—Roy Brinkley Frank Harrell.

*Dendron*—Mrs. Garland W. Spratley.

*Eure*—W. L. Askew, Atwell Felton.

*Franklin*—J. Letcher Eley, Mrs. Jas. I. Beale, Jr.

*Holland* — Mrs. A. L. Jolly, E. L. Daughtrey.

*Holy Neck*—Emmett C. Harrell, H. L. Weaver.

*Hopewell*—Mrs. Ralph Williams.

*Isle of Wight*—Mrs. J. F. Chapman.

*Johnson's Grove*—George Vick.

*Liberty Spring*—George O'Betty, R. Wesley Harrell.

*New Lebanon*—Ollie V. Cockes.

*Mt. Carmel*—Mrs. W. T. Cox.

*Mt. Zion*—Mrs. J. L. Gray.

*Newport News*—Mrs. W. B. Williams, W. H. Baker.

*Norfolk, Bay View*—Mrs. B. G. Harrell.

*Norfolk, Christian Temple*—Mrs. E. M. Albright, L. W. Vaughan, Mrs. W. L. Cooper, L. G. Robinson.

*Norfolk, Little Creek*—Mrs. M. E. Taylor; Alternate: Mrs. W. B. Bowden.

*Norfolk, Rosemont*—Mrs. Julia Dyer, Mrs. D. D. Johnston.

*Norfolk, Second*—Rowland Allgood.

*Oak Grove*—W. K. Parker.

*Oakland*—Mrs. J. Rollie Gayle, Mrs. O. W. Newman.

*Portsmouth, First*—Harry H. Harcum, B. L. Sawyer.

*Portsmouth, Elm Ave.*—S. G. Nick.

*Portsmouth, Shelton Memorial*—Mrs. W. F. Lawrence, Mrs. F. H. Lewis.

*Richmond*—John T. Kernodle, Mrs. R. L. House.

*South Norfolk*—Mrs. R. D. Holland, T. R. Eason.

*Spring Hill*—Mrs. C. S. White.

*Suffolk*—Dr. J. P. Cross, Mrs. W. V. Leathers, W. A. Daughtrey, Miss Susie Holland.

*Sunbury, Damascus* — L. E. McCoy, Mrs. W. L. Wood.

*Union (South.)*—S. M. Joyner.

*Union (Surry)*—G. S. Huber.

*Wakefield*—Mrs. W. C. Seeley.

*Waverly*—R. H. Clarke.

*Windsor*—S. T. Holland.

* * *

**EASTERN N. C. CONFERENCE.**

*Amelia*—T. N. Daughtry, Clayton.

*Antioch*—Clyde Jones, Elams.

*Auburn*—Mrs. Gladys Allen, R. 2, Raleigh.

*Bethel*—E. C. Smith, R. 2, Raleigh.

*Catawba Springs*—

*Chapel Hill*—S. H. Bashnight, Chapel Hill.

*Christian Chapel*—

*Christian Light*—E. M. Blanchard, Fuquay Springs, N. C.

*Clayton*—

*Damascus*—Mrs. Paul Long, RFD, Chapel Hill.

*Bethlehem* — Luther Walker, Littleton.

*Beulah*—W. C. Barham, Zebulon.

*Ebenezer*—James Denton, R. 6, Raleigh.

*Fuller's Chapel*—T. T. Coghill, R. 4, Henderson.

*Good Hope*—J. E. Davis, Youngsville.

*Hayes Chapel*—

*Henderson* — Victor Langston, Henderson.

*Hope Mills* — Claude Smith, Hope Mills.

*Lebanon*—Mrs. Ernest Brown, RFD, Sanford.

*Lee's Chapel*—Mrs. June Gunter, R. 1, Moncure.

*Liberty (Vance)*—F. B. Fuller, R. 1, Henderson.

*Martha's Chapel*—W. J. Morgan, R. 3, Apex.

*Moore Union*—C. A. Maddox, Jonesboro.

*Morrisville*—Mrs. R. H. Cotton, Morrisville.

*Mt. Auburn*—J. A. Kimball, Manson.

*Mt. Carmel*—A. A. Mitchel, R. 1, Franklinton.

*Mt. Gilead* — Mrs. C. Edens, R 2, Louisburg.

*Mt. Hermon*—J. E. Branch, R. 1, Garner.

*New Elam*—G. F. Carr, R. 2, New Hill.

*New Hope*—John Chamblee, R. 1, Louisburg.

*Niagara*—

*Oak Level*—W. H. Hudson, Youngsville.

*O'Kelley's Chapel*—Mrs. M. E. Darnell, R. 3, Durham.

*Piney Plains*—Mrs. J. P. Stevens, R. 4, Raleigh.

*Pleasant Hill*—D. O. Neighbors, Benson.

*Pleasant Union* — Miss Elizabeth Long, R. 1, Lillington.

*Plymouth*—S. H. Ball, R. 3, Willow Springs.

*Pope's Chapel*—Miss Ethel Holmes, R. 1, Franklinton.

*Raleigh*—Miss Susie Allen, 612 W. Lane St., Raleigh.

*Sanford*—Mrs. J. B. Watson, 307 McIver St., Sanford.

*Shallow Well*—S. S. Thomas, Jonesboro.

*Southern Pines*—

*Turner's Chapel* — Miss Mildred Wicker, R. 5, Sanford.

*Wake Chapel* — C. Wayne Russom, Fuquay Springs.

*Wentworth*—R. H. Brown, R. 2, Raleigh.

*Youngsville*—W. S. Pearce, Youngsville.

# EUROPEAN RECOVERY PROGRAM

**Testimony by Ronald Bridges**

[*Testimony presented to the Foreign Relations Committee of the United States Senate by Ronald Bridges, President of the Pacific School of Religion, for the Council for Social Action of the Congregational Christian Churches, February 3, 1948.*]

I am Ronald Bridges, President of the Pacific School of Religion in Berkeley, California, an interdenominational graduate school for the ministry. My appearance here is at the request of the Council for Social Action, an agency of the Congregational Christian Churches. The views I express are my own but they sufficiently represent those of the Council. I think they may be found to reflect the views of a very large number of people in the Christian churches of the United States.

First, I commend Secretary Marshall and others responsible for the conception of the European Recovery Program. In a dark time it has given confidence abroad and at home—confidence in our capacity to deal greatly with a great issue.

I commend the conduct of these hearings and the combination of courage, vision, and common sense which evidently animates you who have been obliged to take leadership in bringing E.R.P. to execution.

The statement from the Federal Council of Churches has already been presented to you by Mr. Charles P. Taft, president of that body. This is a good statement and I am happy to endorse it. The Council for Social Action which I represent had a part in the framing of this document and concurs in it. However, I ask permission to append to my remarks the original statement of the C.S.A. which preceded Mr. Taft's statement and was, I think, the first to be adopted by any major church agency in the country.

I will not repeat the testimony of these two documents; rather I would address myself to one aspect of the E.R.P.: the motivation of the E.R.P. and the manner of expressing that motivation.

As I read my history, I find that no other great and numerous people have ever acted toward other people in distress as generously and from such humane impulses as we have. Disease, disaster, and dramatic misfortune anywhere in the world have always laid hold of the American conscience. Since so much and such various help has been given, a person of simple mind would think that we must naturally be esteemed and loved the world around, invulnerable in our friendships. The blunt truth is that we are not at all secure in our friendships and that many of the people whom we have helped are acutely hostile toward us. Our well-meant good works and good will have resulted in an amazing amount of ill-will and suspicion—ill-will and suspicion which have been exploited very cleverly. One doesn't have to be very keen to see that we have got to do better this time. The American people are ready, I think, to finance the E.R.P.; but if, having done so, they find that they have humiliated those whom they tried to help and evoked fresh distrust and suspicion the whole program will have been fantastically futile. Furthermore, if this humiliation and distrist are successfully exploited by enemies of democracy to produce chaos and war the American people will know a new and a desperate fury.

In my role here I feel justified in speaking to this sober problem. The Congress will appropriate reasonably, ungrudgingly, I am sure. The type of administration is a vital matter. On both these (Continued on page 14.)

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MARCH 4, 1948. NUMBER 10.

## The Churches of The Southern Convention Serve Christ at Home and on World Frontiers

**Through The Southern Convention Mission Board, The National Board of Home Missions, and The American Board for Foreign Missions**

### SOME EVIDENCES OF THE FAITH WE HOLD AND THE WORK WE ARE DOING

I. Within the Southern Convention:
We assist 31 churches to maintain full time pastors, serving 3855 members and 2661 Sunday School pupils.

II. The National Board of Home Missions:
Serving in every State of the Union and in Puerto Rico through aid to pastors' salaries, building aid, and schools and colleges.

III. The American Board for Foreign Missions:
Serving a Foreign Missionary Parish of forty million people, in Africa, China, Greece, India and Ceyion, Japan, the Marshall Islands, Mexico, Turkey, and the Philippine Islands.

Missionaries—400.

National Christian Workers:
Evangelistic Workers, 1977; Teachers, 2900; Others, 580.

Organized Churches—489:
Communicants, 95,640; Sunday School and Young People, 63,865.

Educational Institutions—1226:
Serving a total of 108,542 Students and Pupils.
Colleges and Theological Schools, 16; Training and Industrial Schools, 23; High Schools, 57; Kindergartens, Primary and Elementary Schools, 1130.

Medical Institutions:
Hospitals and Dispensaries, 56; Patients treated each year, 320,487.

Social Service:
Places of Work, 24; Workers, 110; Persons served, 187,593.

Cooperative Enterprises:
Schools, Hospitals, etc., 43.
Contributions from The American Board Fields served, $1,180,961.

The Mission Board asks the churches this year to contribute $64,840 to help maintain these services. Can we who profess to love Christ do less?

THE UNFINISHED TASK AWAITS US

* * *

MISSION PERIOD
March, April, May, June, 1948

# NEWS AND VIEWS

Word has reached us that Mrs. D. P. Barrett, a former Christian missionary to Puerto Rico who now lives in Chapel Hill, sustained an operation recently.

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A pipe organ has been installed in Union Church, Virgilina, Va., as a memorial to Charles Pool, a prominent and esteemed member of the church who lost his life while serving as a soldier in Europe.

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The Virginia School of Alcohol Studies will be held in Richmond March 10 and 11. The school is arranged to aid the pastor, Sunday school teacher and church leader for a better understanding of the problems of alcohol. For program, write Rev. Wayne W. Womer, 311 W. Grace St., Richmond 20, Va.

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### THE CENTRAL PURPOSE OF FOREIGN MISSIONS.

*By* Dr. Fred Field Goodsell, *Executive Vice-President, American Board of Commissioners for Foreign Missions.*

The overmastering central purpose of the American Board as of mission boards generally, is *evangelism.* All that we do we seek to do in the name of Christ. To make Him known and loved and obeyed by all men is our aim. To this end we would establish and strengthen in every land the community of those who know Him as the Living Lord of Life, the Redeemer, and the Great Master who can lead His disciples into unbreakable, loving fellowship with God and man. This community, this fellowship, is *the Church* in all its manifold aspects. Nothing human can be alien to the concern of this Church. To overcome ignorance and prejudice by sound education, to heal mental and bodily ills and to promote public health, to provide wholesome Christian literature and recreation, to give women and children and all depressed classes genuine opportunities to grow into true persons, and to make all men aware of truth and love as incarnate in Christ Jesus—*this is Evangelism* in its glorious meaning. The missionaries of your American Board set themselves to this high task. They have won many comrades across the decades, in countries to which they have gone, so many that now in the larger perspective, except in a few pioneer areas, it is the national Christian leader who bears the heavier responsibility. The missionary is by his side to serve, not to command. All are colleagues in Christ and in the service of His Kingdom in the hearts of men.

---

### THE FELLOWSHIP OF THOSE WHO CARE AND THE CENT-A-MEAL PLAN.

In gratitude to the Giver of all good gifts each family in the Southern Convention is asked to dedicate a Cent-A-Meal during Mission Period to help make a Christian world.

There are about 10,000 families in our Southern Convention. There are 122 days in the Mission Period. If every family united in giving, it would mean that $36,600.00 could be used for the advancement of the Kingdom for which Christ died. By such a method we would have no anxiety about fulfilling our commitment to raise $10,000.00 for the support of Richard and Dorothy Jackson, Dr. Riggs, Miss Whitaker, and the Shaowu Mission.

Our Lord set store by the small things: The cup of cold water, the widow's mite, the least of these my brethren . . . even so, the cent, the smallest of our coins, will lead us into "The Fellowship of Those Who Care!"

The Cent-A-Meal Plan is simply this: Each family of the churches and Sunday schools of the Southern Convention is asked to put one of the Cent-A-Meal stickers on a box or glass jar and place on the dining table. At each meal during Mission Period drop in at least a penny for the work of the Mission Board at home and abroad. Then on the first Sunday of each month let each family empty the Cent-A-Meal container, put the monthly offering in an ordinary envelope and take it to the church to be sent by it, or send directly, to the Mission Board, Elon College, N. C.

The Cent-A-Meal gifts may go to help raise the $10,000.00 for the Shaowu Mission, other "over and above" projects, or may be credited to apportionment of the church as desired.

Cent-A-Meal stickers may be obtained from the pastors, Sunday school superintendents, women's society presidents, or from the Mission Board, Elon College, N. C.

Let every family join in this united effort to fulfill our Lord's command to carry the Gospel to every creature.

### SERVICES OF THE BOARD OF HOME MISSIONS.

*By* Elizabeth J. Chicoine, *Field Worker, Southern Convention.*

The Board of Home Missions of our Congregational Christian Churches deals with our own family of churches within the larger church. It works for the homeland agencies of our denomination.

The responsibility of any organization of our churches—such as the Board of Home Missions—cannot be seen unless we look at the mission of the whole church.

What is the church's central task? It is to proclaim that God is real, living, active in history. He is Sover-

(Continued on page 15.)


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

**BOARD OF EDITORS.**

Editor.....Robert Lee House
Managing Editor.....J. T. Kernodle
Associate Editors—D. J. Bowden, S. C. Harrell, F. C. Lester, H. S. Smith, Peter Young.
Contributing Editors—E. M. Carter, B. J. Earp, Mrs. Claude Eley, W. T. Scott, L. E. Smith, J. G. Truitt, R. A. Whitten.
Departmental Editors—H. S. Hardcastle, Sunday School Lesson; Mrs. R. L. House, Children's Page.

**SUBSCRIPTION RATES.**

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One Year.....$2.00

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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

Contributions should reach the editor at 3206 Grove Avenue, Richmond, 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Christian Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

# The Mission Board at Work Within the Convention

**BAY VIEW, NORFOLK.**

Those of you in the Southern Convention who, through your gifts to Missions, help make possible pastoral leadership in churches that would otherwise be without it, will never know the real good you have done nor the part you have played in this work to which those of us in the clergy have dedicated all.

Those of us at Bay View, pastor and people, shall be forever be grateful for your prayers and support. I am grateful because Bay View presented to me a challenge that could not have been accepted had it not been for *your* support. The people here are grateful because *you* have helped them to make their dream come true. That dream of a new church and a full-time program.

We are grateful, yes! And we are trying to show our gratitude by consistent growth. In the paragraph below I leave it for your judgment as to whether or not your Mission Board investment has been a good one.

I came into this field in 1941. Two things I observed: First, there were seventy-five members (about half of them completely inactive). Second, the year before, the total expenditure of the church was $960.00. The whole situation was not very encouraging. However, it was tackled. *Your* support made possible my work. In 1942 a gift from *your* Mission Board made possible the purchase of 232 front feet of property on Bay View Boulevard. In 1943 a gift from *you* helped make possible the erection of a new church. Thus the Ocean View Church and name bowed out and the Bay View Congregational Christian Church took its place. Since then the progress has been remarkable. At the time of this writing the church membership is 145 and of this number 96 have been received since 1941. The amount of money raised by the church last year was $4,590.87. Thus far this conference year we have had eleven additions and two losses. The Sunday school attendance during the fall averaged a little over a hundred. During the winter it has averaged in the nineties. The church attendance average has been in the eighties.

We hope to begin construction on additional educational facilities this year. We are badly in need of more Sunday school space.

Yes, we are truly grateful, for without the assistance *you* have already given we could not have come this far. The future is ours together. Ours to make of it what we will. And you may be assured that with your continued interest and prayers, Bay View shall soon be a strong church and self-sustaining. Then, all of *you,* through your gifts to Missions, can say, "I had a part."

J. Everette Neese.

* * *

**SUNBURY.**

The members of our church at Sunbury, North Carolina, are justly proud of their new plant. Secretary Dr. Kincaid Newman of the Board of Home Missions, says. "The people have done one of the best jobs of any church of its size in the country in building the new building. I believe it holds great promise for the future, not only for the work it will do in the immediate area but for the example which it holds forth for other rural churches of what a good church plan is like."

The story of this achievement cannot be told in a few brief words, thus, the inside story of the hopes, the faith and the sacrifices of the valiant folks who eventually saw their dream come true, are reluctantly omitted.

Today, as you approach Sunbury from the north on Route 32, on your right you will see a new, attractive and modern brick church. Should you pass by on Sunday, you will notice that the driveway encircling the church and the parking lot in the rear are filled with cars, and should you stop to look into the auditorium on any Sunday you would see that it is almost filled to capacity with worshippers. Three years ago, should you have inquired for the Damascus Christian Church, you would have been directed to the south of the town to a dilapidated structure in a most undesirable location. Had you visited on Sunday you would have seen a much smaller congregation and a Sunday school just half as large as that which you would see in the new church today.

That is only part of the story but it is significant, it justifies the efforts and the sacrifices of the people, the faith of the Mission Board and the Board of Home Missions, whose timely and substantial aid has helped make the achievement possible. Furthermore, the Mission Board continues to aid the church in the maintenance of a resident minister.

The church is growing numerically and spiritually and contributes to all conference benevolences and is rapidly assuming a place of leadership in the spiritual and social life of the community. New pulpit furniture has been ordered and it is hoped it will be installed in the near future. New Pilgrim Hymnals have been purchased and book racks for the pews have been ordered. The cent-a-meal plan has been adopted and has been the means through which the entire missionary apportionments have been met.

The generous aid of the Mission Board will always be greatly appreciated by the people of the Damascus Church.

W. L. Wood,
*Pastor.*

* * *

**LYNCHBURG.**

The work of the Mission Board of the Southern Convention has often been the difference between a dying institution and a living church. In the field of financial aid to struggling

(Continued on page 13.)


## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find $..... for which please send The Christian Sun for one year as a gift from me to

Name.....

Address.....

[ ] Renew or [ ] Enter my own subscription.

My Name.....

Address.....

## CONSIDER THE WORDS OF JESUS.

1. "Father, as thou hast sent me into the world, even so have I also sent them.

2. "That they all may be one; as thou, Father, art in me, and I in Thee, that they may also be one in us; that the world may believe that thou has sent me.

3. "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

4. "Go ye therefore into all the world and preach the Gospel to every creature. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

5. "The spirit of the Lord is upon us, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord."

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## LAY TESTIMONY.

Across the table in the Pullman diner sat a man of ascetic appearance. Who was he? What was his "line?" Where was he going? Conversation developed as we waited to be served. He traveled extensively in the Orient selling medical and pharmaceutical supplies. Yes, he knew what it was to be hungry and ill. Like St. Paul, he knew "how to be abased and how to abound." Our missionaries? He knew them by station and name. Their achievements were skilfully evaluated. High tribute was paid to their ingenuity and fidelity under difficult assignments. It was heartening to hear this unexpected, first-hand lay testimony concerning the work of our missionaries.

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## THE THEOLOGY OF MISSIONS.

Protestantism has a new awareness of the status of missions in world evolution and revolution. It is significant that the Sprunt Lectures were given last week at Union Seminary in Richmond by a Presbyterian missionary, Frank W. Price.

Dr. Price characterized missionaries as "makers of tomorrow, architects of world enterprise." He described their work on spiritual as well as geographical frontiers, and declared that they found evangelistic opportunity even in revolution. He stressed the need for an ecumenical theology and reminded Americans that the people of the East are tempermentally equipped to interpret an Oriental Book. Through missions, he emphasized, we have the opportunity to extend and perpetuate the best rather than the worst in our civilization, and this may determine whether our era will prove to be dawn or doom. The church penitent, said he, will become the church triumphant.

What is the Christian answer to Communism? He maintained that we must make our own democracy more real and vital, a shining example to the work. He called upon Christians to regard Communism not as an enemy or rival so much as a challenge that calls for new responses from free peoples. "Let us answer false propaganda with truth," he urged. "Let us work through the United Nations, oppose Russian imperialistic expansion by construction and peaceful methods, hold our tempers, and befriend peoples under Communist rule."

In speaking of the type of theology needed for the church today, Dr. Price said: "It should call men not to an easy-going Christian life, but to costly moral adventure, to spiritual daring, to live boldly and die bravely if need be, for the cause of the Kingdom. One of the greatest perils in the church today is indifference to great moral issues and preoccupation with secular interests."

He called for a theology which will show men how to live and grow as Christians in their humdrum occupations in farm and shop, in family and community, in recreation and social problems. "Our world needs Christians who will by their faith and life create a new moral atmosphere in which communities and nations, classes and races, can partially solve some of their complex problems and avert the great disasters that threaten them."

We need to study the theology as well as the mechanics of missions. The Sprunt Lectures were timely and constructive in their emphasis. Dr. Price concluded with a pertient quotation from Bishop Brooks: "An enlargement of the faith brings an endearment of the faith."

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## UNIQUE BROADCAST.

Who said there is nothing new under the sun? The coast-to-coast facilities of an augmented Mutual network were utilized from 11:30 to 11:45 A. M. last Sunday to permit an unprecedented address by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop in America. Bishop Sherrill's message was heard in over 4,500 Episcopal churches throughout the country. At 11:30 A. M. in each of the four time zones in the United States pastors in Episcopal church temporarily halted their own services to permit their parishoners, via the radio, to hear Dr. Sherrill's remarks. This special program was unique in radio annals because it permitted, for the first time, a spiritual director of a large church group to address his widespread parishoners during one of their regular Sunday services.

The Bishop called upon his fellow Episcopalians to contribute a million dollars for world relief. He declared: "Today, even the most hard-hearted realists are thinking in terms of a world crisis and of world needs. There is such a gulf between conditions at home and in

these countries that it is difficult for us to realize the actuality of what is happening."

Puny and paltry efforts will not save the world today. Now, as never before, we must demonstrate our faith by our works. The Mission Period is a time to evidence our faith by substantial contributions to our missionary enterprise.

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## DEPUTATION STUDYING MISSIONS AUDIO-VISUAL EDUCATION.

Here is the interesting announcement that a deputation to survey the use of radio and audio-visual aids in the foreign missions field is on a three months' round-the-world tour, under the auspices of the Foreign Missions Conference of America.

Heading the deputation, which is now in Shanghai, is the Rev. Everett C. Parker, chairman of our denominational Radio Committee, and the Rev. S. Franklin Mack, chairman of the FMC's world radio committee and director of the division of education and information of the Presbyterian (USA) board of foreign missions. Nicklaus Hagman, prominent radio engineer, is the third member.

Urgent requests from the mission fields for support of a full-fledged radio and audio-visual program prompted the Foreign Missions Conference to send the survey deputation, according to Dr. Rowland Cross, far eastern secretary of the Conference. The requests were based on the conviction that significant new teaching techniques, developed during the war, can be adapted to foreign mission use, he said. Dr. Cross stressed that the Foreign Missions Conference and its constituent boards of foreign missions are committed to making available to the Christian forces abroad and best of the new tools for mass education.

The deputation will visit besides China, Korea, Japan, the Philippines, Siam, Singapore, Burma, India and Egypt and will confer with representatives of the British Foreign Missions Societies and the British Broadcasting Corporation in London.

Principal work of the deputation will to be survey what is now being done in the field of radio and audio-visual education; open up possibilities of further development in these fields in consultation with missionaries and nationals of countries visited; assess available resources in terms of a program and personnel; explore such matters as government policy, attitudes of commercial radio interests, and the possibilities of working with universities; assess the need for cooperative participation with United States church groups in program development; and work out recommendations for future activity in each field. Godspeed to the deputation!

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## STUDENT VOLUNTEER MOVEMENT.

Missionaries do not volunteer to serve in foreign countries in order to be happy, or to live an easy life, but to make the "Christian message of redemption available to all," Dr. Winburn T. Thomas, retiring general secretary of the Student Volunteer Movement, declared.

Speaking before a group of over one hundred leaders and student volunteers gathered in New York for a dinner in his honor, Dr. Thomas described missionary work as "the lend-lease" of the church, making personnel and money available to countries in the greatest need of Christian service.

"The younger churches of the Orient, Africa, and Latin America need Christian people to stand by them in these trying and difficult times," he asserted, "but they need helpers, not white leaders."

The Rev. Edward H. Johnson, recently elected general secretary of the Student Volunteer Movement, called upon "the new student generation" to establish "new patterns and techniques of missionary service, to meet the rival faith of communism.

"Everywhere as the Christian mission goes forward, it goes forward against the rival of communism," he declared. "This calls for a new student generation to help establish new patterns of witness. This is the new challenge to missions."

Reporting on a recent conference at Lawrence, Kansas, Mr. Phil Williams, Student Chairman of the conference, said that 150 students had volunteered for foreign and home missions service at the Kansas conference.

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## MISSIONARY COOPERATION.

A significant development of Christianity in the Orient took place during January at Manila when the International Missionary Council together with the World Council of Churches held the first meeting of the Joint Commission on Eastern Asia. Delegates from India, the Philippines, China and Korea were in attendance as well as observers from Siam and Indonesia. The desired delegate from Japan was unable to attend owing to government restrictions on travel.

The International Missionary Council interprets the establishment of the Joint Commission as another natural outgrowth of a process started with the establishment of National Christian Councils of Churches in many Oriental countries.

The Council points out that the idea of a Joint Commission for Eastern Asia grew out of a realization by the participating countries that mutual and specialized problems could best be approached on a regional basis.

For example, it was pointed out here that India and the Philippines have recently inherited a common set of problems growing out of their independence, and that China, Korea, and Japan are confronted with mutual regional problems, based not only on their geographic proximity, but in their relation to the western world.

An indication of what the Joint Commission might accomplish in the future was indicated by the action taken at the Manila Meeting in reference to the pending Japanese treaty. The Joint Commission urged the Commission of the Churches on International Affairs to take immediate steps toward insuring "a just and honorable peace treaty for the Japanese people." It also urged that "every just means be used to secure the attendance of a Japanese representative" at the various ecumenical gatherings to be held in 1948, including the first Assembly of the World Council of Churches at Amsterdam.

# CONTRIBUTIONS

## SUFFOLK LETTER.

The Elon Singers filled the Suffolk Church Sunday not only with just about as sweet music as one ever hears, but also with a church full of people to hear it. Mr. Fletcher Moore at the organ, and Mr. John Westmoreland directing were fully up to their increasing reputation for most excellent musicianship. Our church was inspired with their program. As one listened to the full chorus in the opening words of Bach's "Now Let Every Tongue Adore Thee" to the closing Amen of Lutkin's "The Lord Bless You and Keep You" one felt the spirit of worship. They sang great music, and their demeanor showed that they understood that. It was good to see them, inspiring to hear them, and a pleasure to work with them in any detail of arrangements for their visit with us. There were several singers who had responsibility upon their shoulders for special parts in the program, each of whom gave excellent account of themselves in every instance, however, I cannot refrain from saying how thrilled we all were with the outstanding work of Miss Dorothy Shepherd, Miss Dorothy Jones and Messrs. Jack McFadyen and Jack Castle.

At our Sunday school fifth Sunday assembly Mr. Fred Sahlman graciously played several piano numbers, and won a first place in the hearts of all. It was a beautiful Sunday. The Sunday school and morning church services made one think of Easter congregations. At the Sunday school general assembly boys, girls, young people, and adults filled the main church auditorium. They had been taught Sundays before the College song in readiness for singing it at this occasion, and it was good to hear them sing it. From every angle the day was a good success. Even at the evening service the pastor preached from the text: "When the morning stars sang together, and the sons of God shouted for joy," and two new members were received into the church.

Thanks go to many in our church who helped to show hospitality to the Elon Singers, to all who had a share in the special College Day offering, or offerings, to Mesdames Lycurgus Barrett, and William B. Jones, for their services on the hospitality committees and to President L. E. Smith for his presence with us, and his words of greeting at the Sunday school general assembly. Dr. Smith is proud of the Elon Singers and well he may be. And we are proud of Elon, her faculty, her students, and all those who help to make it a good college. Our prayers go with the Elon Singers, having sung now already at Newport News, South Norfolk, Suffolk, First, Portsmouth, and the Christian Temple, as they go on their way up into Connecticut and return. May the Southern Convention, which owns Elon do well by the College in every possible way it can, for the College is doing a noble part for the Southern Convention, the Church, and the cause of Christ in the world.

JOHN G. TRUITT.

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## CAN CHRISTIANS DO LESS?

I was amazed recently to read that our American Board of Commissioners for Foreign Missions reduced its missionary staff from 853 in 1925 to 351 in 1945 because of lack of support during and after depression years.

Anyone who is at all aware of world conditions today knows that never before has there been a greater need for the spirit of Christianity to pervade the lives of individuals and nations. The destruction of war cannot teach us to love our enemy . . . only the love of Christ and His great gospel of the brotherhood of man. The October issue of *Missionary Herald* told of the immediate need for funds to reconstruct mission stations ravaged by war. Now that old stations can be reopened and new ones desperately need to be established, there is the added hardship of inflation which our Mission Board must face.

Most of us are naturally more interested in one mission field than another either because we personally know someone who is on the field there, or our reading has centered more on one place than another. Perhaps we had a loved one in service near one of the fields and their contact with a certain native group heightens our interest in them. Wherever our interest, our gifts to missions can always be earmarked for a certain purpose or if undersigned, are used where most needed.

Many of us have followed with keen interest the reopening of th Shaowu Mission by the arrival of Dorothy and Dick Jackson, Dr. Riggs and Miss Whitaker. We have enjoyed sending them books, Christmas cards, items of food and perhaps other things which have helped them in their work and have added to their personal comfort. For these we are all grateful, but let us not lose sight of the fact that Shaowu is the one mission for which we in the Southern Convention are totally responsible. It might be that if we should fail to support this mission, this station might have to be closed. The American Board, the Jacksons, Miss Whitaker and Dr. Riggs are depending on us.

As nations and individuals are searching for a strength to bring them out of their frustration, physical ills and mental apathy, we as Christians cannot do less than support our world-wide program of missions by our heart-felt interest and our financial aid. Our interest needs to be intensified now! In some areas of the world where needs are so desperate, "Soon may be too late." Other forces which move more swiftly than Christianity may make it more difficult for Christian Missions to reach their goal. The urgent call for support to our mission program is not only a test of our Christian faith, but strikes at the very core of our gospel of evangelism.

Let us give now—gratefully, warmly and generously. "In His name and for their sake."

MRS. RUSSELL V. POWELL.

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## WE DARE NOT GIVE FOR OURSELVES ALONE.

When John Wesley spoke those memorable words, "The world is my parish," he voiced what should be the creed for Christians everywhere. Especially now in these days when war and science have brought all parts of the world so close together, do we think in terms of the world mission of the church. No matter how much we need an educational building for our own congregation or a more beautiful place to worship, we do not dare spend all of our money on ourselves and our local church . . . not when all over the world the needs are so pressing. The people in the South Sea Islands send word to us to send back the missionaries. We hear their plea for help and send them missionaries and a sailing vessel, *Morning Star VI*, to carry the missionaries back and forth among the islands.

In Shaowu, China, a station is reopened after years of inactivity and we of the Southern Convention give our money for it, send our own Dorothy and Dick Jackson, and pledge to continue our support. Japan opens

(Continued on page 7.)

# News of Elon College

*By* President L. E. Smith.

## REPORT TO THE BOARD OF TRUSTEES.

The following are excerpts taken from the president's report to the Board of Trustees of Elon College on February 10, 1948:

The future of the church-related college is not inspiring. Present trends indicate hard sledding ahead. Financial demands are increased and multiplied with every passing year. A decrease in funds for support of the liberal arts college and the taxation of church college property by the United States government are in prospect. Twenty-five to fifty years ago campaigns for funds for tax-supported colleges were never heard of nor planned. Every taxpayer helped to support the state schools and that was considered sufficient. Today a large number of tax-supported colleges are conducting campaigns to raise funds for their support, in amounts unequalled in the history of free education in our country. These campaigns are made in the name of funds, departments, foundations, et cetera, of various and varying types.

They have included in their organizations the business and political leadership of the country, leaders in our immediate section who own and control the greater part of our wealth. They have the organiztion, the prestige, and the influence necssary to secure funds in the amounts desired.

Now that the tax-supported schools have entered the field of benevolences, the one source of support for our free and independent colleges, it seems imperative for those of us who believe in free education, in free institutions, for a free people to double our efforts in behalf of our colleges that they may be able to meet the test with breadth of curriculum, vision of need, and convincing efficiency.

There are many ways in which Elon College may broaden its service and thereby increase its usefulness to the membership of the church, to the people of Alamance County in particular, and to the public in general. The church looks to the college for leadership. The citizens of our county have a right to expect a unified plan of education for the children of their homes. The church built the college and has helped to support it through the years. The county is fortunate in having a college located within its bounds. The plan of education for the children and young people of the homes within the county should begin with the kindergarten and continue through college to graduation. We have an excellent public school system, county and city, and Elon College is very glad to fit into the plan, providing four years of college training. The college curriculum should be broadened so as to include more courses for thorough training for the usual trades as well as professions.

*Adult Education.*

During and since the war a great deal has been said about adult education. Many of our colleges in constructing their curriculums have included courses and have organized classes for adults. We at Elon College have not as yet entered that field. For us, however, that field is very inviting. The citizens of our county are engaged in farming, dairying, poultry raising, mercandizing, manufacturing, banking, teaching, salesmanship, and the like. In all of these activities there are owners, directors, operatives who would like to improve themselves for greater efficiency and a greater degree of personal satisfaction in every day living. Courses for adults might be offered in Eng lish, history (North Carolina and American), mathematics, business administration, commercial subjects, the family, home economics, sociology, home-making, landscape gardening, interior decorating, insurance, human relations and so forth. Cources from the above could be selected according to the desire of the enrollee. Classes would be conducted on the campus and would be scheduled for late afternoons and evenings. Such courses would be offered for college credits or not as desired by the student. Charges would be in keeping with regular college courses now being offered.

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## NOT FOR OURSELVES ALONE.

(Continued from page 6.)

her doors to missionaries again, and Angie Crew, who had been longing to return, goes back carrying with her the love and good wishes of the Southern Convention and our promise to support her work through our gifts to the American Board.

And so we could go on mentioning station after station around the world where men and women are witnessing for Christ and whose work is made possible by our gifts, combined with gifts from the other states.

Begining March 1 and continuing through June is our Mission Period—the time of our church year in which we especially stress missionary giving. Every pastor is urged to stress the importance of giving to missions. Each church in our Convention is asked to give sacrificially. The methods used will vary with the local churches. One device for giving during this period which our Mission Board suggests for all churches is the Cent-A-Meal Plan. Superintendent Scott has called to our attention that there are 122 days in the Mission Period. There are approximately 10,000 families in the Southern Convention. If each of our families would average a penny a meal the gifts during the Mission Period would be approximately $36,600. That is almost as much as we raised for the whole of last year for Missions!

I urge you to share in this Cent-A-Meal Plan because of the large amount of money we can give to Missions if all of us participate. I urge you to share in this plan, too, because of the blessing your family will receive as you give your penny each meal, with a prayer.

Mrs. W. E. Wisseman.

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## A MEDITATION.

On the first day in Lent I jotted down the following thoughts as I read the Lord's Prayer.

First of all, as one begins his prayer he should recognize the Father—"Our Father"—for there is no thought of any other that promises such as He can give. For as one is born into the family of God he becomes coscious of the relationship that exists in the Great Family.

Not only should there be recognition of the Father, but one should be able to recognize Him as being above all—"which art in heaven." Some may say, but where is heaven? Dr. Bob Jones said only recently that if God could create the world, the planets, etc., and fling them into space so that they move in their regular orbits with no disorder, why not the possibility of heaven as a place? I think Dr. Jones used that figuratively. It is good to think about.

Using the term, "Hallowed by thy name," would cause one to feel that His name is praise-worthy; that at his name every knee should bow. Now in looking at Mal. 1:11, we might see the significance of this: "For from

(Continued on page 11.)

# Reasons for a Big Missionary Offering at Easter

### THE NEED.

The world needs to be saved from destruction. This is just what Missions is seriously trying to do. Growing misunderstanding and hate make the King's business urgent, for the time may be shorter than we think.

Suffering humanity calls for our aid. Hunger, cold, doubt, fear, and intrigue bedevil our neighbors around the world. We cannot look on this tortured world and pass by on the other side, like the priest and levite, without losing our own souls.

Sin is about to ruin our beautiful worl. In every American community half the people have no share in the Church, crime runs riot, families break up by divorce, and drunkenness increases. Christian influence is needed to cure this awful disease. In all nations there is an urgent demand for the power of Christ as reflected in his church to overcome evil so the world can be saved.

Some four hundred men and women represent our Church in many nations. Some of them, like Angie Crew and the Jacksons, have gone through a cold winter with little or no heat, and not enough food. They are doing a grand job in building friendships on the Christian basis that may hold the world together. We must not let them down.

Since the famous Haystack Prayer Meeting by Williams College boys 140 years ago, our Church people have been working for Foreign Missions. Before that they were doing Home Mission work. Now we think of the entire program as a unit and call it World Missions. We must carry forward the torch handed us by our forefathers!

* * *

### THE BUDGET.

The Mission Board in session last September considered our missionary needs and set up the following budget:

**Administration and Promotion.**

| | |
|---|---|
| Convention Office | $ 3,000.00 |
| The Christian Sun | 1,000.00 |
| Literature, etc. | 200.00 |
| Meetings | 150.00 |
| Insurance | 100.00 |
| Miscellaneous | 200.00 |
| | $ 4,650.00 |

**Home Missions.**

**Salary Aid—**

| | |
|---|---|
| Asheboro | $ 1,500.00 |
| Asheville | 250.00 |
| Bayview | 650.00 |
| Burlington (New work) | 3,000.00 |
| Carroll County Mission | 2,000.00 |
| Chapel Hill | 1,000.00 |
| Dendron Pastorate | 300.00 |
| Elon Community Church | 1,000.00 |
| High Point | 400.00 |
| Liberty (W.N.C.) | 480.00 |
| Lynchburg | 600.00 |
| Sunbury Pastorate | 200.00 |
| Union (South.) | 600.00 |
| Valley Va. Pastorates | 1,200.00 |
| Winston-Salem | 1,200.00 |
| Others | 1,000.00 |
| | $15,380.00 |

**Building Aid—**

| | |
|---|---|
| Asheboro | $10,000.00 |
| Bayview | 3,000.00 |
| Burlington (New work) | 5,000.00 |
| | $18,000.00 |

**Foreign Missions.**

| | |
|---|---|
| Regular Work—American Board | $10,000.00 |
| Shaowu | 10,000.00 |
| Shaowu Student | 1,000.00 |
| Specials | 300.00 |
| Reidsville Projects | 3,000.00 |
| Burlington Project | 600.00 |
| Young People's Project | 600.00 |
| Other Projects | 500.00 |
| | $26,000.000 |

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### THE PEOPLE.

The Southern Convention Mission Board represents about 33,000 people. The Board tried to think of what these people could do, and what really could be done, if our Church is to live and grow.

The budget includes aid on pastors' salary in several places. In every instance struggling groups seemed to need help to meet expanding opportunities.

Aid on new building projects was promised for three places. Bay View is growing and needs more room for church work. Asheboro is building a new church in a rapidly growing town where we have needed a church for twenty-five years. The building will be completed this spring. A new church in a new area of Burlington is proposed as soon as plans can be completed. We might build in several other strategic centers if we had the ministers and money.

Our overseas work is done through the American Board of Commissioners for Foreign Missions. We promise to continue support of all phases of the work to the amount of $10,000, or thirty cents per member of the Convention. Then we have our Shaowu Project to support with another $10,000. Several churches and groups have projects of their own.

The grand total for the year is $64,830 that is needed. Divided among our members it is $2.00 per year, or four cents per week. That is certainly "too little," and it may be "too late."

Now please look at the report of receipts to date, and you can see why we need a big offering at Easter.

F. C. Lester.

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### MISSIONARY OFFERINGS.

**Sunday Schools.**

| | |
|---|---|
| Pleasant Hill—W. N. C. | $ 60.00 |

**Churches and Individuals.**

| | |
|---|---|
| Asheboro P. F.—Helen Jackson, 1414 Horace Mann Avenue, Winston-Salem, N. C. | 16.00 |

**Shaowu.**

| | |
|---|---|
| Eastern Va. P. F.—Helen Jackson, 1414 Horace Mann Ave., Winston-Salem, N. C. | 46.71 |

**Church Extension.**

| | |
|---|---|
| Eastern Va. P. F.—Helen Jackson, 1414 Horace Mann Ave., Winston-Salem, N. C. | 46.71 |

**Special.**

| | |
|---|---|
| Asheboro P. F.—Helen Jackson (Council for Social Action) | 2.00 |
| Eastern Va. P. F.—Helen Jackson (Council for Social Action) | 18.68 |
| Eastern Va. P. F.—Helen Jackson (Fessenden Academy, Fla.) | 46.71 |
| Eastern Va. P. F.—Helen Jackson (India) | 46.71 |
| Total | $ 114.10 |
| Total period Feb. 20-29 | $ 283.52 |
| Previously acknowledged | 16,513.28 |
| Total since Sept. 1, 1947 | $16,796.80 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

**A LIBERAL GIFT FROM EVERY MEMBER IS NEEDED**

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## THE AVERAGE PERSON GIVING TO MISSIONS.

*By* Mrs. O. H. Paris, *Presi., Woman's Missionary Convention.*

At the Midwinter Meetings of Congregational Christian leaders held in Grand Rapids, Michigan, in January, Ruth Seabury led a panel discussion on the importance of training national leaders in our mission fields. During the discussion she asked a native of India, who is a student at the Chicago Theological Seminary, "What has been your richest experience since coming to the United States?" He replied, "The most impressive experience I have had since coming here is to learn that the millionaire is not the one who gives the money for missions —that the average Christian is the one who gives. I never realized before that small giving could mean so much."

I got a real lift from that statement. There are so many "average" people like you and me, who cannot give large sums, yet who give what they can—little if by necessity—day by day, so systematically that in the end it comes to mean more than we know. I thought of that old childhood rhyme:

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

I decided that perhaps the women of the Convention have the right plan after all. Our goal is reached not by big amounts, but just by women scattered here and there, many of them, perhaps, with small budgets on which to run, yet who care enough about making known Jesus and His way of life, that they are willing to share out of their little or out of their much.

I like the Cent-A-Meal Plan for the Mission Period—it is such a pleasant way for everyone—man, woman and child—to have a part in missions. Just another way to make a little mean much. I would like to suggest to you gentlemen who do not know the joy of giving, that you place one of the Cent-A-Meal boxes or jar on your table. You'll be surprised how the idea will grow on you as you watch the pennies pile up and how much better your food will taste after giving "at least a cent a meal to help make a Christian world."

## FRANKLIN WOMAN'S AUXILIARY.

The Woman's Auxiliary of the Franklin Congregational Christian Church would like to share with our readers some of the things we have done thus far.

Last November 3, we celebrated the first birthday anniversary of the auxiliary with a dinner at the church, with Mrs. Felton Johnson as toastmistress. Perhaps I had better explain why the first birthday. It was the year one of the biggest steps toward advancement in the women's work took place. The Woman's Missionary Society and the Ladies' Aid Society united into one organization, known as the Woman's Auxiliary.

The two-tier birthday cake was cut by Mrs. W. J. M. Holland, Sr. In her gracious manner, she cut a slice in honor of the various officers of the Auxiliary, and tribute was paid to deceased members. Mrs. John G. Truitt, President of the Eastern Virginia Woman's Conference, and Mrs. W. T. Harrell, Superintendent of the Suffolk District, were introduced as guests and brought greetings. The history of the first year of the auxiliary was given by the President, Mrs. T. Hayes Holland. Mrs. E. P. Jones, Miss Sue Overman, and Mrs. Jack Beale gave brief biographies of those for whom their circles are named, respectively, the Berta Rowland Circle, the Dorothy Jackson Circle, and the Annie Gay Circle. Mrs. C. O. Byrd presented the Life Membership and Memorial Certificates. A free-will offering, amounting to $17.00, was taken for war victims. Mrs. E. R. Bryant introduced the guest speaker, Mrs. W. E. Wisseman of Greensboro, N. C. She gave a challenging message on "Do Women Cheat Themselves?" The program was concluded by the singing of "Bless Be the Tie That Binds." Mrs. B. V. Hargrave pronounced the benediction.

Our Thank Offering service was held Sunday night, November 23, during regular evening worship.

We also observed World Community Day with a slide, "In His Name and for Their Sake," as the program. Ninety-five pounds of clothing were sent to Church World Service Center, New Windsor, Md.

In December, we had a Christmas party for others. At this time, Mrs. C. O. Byrd conducted devotionals on the Christian theme and our gifts for Angie Crew were brought. There were eight boxes sent to her.

On February 13, we observed the World Day of Prayer. The union service was held in our church with Mrs. T. Hayes Holland as leader. There were representatives from seven denominations taking part on the program.

Our Bible Study, "Thy Kingdom Come, Beginning in Me," was done six consecutive Tuesday nights last fall with the pastor, Rev. Robert M. Kimball, as leader and teacher. During the lenten season we are looking forward to the presentation of the mission study book, *Committed Unto Us*, which will be taught by Mrs. Kimball.

Mrs. H. S. Taylor,
*Secretary.*

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## UNION, VIRGILINA, VA.

An interdenominational World Day of Prayer worship service was held in the Union Congregational Christian Church of Virgilina, Va., on Thursday afternoon, February 19, at 3:00. The meeting was opened by the leader, Mrs. Arthur Tuck, who stressed the general theme, "The World at Prayer."

The various petitions of the Lord's Prayer were developed and carried out in order. Under the petition of "Thy Kingdom Come," the preamble of the United Nations was read in unison by the leader and congregation. Other petitions were stressed as follows: Miss Wilmer Tuck read the 100th Psalm; Hallie Torian read John 17:17-24; Miss Lois Long sang "Bread of the World;" Mrs. Emerson King sang the offertory solo, "The Lord's Prayer."

Various prayers were offered for the peace of the world and for the church throughout the world, that it may be used of God to bring in the Kingdom, by Rev. Mr. Rice of the Baptist Church, Mrs. Mark Andes, Dr. C. E. Newman and Rev. Mark Andes of the Christian Church.

Others taking part in the program were: Mrs. G. W. Pollard, Mrs. W. P. Morrow, Mrs. A. P. Bohannan, Mrs. W. D. Daniel, Mrs. T. W Chandler and Mrs. W. W. Tuck, Jr.

The Woman's Missionary and Ladies' Aid Society of the church, under the supervision of a committee composed of Mrs. W. S. Daniel and Mrs. W. W. Tuck, Jr., sent two large handbags filled with small articles for everyday needs, to the Church World Service, to be sent to the War stricken people of Europe.

Mrs. Hal J. Meredith,
*Reporter.*

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

Today we have an article from Dr. H. S. Hardcastle who is the minister of my home church in Newport News. Dr. Hardcastle is writing about missions because he has long worked with the Mission Board.

* * * *

### "START THEM YOUNG."

This slogan or similar slogans such as "Catch them young," "Begin when they are children," "Get them early in life" embodies sound strategy which the world uses to accomplish its purposes. For instance the cigarette interests and the liquor interests do not have to worry about a future demand for their products if they can get boys and girls and young people to use them while yet young. Habits and attitudes have a way of hardening and becoming deepest with the years. The sooner one starts to smoke, or drink ,the surer it is that he will become a slave to the habit. The same principle is true with any other vice.

And of course the principle holds true in regard to virtues. Take for instance the world of sport. Read the story of most, if not all, great athletes and you will find that they took up the sport in which they excel when they were young, in some cases when they were very young. The current series of articles now running in the *Saturday Evening Post*, in which Babe Ruth tells in a most engaging manner the story of his life, is an illustration in point. From his earliest remembrance he loved baseball and played it even as a child. The same thing is true of Jack Cramer the No. 1 tennis player of the world. And it is true of the great musicians and artists and what have you. "Start them young," "get them early" does embody sound strategy. It is true of education. It is true of character.

The children of light ought to be as smart as the children of the world. If we expect to have a missionary-minded church tomorrow we must start with the children and young people of today. The acid test of the missionary spirit of the church is not primarily how many adults we have at our conferences, but the missionary training we are giving our children. Build missionary ideals, and instil missionary spirit into the children of today, and the church of tomorrow will be missionary. There will be exceptions in individuals, but the rule will hold.

This brings it right down to our Sunday schools and homes. These institutions have the children while they are young. They can help to "set the patterns" which will make the children world-minded, racially —"color blind," religiously—tolerant, and missionary-minded. The Sunday schools and the churches can do it through formal and informal ways. The missionary emphasis can be given by stories by courses, by projects, by visual aids, by visits to peoples of other races and religions, as well as by informal attitudes and atmosphere.

The same principle applies to the home as well. Parents should not speak disparagingly of other children or peoples, not only of other races and religions, but of other classes. They should read and tell their young children missionary stories and talk with them about the children of other lands. They might well subscribe to a good missionary magazine with good children's materials in it. If they have family worship they can easily and regularly bring in the missionary outlook and spirit into such worship. They can encourage the children to give to missions. They can "talk up" the missionary program of their church, and explain why they give to benevolences as well as to local expenses.

Train up a child in the way in which he should go, when he is young, and although there are exceptions, the rule holds good—when he is old he will not depart from it. The future of missions is today. Tomorrow's missionary leaders and missionary givers are today's children. "Start them young." "Get them early.

H. S. HARDCASTLE.

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### A SMALL CHURCH PLANS FOR THE MISSIONARY EDUCATION OF ITS CHILDREN.

We have in our Children's Department three classes—Nursery, Beginner, and Primary. In the Beginner and Primary groups, we have tried to bring in some missionary education in various ways. We have used the primary book, *My Story Book About the Bible,* in the Beginner class and also in worship services for the entire department. On one Sunday, we had the story of "The Good Samaritan," using portions of the Bible, pictures on the flannelgraph, and the story from this book.

The other class is really a mixture of primaries and juniors, and here we have planned to use the junior book, *Around the World with the Bible*, as a class lesson book, using the teacher's book with it. We plan to use some of the worship services from this teacher's book and the teacher's book for *My Bible Story Book* in our worship services for the group. We shall also make some of the things suggested in the handwork section.

We hope also to use some of the mission study books as library books to take home and read, then bring back next Sunday.

Last year, I used in my Beginner group, *The Story of the Rahuri Twins* (India), by Florence Moulton, and *Billy Bates,* the story of a Negro boy in California.

At various times I have suggested to mothers some of the small inexpensive books for their children to read such as *Ah Fu, a Chinese River Boy*, *Mitsu, a Little Girl of Japan,* and the others in the series. These may be bought at 25c each from The Pilgrim Press and the children really love them.

In addition to these things, at appropriate times, we have connected missions with the idea of bringing clothes, food, and so forth to send to children overseas.

CAREY ANDES.

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### THE WORLD MISSION OF THE CHURCH IN OUR DAY.

*By* ELIZARETH CHICOINE, *Field Worker.*

The American Board of Commissioners for Foreign Missions of our Congregational Christian Churches is trying to be for us our eyes, our ears, our hands, our feet, our hearts, and our conscience all over the world. We believe that the Gospel of Jesus Christ brings hope and strength and goodwill wherever it goes.

To overcome ignorance and prejudice by sound education, to heal mental and bodily ills and to promote public health, to provide wholesome literature and recreation, to give women and children and all depressed classes genuine opportunities to grow into true persons, and to make all aware of truth and love as incarnate in Jesus Christ—this is *Evangelism* in its glorious meaning.

Does not this answer the question: "What do our missionaries *do*?" The missionaries of the American Board have set themselves to this high task. They have won many comrades across

(Continued on page 14.)

# Pilgrim Fellowship

## "Youth at Work in the Church"

### LENTEN MATERIALS.

Dear Church School Superintendents:

Lent began February 11. This is a time for increased attention to spiritual education of children.

"Thoughts of God for Boys and Girls (25c each; 20c in quantity—order from Pilgrim Press) is an attractive devotional booklet for children about seven or eight to twelve years old. It has a story, poem or meditation, prayer and Scripture, sometimes picture or song, for each day of Lent, a booklet any child might use and cherish. We used to ask the children to bring 10 or 15c in partial payment.

Teachers will do well to discuss some item from this book, as well as the ones listed below, on Sunday with the children or young people as a reminder of their use or to add interest.

Increased devotional life must result in greater giving of oneself to the cause of Christ even for the youngest. We urge you to continue emphasis on sacrificial giving. CWVR milk bottle stickers can be secured free from CWVR. Pilgrim Series Manual has suggestions for sacrificial giving as an all-school project.

Here are other suggested materials for use during the Lenten Season:

*Bits of Advice—*

1. Teacher or teacher and pupils together decide on the one idea to be portrayed. That idea may be the conventional Biblical account of Holy Week for the Christians, or the origins of present day Easter customs, or a modern drama in which the actors find inspiration for facing life's tragedies from the Passover and Easter, or what is the answer to *death?* or Maundy Thursday translated into life today, i. e., demonstrations of appropriate ways of showing our love for our fellowmen today, and on and on the ideas go.

2. Check the idea chosen for portrayal against the needs and understanding of your particular age group.

3. Choose the means of portrayal (story, drama, projected visual material, choric speech, litanies, speeches and conversations, etc.) that are best suited to the time at your disposal, the desired response, and available mechanics for production.

4. A truth—new information or fresh inspiration concerning Easter stimulates thought and action.

*Resources Available—*

*Eurkea Easter Recitations.* Methodist Book Store, Fifth and Grace Streets, Richmond Va. Program Material for Beginners, Primaries, Juniors, Intermediates. Also Pantomimes, Plays, Songs, and Special Features. Price, 30c.

*Easter,* Margaret D. Edwards. Pilgrim Press. Suggestions for a unit on the Easter festival, for juniors and younger intermediates.

*Let's Keep Holy Week,* Frances Edwards. National Council of Protestant Episcopal Church, New York City. A unit for grades five and six.

*Children's Worship in the Church,* J. E. Perkins. Harper and Bros. Chapter V; "Death and Continuing Life," meeting that problem with children.

*The Kingdom of Love,* Blanche Carrier, Harper and Bros. Chapter XVI; to arouse worship through the use of art, music, and stories related to the Last Week.

*Thoughts of God for Boys and Girls* (described above). The Pilgrim Press, 14 Beacon St., Boston 8, Mass.

*Aventures in Christian Living,* Virginia Council of Religious Education, Bridgewater, Va. Each of the curriculum guides for the seven elementary grades contains Easter suggestions.

*International Journal of Religious Education,* 203 N. Wabash Ave., Chicago 1, Ill. 20c per copy, February and March issues, plays and poems, worship services, choric readings, picture interpretations for different age groups. A Lenten-Easter packet of three issues of the *Journal* which contains: *Worship Services* for four age groups—Primary, Junior, Intermediate and Senior Young People (February 1946, March 1947); *A Candlelight Communion Service for the Easter Season* (March 1947); *An Easter Drama,* "Were You There When They Crucified My Lord?" (March 1946); Suggestions for *Observing Lent and Easter in the Family* (March 1947). The packet is 25c.

Pictures available are (slides in the North Carolina Council of Churches' Office): *Life of Jesus* from paintings by William Hole; *Easter Slides* by Church Craft.

Suggested sources for flat pictures (Inquire in the different churches in your community about extra copies of large pictures used in the Sunday school. Often they will give you a good copy for your files):

Ecclesiastical Art Press, 218 S. Shawnee Terrace, Louisville, Ky. Folders 8½ x 11. Price, 100 for $1.

Artex Prints, Inc., Westport, Conn. Size 3 x 4. Minimum order 50c. Two styles, color price 2c each, sepia price 1c each. They give a 25 per cent discount if purchased in lots of 1,000 or more.

Pilgrim Press, 14 Beacon Street, Boston 8, Mass. Elsie Anna Wood pictures. Size 3½ x 5½ color price 5c each. Size 12 x 18 price 30c each.

Art Education Inc. (Brown-Robertson), 6 E. 34th St., New York City. Color size 3½ x 4½ price 1c each for 25 or more.

ELIZABETH CHICOINE.

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### A MEDITATION.

(Continued from page 7.)

the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts."

When one becomes a part of the household of God, one would desire that everyone should come into that Kingdom. Hence one would say, "Thy kingdom come." Religion is not selfishness for all selfishness is done away. One would desire that His reign would be alike in Heaven and in earth.

I feel that it is not intended that one should pray only for bread—to feed the body, but for the bread that comes down from heaven; that would enable one to possess that quality that would enable him to work in all relationship as a child of God. During the day, regardless of what happens, one must remember that he is related to Him only in proportion as he is related to others in forgiveness. "Forgive us our debts, as we forgive our debtors."

Thus one may seek and receive protection, nurture and strength as the day's experience would require; "Forgive us our debts as we forgive." Then at the close of the day one could look back over the day with rejoicing, and praise the Lord for all his benefits. Amen.

E. M. CARTER.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE WORTH OF CHRISTIAN CHARACTER.

Lesson XI—March 14, 1948.

Memory Selection: *I press on toward the goal for the prize of the upward call of God in Christ Jesus.*—Philippians 3:14.

Lesson: Acts 20:17-38; Ephesians 5:6-21.

Devotional Reading: Philippians 4: 4-9.

*The Wrath of God.*

"Because of these things cometh the wrath of God upon the sons of disobedience." There is reality to the wrath of God. To be sure God is not angry in the sense that we become angry. Nor does He take delight in the punishment or the death of the wicked. In fact it breaks His heart when we suffer for our sins—the Cross tells us that. But wrong-doing and sin do invoke His displeasure. And disobedience does bring its penalty. In short this is a moral universe, and moral and spiritual, to say nothing of physical laws cannot be flaunted and flouted without eventually bringing penalties and final disaster. "Let no man deceive you with empty words"—ah! there's the rub, we are so easily deceived. We think we are smarter than others, we think we can get away with it, we think that we are exceptions to the rule. But be not deceived, God is not mocked, whatsoever a man sows that shall he also reap. That is one incentive to right living—the inevitable penalty of wrong living. It is a fearful thing to fall into the hands of the living God, says one inspired writer.

*Children of Light.*

But there is another incentive, and a more powerful incentive—the spirit of gratitude. "For ye were once darkness, but are now light in the Lord. Walk as children of light, proving what is well-pleasing unto the Lord." It is well for a child to obey if for no other reason than because he fears the penalty of disobedience. But that is a low motive to say the least. One gets into another sphere altogether when one is good because he loves another and delights to please him. So it is with the Christian. As a child of light he will want to walk in a way that is well-pleasing to his heavenly Father. That is the essence of Luther's strange remark, "Love God and do as you please." Becoming a Christian in Paul's mind really meant something. It was like coming out of a dark cellar or cave, dank and dismal and dark and living in the clear sunshine. Out of darkness into the light is the figure he uses. Folks who think that becoming a Christian and joining the church does not make much difference evidently do not think about the same thing that Paul was writing about. For him it did make all the difference in the world.

*Things to be Ashamed of.*

"For the things that are done by them in secret it is a shame even to speak of." Sin soon palls and becomes dull. And so the sinner seeks new thrills. And folks often go to extremes to get these thrills. They do things in secret which it is a shame even to speak of. As a matter of fact some times they do things in the open that are too nasty to speak of. Jesus said that the folks who do evil hate the light. Paul was saying the same thing. There is a lot of rottenness in the world, things so vile and vicious that folks cannot even speak of them openly. Alas for the lives that are stained by things done in secret.

*Even Reprove Them.*

"And have no fellowship with the unfruitful works of darkness, but rather even reprove them." They are challenging words. They sound a challenge to our Christian courage and our Christian tact. All too often we give tacit approval to uncleanness by laughing at smutty jokes, or accepting shameful things without a word of protest. To be sure there is a delicate point here. One does not like to be thought a prude, or to set himself up as a "holier than thou" Puritan. But we err on the other side as a rule. Sometimes, indeed often, we would do well to reprove in a Christian way, those who do wrong. And sometimes we can do it by silence as well as by spoken word. There are those whose very character and ideals make it almost impossible to say unclean things in their presence. Their lives rebuke us, all apart from their words.

*Watch Your Step.*

"Look therefore carefully how ye walk, not as unwise but as wise." Christians are not perfect, it is asking too much of them to be perfect. And folks who stay out of the church because they see imperfections in Christians are simply evading their personal responsibility—they are trying to cover their own sins and moral failures with the sins of others. But we Christians ought to "look carefully how we walk." There ought to be an honest and persistent effort to make our practice come up to our profession. Whether we like it or not, we are epistles, known and read of all men. Others watch us, often follow us because they believe in us. By as much as in us lies we ought to be the best men and women we can possibly be. Christian character is more important than Christian creed. John wrote that "we ought also to be as He is" that those who have been called to be children of God ought to purify ourselves even as He is pure. For the sake of others, Christians must watch their step.

*Intoxication or Inspiration.*

"Be not drunk with wine wherein is riot, or excess, but be filled with the Spirit." Drinking is not the only form of intemperance. But we are just fooling ourselves when we think that it is not one of the most prevalent and the most dealy forms of intemperance. All that one has to do is to read the statistics published, not by the "drys" but by the liquor interests themselves, to see how rapid and many-fold is the increase in the amount and the value of liquor in America today. And one has only to attend any social gathering to see how general is the habit of drinking. We are fast becoming a drinking nation and in lesser but constantly increasingly fashion, a drunken nation. The liquor traffic is getting a stranglehold upon the American people. To keep up with the Joneses, to seek escape from the realities of life, to drown one's sorrows, to pep up one's jaded senses, people are drinking more and more people are drinking.

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THE MISSION BOARD AT WORK WITHIN THE CONVENTION.

(Continued from page 3.)

Without the generous support which stems from the missionary program of the Convention, many of those churches which are administering to the needs of men and women in outlying communities would be forced to abandon their work or at least curtail the leadership which is so vital to the life of the church.

Too often, Protestantism has tended to evaluate the strength of her constitution by the size of the membership of the local churches. This, of course, places undue priority upon work of the city churches with their enormous structures and their well-filled congregations. What has often been overlooked is the fact that the real strength of any denomination within Protestantism lies in its "grass-root" communities where small, rural churches are sowing the seed which finds harvest in the life of the urban institutions. The work of the Mission Board is to "water the grass-roots" that the seed may have an opportunity to grow.

In the case of the Lynchburg Church, the support of the Mission Board has enabled the church to maintain a full-time minister. That such leadership was imperative can be readily seen. Prior to the war, the community where the Lynchburg Church is located was a semi-rural community exerting limited influence in the life of the city. With the expnsion of growth to the suburban areas which has characterized the trend in most of the cities of the United States, Lynchburg, too, has pushed out from her normal boundaries to populate those areas which had been semi-rural. Today the church in Lynchburg finds herself in the midst of an expanding and ever-growing community which, within the past three years, has more than tripled its building activity. The Mission Board has enabled the Lynchburg Church to face the challenge of a changing situation and through the generous support of the missionary program of the Convention we are now engaged in carying out far-reaching plans for the future.

JAMES B. ALLEN,
*Pastor.*

* * *

**HIGH POINT.**

Your Mission Board has made it possible for this pastor to serve the promising field at High Point. He has been on the field for four months and there are many signs of promise. The church, by your help, is in the process of paying for a parsonage purchased a few months ago. The interior of the personage has been painted by the local church. The exteriors of both church and parsonage are being painted. Twenty-two members have been received. The Sunday school enrollment and attendance exceeds the number on the church roll, and this is a sign of promise for our growth in numbers and effectiveness. We feel there is a real opportunity for our church here. We are grateful for the financial help from the Convention through the Mission Board. We ask your continued help and prayers that Christ may be exalted and His Church built up.

BEN JOE EARP,
*Pastor.*

* * *

**WINSTON-SALEM.**

The Mission Board of the Southern Convention has been at work in Winston-Salem for several years. After a good start, there came the slump of a few years back. Now, through the faith and leadership of some people and through the encouragement of the Mission Board, the Winston-Salem Church is at work with a new zeal.

We now have in Winston-Salem a small but efficient church building and this is all paid for. We also have a lovely parsonage, one of the most convenient to be found anywhere. Our Mission Board shared largely in its purchase. We own a large vacant lot next to the church building, where we hope to erect a new and larger plant one of these days. At least, we have property in Winston-Salem.

Today, we have a small but an unusually good group of people in the church and Sunday school. The Sunday school attendance has doubled in two years, reaching fifty recently. The church membership has increased fifty per cent in that time. The Woman's Association, the Pilgrim Fellowship, the church choir and the young adult group are active organizations of the church. Not long ago we had a supper and social for the young adult group, with thirty-five young adults present.

Since the Mission Board, along with other Boards and organizations, has given much time and money to our Winston-Salem work, the Church feels that it must share in the welfare of the community and denomination at large. We try to minister to out-of-town hospital patients who are from our churches elsewhere. Just now we are undertaking the sponsoring of a radio series on one of the local radio stations—this is done by the young adult group.

People are moving into Winston-Salem constantly from all parts of the country, and from other counties, many of them Congregational Christians. Our church here can render a valuable service in contacting these people and offering them a church home.

We can be a help to the neighboring rural churches of our fellowship. Plans are made and meetings are held with this in mind.

Your Mission Board is thus undergirding a very worthwhile work here in Winston-Salem, and also at Pfafftown, our rural church near here. This Easter Season and this Mission Period of the Convention should be a time for us to strengthen our home bases as well as our foreign work.

W. J. ANDES,
*Pastor.*

* * *

**MISSIONARY GIVING—A NORMAL RESPONSE OF CHRISTIANS.**

There should be an increasing interest in, and giving for, missions.

Mr. R. O. Rothgeb, Conference Mission Secretary of our Conference, in his report at our last annual session had this to say with reference to the increase in giving for missions in this Conference: "This is the greatest increase in one conference year of which I have any record." In his report he brought to our attention the steady growth in membership and dues collected in our Christian Missionary Association and reminded us that during the year it had the largest membership and amount of dues collected in any year. Last year the Apportionment Committee of our Conference raised by fifty per cent the amount asked of the churches to be given to be used in supplementing the salaries of our pastors. This additional amount was raised by all of our churches. This is very encouraging and we want to keep the missionary growth vigorous and healthy here in the Valley.

Such a showing could not have been possible without the vision and wisdom of the Mission Board of the Southern Convention in appropriating funds to make it possible for us to group our churches in pastorates, secure the proper leadership for our churches and have the pastor located in the group for better efficiency among our churches so that more valuable service can be given to the work of the Church and the extending and building up of the Kingdom of God.

When we give to missions we make it possible for a greater service to be

(Continued on page 15.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

This February 26th is a beautiful clear day. It is warm and pleasant; such a contrast from the weather we have had since Christmas Day. The weather has been so rough that we were forced to keep the children indoors all the time. It is not so bad when they all go to school with just one or two left in the building; but the school had to close for a week, and we had all of them at home for that length of time. You cannot expect youngsters, who are full of life and energy, to be as quiet as lambs, it is just not in their make-up or nature, but it made it hard on the matrons and me as well.

But at this writing it now looks as though the weather will clear up and the children will get out on the playground, and we will get rest, which we all so richly deserve.

Working with children is an interesting work. We take them here from three to thirteen years of age. We have all ages, but most of them are under twelve. It is interesting to watch a girl develop from a little tot until she is eighteen years old, and then be able to send her out as a nurse, secretary, or church worker. We have to our credit a number of girls, who are graduate nurses, and who are now practicing their profession from North Carolina to New Hampshire. We have girls who are private secretaries, from North Carolina to New York City—girls who have made good. We have boys who are electrical engineers, salesmen, railroad engineers, in business for themselves, and in many other positions of trust. These boys and girls came here little boys and girls without a chance in life; no other home except the orphanage. One of our boys paid us a visit sometime ago, who came here a little friendless boy. He was reared here, and when he reached the age limit he got a job in one of our large cities. When he came he had this to say: "I will always love the Christian Orphanage. It gave me a home when I had no other. There is no place like the Orphanage to me, as it is the only home I ever had." This young man gives liberally of his means to help support the orphanage every year. It was by your contributions that the Orphanage was able to give those boys and girls a chance. You made a splendid investment!

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR MARCH 4, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 975.22 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Beulah ..... | $ 6.04 | |
| Hope Mills ..... | 18.36 | |
| | | 24.40 |
| Eastern Va. Conference: | | |
| Mt. Carmel ..... | $ 10.80 | |
| Christian Temple ..... | 20.00 | |
| | | 30.80 |
| N. C. & Va. Conference: | | |
| Hopedale ..... | $ 39.73 | |
| Reidsville ..... | 18.00 | |
| | | 57.73 |
| Western N. C. Conference: | | |
| Hank's Chapel ..... | $ 15.63 | |
| Pleasant Hill ..... | 30.88 | |
| | | 46.51 |
| Total ..... | | $ 159.44 |
| Total this year from churches | | $1,134.66 |

## WORLD MISSION OF CHURCH.

(Continued from page 10.)

the decades, so that now, it is the national Christian leader who bears the heavier responsibility. The missionary is by his side to serve, not to command. *All* are together in Christ! And, these new comrades look to the mission boards for guidance and help. We must not fail them.

*Holding the Line.*

1. *The Inauguration of the Church of South India.*—September 27, 1947, dawns at Madras, India—the day of the birth of the new Church of South India. Is it not a wonderful occassion? Is it not the first time in the history of Christendom that churches of many types of government (episcopal, presbyterian and congregational) have united to form one church with over 1,100,000 constituents.

At last! At last! After twenty-eight years of overcoming of obstacles, here we are at last uniting as *one church.* May God endow the new church and her leaders with a baptism of His Holy Spirit for the tasks which lie ahead.

2. *Advance Through Storm in Japan.*—Japan has just finished its second year since the close of the devastating war which plunged the world into colossal upheaval. We need missionaries and we make this request, knowing that living conditions here will make it necessary for these missionaries to enter into sufferings which we all must endure, in the spirit of sacrifice expected of those in the Christian Church.

If the preamble to the constitution of the Japanese people can be so taught and followed that the words become a part of them, the missionaries can reach the whole country: ". . . We, the Japanese people, desire peace for all time . . . trust in the . . . peace-loving people of the world. . . . We recognize that all peoples of the world have the right to live in peace, free from fear and want."

And Japanese Christians write us, ". . . Above all, we can never forget the way in which you have undergirded us with your earnest prayers. During the war you sustained us . . . and continue to sustain us. . . . We have learned anew the . . . preciousness of the fellowship . . . in Christ."

3. *Looking at Our African Missions.*—The intense nationalism which has swept India, Indonesia, and other swept India, Indonesia, and other parts of the world is beginning to flame in Africa. Materialism is hitting harder and harder. Communism is looking at the discontent and taking advantage of it.

At present, most Africans are sincere Christians. They and their peopeople really desire to withstand these powerful forces. But if help is not forthcoming, they question the faith of Christians in the rest of the world!

4. *The Ups and Downs of Rehabilitation in the Philippine Island.*—There were 111 churches destroyed on Mindanao! One pastor to every four churches! Many calls for church high schools! New homes, hospitals, schools, clinics, libraries, to be built! The marks of war being replaced by the work of the Christian Church.

The Moros (Moslems) are eager for medical, educational, and social help, and this gives our missionaries a reason for deep satisfaction and a sense of achievement in their telling the Christian message.

5. *What of the Night in China?*—"Determined hopefulness" is the way in which one missionary describes the spirit of the Chinese staff members in North China. No matter what the obstacles, they mean to carry on and to advance the Christian Church as rapidly as they can.

The Shaowu church leaders loyally held the church together during the long war years—and their reward came when Dorothy and Dick Jackson, Dr. Riggs ,and Miss Whitaker arrived on the scene.

6. *Our Work in Europe and the Near East.*—Our Mission of Fellowship to the school in Le Chambon, France, to German prisoners of war, and with the Spanish refugees in southern France has been richly rewarded in terms of service and help rendered.

Greece is in constant need of relief supplies, since guerilla bands often raid in agricultural centers. Turkey, another field in the Near East, is decidedly pro-United States; and at a recent meeting of the Near East Mission, it was expressed that open doors of spiritual opportunity are facing us there. This might be said of other

points, too — Lebanon, Syria, Bulgaria.

7. *The Diamond Jubilee in Mexico.* —The celebration of the work of the past seventy-five years in Mexico is a high point—but much more important is the looking ahead to further opportunities for Mexican leaders to assume leadership and grow into the fellowship of Christians all over the world.

8. *The Medical Branch of Our Service.*—The decided growth in the services given in the name of Christ by the mission hospitals and dispensaries show us that the medical "arm" of our missionary service is touching more lives and more and more is revealing Christ's spirit of compassion.

* * *

On one of the islands in our Micronesia Mission in the Pacific, the people had built a new coral church. "Why a new church?" visitors asked. "To be ready for the missionaries," was the answer. "But the missionaries haven't been here for twenty-five years." "*They will come back,*" replied the Christians confidently.

We pray—and we work toward the goal—that in this day of great need and great opportunity, our hearts and our minds will be moved to build on the sure foundations that have already been laid. We move together—forward—in the great task of *world evangelism.*

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SERVICES OF HOME BOARD.
(Continued from page 2.)

eign in the universe and Lord of the lives of men. It is to make known the good news that this Sovereign God has acted in Jesus Christ to bring us unto Him, and that because of this action, there is now on earth a new kind of society—the Christian Community—composed of people who are united by discipleship to Christ.

The church is this Christian Community—this new society—and thus, all organizations within the church should believe it good that the Gospel be proclaimed wherever there are men to hear it and that the church should be born wherever there are human beings to be drawn into the new Christian Community.

1. *The Division of Christian Education—*

Although it may seem difficult, at first glance, to face the task of teaching Christ to hundreds of thousands of children, young people, and adults, those difficulties shrink when one views the oportunity there.

It is the responsibility of the educational agency of the Congregational Christian Churches to help supply materials; church school curricula; plans for organizing schools, training leaers, setting up conferences; and to work with students and church-related schools.

The purpose of the Division of Christian Education is to help persons grow most naturally into the Christian life and to help them become intelligent and active workers in the church.

2. *The Aemrican Missionary Association Division—*

The whole scene of human relations is being highlighted by the adoption of World Bill of Rights of the United Nations which covers "every person, without distinction as to race, color, sex, language, religion, political or other opinion, property status, or national or social origin."

There is a great gulf between our ideals and reality. It is a world dilemma. It is "an American dilemma"—and it is to this dilemma that the A.M.A. looks and seeks to find the Christian way out.

A.M.A. schools (Talladega, Le Moyne, Tougaloo, Dillard, Tillotson, Fisk, Trinity, Lincoln, Cotton Valley, Fessenden Pleasant Hill, and Avery) and cooperative centers (such as Dorchester, Georgia, Zalduondo, Puerto Rico, and Bricks, North Carolina) are proving that there is a Christian way out of the "American dilemma."

3. *The Ministerial Relief Division—*

The work of this Division continues through the years without publicity and yet, nearly five hundred ministers or their widows were receiving aid at the first of January, 1948. However, we now know that inflation is no longer peculiar to China and other war-ravaged nations. It is here in the United States, where living costs are higher than any other place in the world. This inflation is being painfully felt by ministers and their widows who are dependent for help upon the Division of Ministerial Relief.

4. *The Radio Committee—*

"All Aboard for Adventure!" has received enthusiastic comments from the more than three hundred radio stations throughout the United States, Canada, Hawaii, the Philippines, and Australia. Sunday school teachers, pastors, mayors' committees—even labor unions—have written in to tell of the excellence of the programs.

The "Radio Edition of the Bible" is becoming increasingly popular. These 15-minute dramatic programs, highlighting the actual text of the Bible, have proved to be such good material that RCA would like to produce and distribute them as commercial phonograph records!

5. *The Church Extension Division—*

This Division is a service organization, serving the churches across the nation without reference to missionary or independent status. It helps in the building and planning of new churches, the purchase of parsonages, the employment of fine, young ministers. It puts new life into old churches.

With the rural churches — which make up two-thirds of all the churches in our fellowship—it has established regional centers, has inaugurated schools for rural pastors, and gives help to marginal, weaker, rural churches.

6. *The Pilgrim Press Division—*

The Pilgrim Press has printed, during the past year, a very significant group of new books, has published and distributed the new *Pilgrim Series* for the Sunday schools, and has published and distributed materials for the Commission on Evangelism and other commissions and agencies. It orders materials from other sources for all activities of the local church or conference.

Dr. George Gibson, the General Secretary and Editor, says, "Our policy is to serve the whole mission and message of the Church."

* * *

But just books and magazines, hospitals and schols, new farming methods, and radio programs are not the distinctive mission of the Church. They are necessary—but they would be as nothing without the Spirit of God, as Jesus Christ revealed it to us, working through them. The Christian message cannot be made known without the Church—the Christian Community.

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MISSION BOARD AT WORK.
(Continued from page 13.)

rendered by our missionaris on the foreign field and to aid many of our ministers here at home in their work as a pastor.

We should never underestimate the value of our gifts for missions and we should continue to look forward to our part in a missionary program equal to the opportunities and demands of our time.

With gratitude for the privilege of a share in this work and with appreciation for what has been done we should set ourselvs to the task of cultivating the spirit of missionary giving as a normal response of the Christian life.

ROY A. LARRICK, *Pres.,*
*Virgnia Valley Conference.*

# On Your Marks, Get Set, Go!

By H. S. HARDCASTLE
President, Mission Board

These are usually the words that are used at the start of a race in a track meet. They are good words to be used as we begin our Mission Period which includes the months of March, April, May and June. We ought to get ready, we ought to set for ourselves a worthy goal, and we ought to go.

There is an insistent and persistent appeal for more missionary activity, both at home and abroad. National and international leaders, and not all of them churchmen, are constantly emphasizing the fact that unless civilization can be undergirded spiritually it will collapse materially. And there is a note of urgency in their appeals. Indeed there is an undertone of sheer pessimism throughout the world today in regard to the future, and open pessimism in regard to it apart from religion.

The Mission Board of our Southern Convention at its last session faced this need for moral and spiritual rearmament and tried as best it could to do something about it, both at home and abroad. We tried to strengthen our stakes even as we tried to lengthen our cords. And we even dared to go in debt if need be to accomplish our purpose. Thus it is that while we are seeking increased giving for our foreign work, and asking at least ten thousand dollars ($10,000) for our Shaowu project, and seven thousand dollars ($7,000) for the work of the Committee for War Victims and Reconstruction, we are also asking for ten thousand dollars ($10,000) for Church Extension. We want to enlarge our foreign mssion work and to strengthen and expand our home mission work. Asheboro and Burlington, the former strategic location already well on the road to completion, and the latter place seemingly presenting a distinct challenge for Church Extension, are major objectives in this year's program. Bay View, another strategic place, has a claim upon our Board and our people as they enter upon their larger building program. And of course there are many other places which the Board must help, but on a decreasing scale each year that more resources may be available for new work. We have dared to make our plans larger because we felt the need was imperative and because we thought the people would respond.

And now is the strategic time of the year in this program. This Mission Period ought to be a time of intensive education, spiritual emphasis, and more generous giving. We ought to plan our work and work our plan. It has been our custom to receive a special offering for missions at Easter, and that offering should receive special emphasis. But that is not enough if we are to reach our goal and do our part. We ought to make plans for an "Over and Above Offering" during the Mission Period. The Easter Offering should not represent our special gifts to missions in full. We ought to give an Easter offering **plus.** One of the best methods of doing this is through the use of the Cent-A-Meal Boxes or Jars. It can be worked because it has been worked. And there are those who can make special gifts, substantial gifts to this great cause. The method is not most important. Given the proper compassion and compulsion the method will be found to get the best results.

My friends, we are about to run an important race. We are surrounded by a great cloud of witnesses. On your marks, get set, go!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MARCH 11, 1948. NUMBER 11.

## A Call for Advance Movement Is Upon Us

By ALBERT D. STAUFFACHER
Minister, Missions Council

The needs of the world and the opportunity for effective witness to the Gospel of God in Christ are such as to call for a new and high level of devotion to the Church and to our stewardship of the Gospel entrusted to us. We still proclaim our valuation of the Church and its World Mission in terms of a nickel a day, a daily paper, a street-car fare, a cheap candy bar or a cheap cigar a day. There has been no real advance.

An advance requires that we "sell" the Church of the Living God to our churches; that we deepen our spiritual quality, broaden our spiritual vision and lift our spiritual horizons; that we blue-print a program of Christian ministry for the world of 1948 and 1949 big enough to challenge the attention and devotion of men who think in terms of United Nations and a Recovery Program for a continent; and that we make our promotional appeals and channels simple, concise and unified. The time is past due and compelling for a going forward to meet our God-entrusted stewardship with Christ-like faithfulness.

This leads up to the conclusion that a single focal point of orientation is needed, a sense of mission wherein the disciple of Christ finds kinship with his Lord and Master. Where is this to be found save in the World Mission of the Church wherein the Great Commission of our Lord finds its full expression? Such a center is not in theology, nor in worship, nor in Christian education, central as these are to the work of the Church. Such a center is rather to be found in the directed and controlled use of all these to create men and women and youth of the Church with a sense of commission, then of mission and then of dedication of mind, heart and hand to fulfil a God-given stewardship of time, talent and money. If we were rightly orientated, the Every-Member Canvass and the Sabbath morning presentation of the offering at the altar of the Church would be the celebration of a Christian Harvest Festival directed toward abundant life for all the children of God in all the earth.

Now it is for this concept of unified promotion that I plead. Effective promotion for the World Mission of the Church depends upon two primary factors, the skill with which the presentation is made and the preparedness of the constituency for a receptive response. This latter depends upon many circumstances such as the interpretation of Christianity in the home; the faithfulness of Christian colleges, universities and seminaries to the World Mission of Christianity; evangelism that is directed not alone to church membership, but even more to world Christian citizenship; religious education that equips for Christian world service; devotion of local ministers to the world mission of their churches, the priority it holds in their thinking and program building; the public relations of the Boards and Agencies through which benevolences are administered; the personal lives of leaders, executives and missionaries; the Church-related intelligence of consecrated layment and women without whom we are hopeless; it takes all of us, working togther as a team and pulling together in one direction to fulfil our covenant of purpose.

# NEWS AND VIEWS

Dr. Thomas Anderson has begun his fifth year as the minister of Central Church, Atlanta, Ga.

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The letters from Misses Meebold and Whitaker came to us through the courtesy of Miss Dorothy Bascom, Framingham, Mass.

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A recognition service for Dr. Paul Kershner, new minister of First Church in Akron, Ohio, was held on February 29 with a sermon by Dr. Wofford C. Timmons.

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Rev. James B. Allan, pastor of the Lynchburg Church is conducting a monthly Teacher Training Class with all teachers and substitute teachers of the Sunday school.

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Superintendent Wm. T. Scott attended the meeting of the Ad-Interim Committee of The Missions Council of the Congregational Christian Churches in New York City March 1.

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Rev. Ernest J. Arnold has resigned as Executive Secretary of the North Carolina Council of Churches with offices at Durham, North Carolina. He becomes the Assistant to the President of Davidson College on April 1.

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The Winston-Salem Church has completed the payment of her apportionment of $200 to the Staley-Atkinson Memorial Foundation. Winston-Salem is one of our smaller churches but under the leadership of William J. Andes, the minister, the church is making progress and is one of our most loyal groups to the denominational interests.

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New church hymnals and new hymn racks have been purchased for the Damascus Church. The envelope system for financing has been introduced and is meeting with approval. The Damascus Church is assuming a larger place in the leadership of the religious life of the community. Rev. W. L. Wood is the pastor. Included in the Sunbury pastorate are Eure, Oak Grove and Damascus Churches.

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The First Church, Norfolk, under the leadership of Rev. John L. Gwin, pastor, is making progress. Since Mr. Gwin came to the church as pastor in January the class for the women of the church school has been organized and the and the men's class has increased its enrollment considerably. Attendance at the church services is running well over 100 for the morning and over 50 for the evening.

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Churches are urged to register their votes concerning the proposed Merger between the Congregational Christian Churches and the Evangelical and Reformed Churches. All church votes must be submitted on the regular form provided for reporting and these reports should be sent to Superintendent Scott, Elon College, N. C., before the first of April. Pastors and churches are urged to give attention to this important expression of our churches in regard to this matter of church union.

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Dr. Alfred W. Hurst, pastor of the Cleveland Park Church in Washington, observed his twenty-eighth anniversary in the ministry on February 29. Dr. Hurst states: "I preached my first sermon at a little Christian Church near Afton, Iowa. The roads were drifted with snow so that they were almost impassable. There were twelve in the congregation including the 17-year-old preacher, and the sermon was twelve minutes in length. Someone remarked at the time that it would be twenty-eight years before a fifth Sunday would occur again in February. Since that time I have served churches in Indiana, Missouri, North Carolina, Virginia and Tennessee, coming to Washington in 1944."

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## THE MID-YEAR SESSION OF THE VALLEY CONFERENCE.

The eighteenth Mid-Year Session of the Virginia Valley Central Congregational Christian Conference will be held Thursday, March 25, 1948, at the Bethlehem Church, beginning at 10:00 A. M. Mr. Roy A. Larrick of Winchester, Virginia, is the President of the Conference and Rev. Silas E. Madren, Elkton, Virginia, is Secretary.

The Valley churches have found the Mid-Year Session of their Conference to be a great help in promoting the interest of the church. Business is transacted only when absolutely necessary, the time being given more largely to the promotion of the missionary and benevolent causes of the denomination, and the strengthening of the fellowship of the churches.

Each church in the Valley is entitled to representation of two delegates for the first 100 members or fraction thereof and one delegate for each additional 50 or fraction thereof, provided that no church shall have more than four delegates.

Among the important issuts to be decided at the coming session will be the vote on the merger, and the election of delegates to the approaching session of the Southern Convention of Congregational Christian Cnurcses.

It is hoped that every church will be represented and that each pastor will be in attendance.

WM. T. SCOTT.

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# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

## CHRIST OF THE ANDES.

*By* C. B. Riddle.

On March 13, Chile and Argentina will celebrate the forty-fourth anniversary of the erection of the colossal statue of Christ which stands 14,000 feet above the sea as a symbol of peace between the two countries.

Near the close of the last century Chile and Argentina were on the verge of war. They were increasing their armaments to the utmost of their ability. Each had two gigantic warships of the latest pattern under construction, and both were spending incredible sums on these preparations for war.

What brought the two republics so near to conflict was a dispute over the boundary between them on the Andes —a controversy involving question of title to 80,000 square miles of territory. The dispute had been rendered more acute by the discovery that in one section the boundary was not continuously marked by mountain crests, and that there were valuable rivers in the region sending their waters through the hills to the sea on the Chilean side. This discovery had caused Chile to put forward claims to certain parts of the region.

British ministers residing at Buenos Aires and Santiago used their offices with the two governments to prevent war and to obtain a peaceful settlement of the dispute. This effort to prevent hostilities was supported by churches in both countries.

On Easter Sunday, 1900, a proposal was made that a statue of Christ be placed on the Andean border between the two countries as a symbol of peace. Petitions were sent to the legislatures, and through these, executives of the two republics were reached.

The result was that a treaty was entered into by the two governments, submitting the controversy to the arbitration of the King of England. He entrusted the case to eminent jurists and expert geographers, who examined it carefully and submitted their decision, awarding a part of the disputed territory to one of the republics and a part to the other. The decision was accepted by both.

Land forces of both countries were reduced, heavy ordnance taken off war vessels, and several of the vessels of the marine turned over to commercial fleets. Work on the warships was arrested and some of the ships sold.

The results of this disarmament were most remarkable. With the money saved by lessening of military and naval expenses, internal and coast improvements were made. Good roads were constructed. Chile turned an arsenal into a school for manual training. One or two of Argentina's previous war vessels went into its commercial fleet and began to ply the Atlantic in honorable business.

But more significant than any of these material results was the change in the attitude of the Argentines and Chileans toward each other. Old bitterness and distrust passed away, and the most cordial good feeling and confidence have existed through the years.

The suggestion to erect a statue of Christ on the boundary between the two countries was quickly executed. As early as 1901, on the initiative of the president of the Christian Mothers' Association of Buenos Aires, the women of the Argentine capital undertook the task of procuring funds and having a statue created.

On May 21, 1903, Chilean representatives, hearing the treaties for final ratification, came by sea to Buenos Aires. They were met down the river and escorted to the city by a fleet of gaily decked steamers. For a week there were festivities. When the treaties were signed on May 28, it was decided to place the monument on the highest accessible point of the Andes between the countries.

In February, 1904, final steps were taken for the erection of the monument. It was carried by rail in huge crates to the foot of the mountain, and then on gun carriages up the mountain. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines took position on the soil of Chile and the Chileans on the Argentine side. There was music and the booming of guns. The moment of unveiling was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and good will. The ceremonies of the day, March 13, 1904, were closed, as the sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched resting upon a granite column twenty-two feet high. The figure of Christ above, in bronze, is twenty-six feet high. The cross supported in the left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets. On one is recorded the creation and erection of the statue; on the other are the words: "Sooner shall these mountains crumble into dust than the Argentines and Chileans break the peace sworn at the feet of Christ the Redeemer." The covenant has never been broken.

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## WESTERN N. C. CONFERENCE.

The Executive Committee of the Western North Carolina Congregational Christian Conference met on Monday afternoon, February 16, 1948, at 2:00 P. M., with Dr. and Mrs. F. C. Lester at the parsonage in Asheboro. There were present: G. T. Gunter, Mrs. F. C. Lester, M. A. Pollard, Cyrus Shoffner, T. J. Green and W. H. Freeman. H. V. Cox was absent on account of illness in the family.

Items of vital interest were discussed by the committee, and it is our conviction that progress will be made this year in our Conference.

Following the meeting of the Executive Committee, Mr. G. T. Gunter

(Continued on page 14.)


## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

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## AGRICULTURAL SALVATION.

The Pere Marquette was speeding from Grand Rapids to Detroit. The editor had been to the Mid-Winter Meeting. A group of fellow travellers had been to a meeting at a state college of agriculture. Conversation was rife. These agricultural experts spoke like the prophets of a new day. They decried the traditional type of farming which produces inferior products and envisioned the day when the seed and soil will be more scientifically related. They were confident that the mother or housewife would be willing to pay a few cents extra for her carrots, provided they had the proper caloric value. As people begin to realize that food with maximum nutritional value is available, the standard of farming will be raised generally.

These agricultural visionaries then took another leap of faith. They proposed to fight cancer with food, disease with health, death with life. That, in their opinion, was the hope of mankind.

As this thrilling conversation came to an end, this ex-farmer prayed, "Amen, God grant it." God's revelation continues. Miracles of production are emerging. "Greater things than these shall ye do", said He who is the bread of life, who came that men might have life and have it abundantly.

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## THE VOICE OF THE ANDES.

Station HCJB, located at Quito, Ecuador, began its work in 1928 and is said to be the first missionary broadcasting station in the world. It was established on the conviction that the Great Commission includes every possible method of carrying the gospel to the people. It is not a commercial enterprise. The aim of the Christian group that operates the station is expressed in the following report.

"It is the aim of the directors of the station and personnel to point the beam antenna towards the different countries, depending on the hour of the day, sending to that particular section the Gospel in the language of its people. This necessitates an extremely heavy schedule upon those at the microphones as well as those at the controls.

"Truly, Romans 10:18 is real . . . 'their sound went into all the earth.' It is nothing less than staggering to think that a servant of the Lord can speak into the microphone of a powerful transmitter like the new 'Voice of Andes' and literally reach more people in an hour than could be reached in a lifetime otherwise.

"Believing that God has a mighty plan for Christians to carry the message of His redeeming grace to all mankind in our generation, we feel that radio has been given to the 20th. Century Church as a sacred trust to use in evangelizing both at home and on the mission field. It is for this holy purpose of making Christ known, first to the Spanish-speaking nations, afterwards to the world, that Radio Station HCJB exists and to which it is dedicated."

The Christ of the Andes and the Voice of the Andes are potent forces in our world. They make powerful appeals to the eye and ear gates to mansoul. This type of non-commercial missionary broadcasting should be greatly improved and expanded. The mission boards of our major denominations should take the initative in this thrilling enterprise.

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## EQUIPMENT FOR SERVICE.

Progressive churches are improving and multiplying their services by improving and multiplying their equipment. The Second Bapist Church of Richmond Virginia, has its Sunday morning service recorded. The record is taken to the sick and shut-in during the week and played for them. Thus the services of the church are extended immeasurably. The purpose of this church is not only to get the people to church but also to get the church to the people.

The First Congregational Church in Long Beach, California, has been the recipient of two unsual gifts: one, a Philco television set with the new large size screen, the second, a latest type germicidal health lamp, which destroys all germs in the air by ultraviolet rays. The lamps are used in the preschool and kindegarten rooms and will cut down the spreading of colds and other infectious diseases.

Each Monday from October until June more than 225 blind persons are brought to the First Congregational Church, Los Angeles, California, to spend the major part of the day. Classes in nineteen subjects are available. Eighty-five volunteers guide these sightless people through a day of valuable interest and training.

These churches are discovering new spritual frontiers. Who follows in their train?

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## STORMING THE EYE AND EAR GATES TO MANSOUL.

Plans calling for the production of 29 religious movies together with the opening of a Hollywood office to cooperate with the motion picture industry was announced by the Protestant Film Commission at its third annual meeting held in New York City, on January 23.

A spokesman for the Commission says the decision was prompted by the enthusiastic response of the church, the motion picture industry, and the public to its first film, "Beyond Our Own,"—a dramatization of Christian service.

Decision to open a Hollywood office resulted from request by major producers for information and advice on Protestant views as related to the movie industry, the spokesman said. It was emphasized that

the office will be under the direction of local church leaders familiar with the motion picture industry, and capable of expressing the basic concepts of Protestantism.

One of the film series being scheduled by the Commission deals with the "Christian Minister," "How Prejudice Develops," "Missionary Recruiting," and "Christian Education."

Another series ear-marked for use in the Sunday school will depict "The Church and World Order," "Human Relationships," "Democracy," "The Bible Today," and "Religious Education."

The missionary recruiting film is expected to be completed for showing at the Foreign Missions Assembly to be held in Columbus, Ohio, October 6, 1948, together with a film on China, entitled "My Name Is Han." The latter is reported to be in the final stages of production.

# Chinese Christian Youth

*By* Luther C. S. Shao

*Address Before the International Council of Religious Education*

The bulk of Christian youth come from Christian schools and colleges in China. Before the registration of Christian educational institutions under government between 1927 and 1928, as a rule all religious activites were compulsory. Many non-Christian students resented such compulsory religious education. However, it was through this process that they were converted. It is safe to say that many Christian leaders in various fields today came from these schools and colleges. It will be of interest to mention that, although many students became Christians because of the appeal of the Gospel for personal salvation, many others have because they firmly believe a genuine Christian faith will eventually bring forth a good Christian character which is the basis of building a good nation or a society. In fact, Christian schools and colleges in China are noted for their emphasis on Christian character training. The element of compulsion was removed after these educational institutions were registered under the Nationalist government. All religious activities are put on a voluntary basis.

With the Chinese humanistic background for centuries and the practical-mindedness of the Chinese people, Christian youth in China do not care so much about theology. Their religious faith is inductive and empirical rather than deductive and authoritarian. To them Christianity is a way of life. Such a religion calls for social action. Salvation is not completed until the whole social structure, the whole nation and the whole world are redeemed. The objectives of the National Student Christian Movement in China, which read, "In the spirit of Jesus, to create a fellowship of youth and to build sound character, with a view to the emancipation and development of the life of the people" are illustrative of this point. I heartily agree with Dr. Kiang Wen-han, an experienced student secretary of the National Committee of the Y. M. C. A. in China, when he said that the Christian message for the Christian youth should be four-fold; namely, a restoration of Jesus as the center of their faith, establishing a rational basis for their faith in the light of modern scientific development, an identficaton of religion with practical life, and the initiation of a Christian program for social reform. Nevertheless, as a result of suffering and privation throughout those war years, and more so in the former occupied China, there seems a return to religious conservatism and more emphasis on the cultivation of personal religous life rather than the social aspect of the Gospel in many Christian youth groups.

The relation between Christian youth and the church has gone through several stages. In the earlier years of compulsory religious education, students' participation in Sunday schools, Sunday services, and evangelistic meetings was required. The relation between them was not a friendly one. Then came the period of reaction and criticism of the church by the young people. You might even find that youth groups would meet outside of the church. In the meantime, the church authorities held an indiffrent, and some even a hostile attitude toward the youth groups, and vice versa. Then came the third period, Christian youth fellowships and the church authorities worked hand in hand for this total program. However, there are churches whose leadership is so strong and far-sighted they scarcely follow the earlier two stages. In fact, from the time their youth program began they have been working cooperatively. Needless to say, the Y. M. C. A. and Y. W. C. A. have been very alert to the needs of Christian youth. Their program for the youth has been well carried out.

In most cases, you will find a Christian youth fellowship in every church. The young people themselves are responsible for the organization and program under the supervision of church leaders. They usually have several committees—religious, educational, evangelistic, social life, and social service. They either meet weekly or bi-weekly. They study the Bible, discuss their own life problems, and contemporary issues of Chistianity. They participate in the church choir, teach Sunday schools for children, conduct their own worship, educate illiterates, organize evangelistic bands to preach to the neighboring community, and do various types of social srvices for the local community, especially in the rural areas. Every now and then they have hikes, concets, competitive sports and games, good social programs and organization of stories and pageants for special occasions.

Youth conference movements in China are strong. The Y. M. C. A. and Y. W. C. A. were the originators of such movements. Later on, churches began to show an interest in theim. The conferences are attended mostly by Christian youth; non-Christian youth also participate in them. Usually these are held during vacation times, summer or winter. They are held denominationally, interdenominationally, regionally, and intercollegiately. Places chosen for the conference grounds are always quiet and scnic. The duration varies from three to ten days. Programs usually contain morning watch, Bible study, discussion on contemporary issues and Christianity, hymn singing, recreational activities, worship, personal interviews and testimonies. In some places they organize service corps to work in rural areas after the conferences are over. Many who go to these conferences consistently come back with a real assurance of Christian faith and a rededication of their lives to Christ. Those non-Christians who participate in these come back with a desire to learn more of Christian truth. It is the experience of many who administer these conferences that they are the right channels to win non-Christians to Christianity, make Christians better Christians, and recruit promising young men and young women for Christian service.

Having realized the important role played by the youth in the history of China in general and the Christian movement in particular, a national youth and religion movement was launched in the spring of 1934 under the joint auspices of the national committee of the Y. M. C. A. and Y. W.

(Continued on page 15.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The twenty-six members of my Pastor's Class who meet me Fridays after they have spent a week in school deserve commendation and praise for their faithfulness to this class and for their real interest in it. Two or three boys who wish to be in the class work at the hour and cannot attend. We shall give them special attention at an hour when they can meet with their pastor. I am so pleased with these fine young people I am going to put their names here in my *Suffolk Letter*: Wesley Alexander, Faye Bennett, Judith Bolton, William Brantley, Joan Dail, Milton Dailey, Betty Lee Ellis, Marie Everett, Thomas Folk, West Frazier, Peggy Gilliam, Patricia Holly, Nancy Howell, Stephen Johnson, Emily Masek, Lewis Morgan, Barbara Odom, Bob Richardson, Sarah Lee Rogers, Rhetta Rose, Shirley Russell, William Shaw, Audrey Smith, Henry Taylor, Jean Trapnell, and Buck McCoy Wiggins. I come from each session of this class thrilled with their attention and friendship. What fine girls and boys they are!

Which leads me to ask: What kind of America do we wish? If the Christian people in all our churches would set themselves to the task of teaching the youth of our land the principles and teachings found in the custody of the church, set down in the Bible, and tested by our fathers and mothers all the way back to the founding of our country, we could have a Christian land. God bless the faithful Sunday school workers and teachers, and God bless their churches. We need an America with the spirit of Christ, with the liberty and freedom found in the principles of righteousness. We could have it if we would. But we cannot sit idly by while the forces of evil and selfishness forge forward, and expect "somebody else" to see to it that our country is free. It is not something that we can let others do. We must everyone, all of us who know and love the way of the church, and Christian instruction, take it seriously and do our part.

Is there a pupil who needs to be in Sunday school? What are you doing about it? Perhaps you are the child's mother or father, or maybe a Sunday school teacher. This morning there was a mother in my study to see me who has three children—six, four, and two—neither mother nor children are attending church or Sunday school. I am going to do my best to see that that is changed. There are many people who are neglecting Sunday school and church, when they would get a thrill out of going out to bless others by winning them for the church and the Christ. Do you want to do something for somebody? Show them the joy of bringing up their children in the church. One of the best services you can render your country, or your community, or another person, is to let them know the value and power of attending church and Sunday school. Let each one of us who reads these lines resolve not to leave such an important and joyous matter up to someone else, but rather let us begin right where we are to do our part.

JOHN G. TRUITT.

## PASTORAL PRAYER.

*By* ROY C. HELFENSTEIN,
Mason City, Iowa.

*"God of grace and God of glory," give us of Thy grace and of Thy power that we may meet life's problems as becometh sons and daughters of the Eternal.*

*We confess the sins and the sinfulness of the common life which we share. We confess the sins recorded against us personally. We confess the sins which blot the pages of our national history. We confess the sins which are cursing and impeding the progress of the world.*

*We pray for Thy divine forgiveness that our personal sins may be erased from Thy book of remembrance. We pray for Thy divine grace to enable us each one individually to live a good life free from offense against Thee or against our fellow men. We pray that Thou wilt move to repentance the leaders of men in national and international affairs, in business and in industry—that the confusion and turmoil of our times may be quieted; that self-seeking by nations and by groups shall be changed to cooperative effort; that injustice and exploitation of every kind shall cease; and that all men everywhere shall "do unto others as they desire that others shall do unto them."*

*In the name of Christ our Lord, we pray. Amen.*

## LENTEN EVANGELISM AT BAY VIEW.

In response to the request of the Committee on Evangelism of the Southern Convention, Bay View has planned a very extensive Lenten program. Its purpose is two-fold: First, the enrichment of the spiritual life of the church membership; and second, to increase the numerical growth of the church.

This is to be accomplished in the following ways:

First, through "Parish Visitation." The parish has been divided into thirteen sections of five or six families each. During the week of February 8-15 the thirteen visitors of these sections will call upon each family in their territory, discuss with them the Lenten program and leave them a Church Calendar, a copy of THE CHRISTIAN SUN and the Fellowship of Prayer. The visitors will encourage each family to subscribe to THE CHRISTIAN SUN. In addition to this I plan to visit in every home in the parish before Easter.

Second, through "Friendly Visitation." There has been prepared a list of prospective members and regular church visitors. These names were secured from the Guest Register, Sunday School Classes, Woman's Fellowship, marriages I have performed, parents of children in the Beginners and Primary Classes, and parents of the children I have christened. Also, within the parish is a new housing development which is now being occupied and other scattered bits of home construction. Five teams of two members each are being trained to make calls, secure members, to visit with and introduce the church to the new people who have moved into this area.

These teams visiting from February 29-March 7 will carry with them for distribution a Church Calendar, the Fellowship of Prayer, the 16-page booklet *We Believe*, the four-page leaflet *The Congregational Christian Churches—For What Do They Stand*, and the leaflet *Ten Suggestions for Enriching Family Life*. The names of prospective members and attendants requiring additional visitation will be turned over to the minister.

Third, through the "Pastor's Class." The members of this class have been secured from the Young People's and Intermediate Classes.

And, Fourth, through a series of Evangelistic Services I plan to conduct during the week of March 14-21. Also, during this week I shall be conducting each morning over Station

(Continued on page 14.)

# News of Elon College

*By* President L. E. Smith.

## THE PASTORS AND CHURCHES OF THE SOUTHERN CONVENTION.

Elon College is anxious to be of help to the young people of our own church. It stands for and is doing a very high grade of work in the field of Christian higher education. Its facilities and opportunities are offered to all with the required qualifications for entrance. We are glad to have any qualified young person as a student in Elon College without religious beliefs or denominational affiliation, but we are particularly anxious to have the sons and daughters of the homes of our own church.

We are anxious to have our own young people as students in Elon College, but the only way for them to be admitted is to apply. The purpose of this communication at this time is to urge you, all of our pastors and church members who know of high school students belonging to our church who will graduate in the class of 1948, to urge these high school seniors to apply for entrance in their own college as early as possible. When they do apply, we want to be able to assign them rooms. If the rooms are all taken, this will be impossible. Last week ,a good and faithful member of our church, said to me, "I am certainly sorry that you could not admit my boy in our college last September." We were and are sorry but there was nothing else to do. All rooms had been assigned.

Present indications are that practically all schools and colleges will be crowded another year. They certainly are not waiting to the last to apply for admission in Elon College. At present we have nearly as many applications from new students as we will have room for. They have not all been approved. We are holding some rooms for the high school graduates of our church. We are asking our ministers, Sunday school teachers and church officials to please cooperate with us in our effort to interest our church young people in their own college and to influence them to make application at once so as to be sure of securing accomodations.

This is an earnest appeal. When a young man or young woman belonging to our church enters another college, losses are sustained all along the line. The student loses. He misses the opportunity of a wider acquaintance with other young people of his denomination. He misses the advantages of the instruction, guidance, and the fine Christian atmosphere of his own denominational college. The Church loses. It misses the privilege of having this privileged young person as a student on its campus, the inspiration of his personality, and the use of his creative talents. The College loses. It loses the benefit of his presence, his helpfulness as a student, and his services as an alumnus for all time.

Let us all, ministers, laymen, and young people, work to build our college and thereby build our church.

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## APPORTIONMENT GIVING.

The fifth Sunday in February was a beautiful day. It comes so seldom it had a right to be beautiful. The weather was inviting. It may be that the roads were not, but even so, it was a good day to go to Sunday school and church. I trust that all of our Sunday schools and churches were filled with worshippers. It was also a good day to make a contribution to Elon College. We have heard from quite a number of Sunday schools and churches and in most instances received generous offerings for which we are grateful. It has been so long since we received a sizeable offering for the College, that it seems awfully good to the College to again receive financial support from our friends. We are able to make an excellent report this week. Thanks to everyone.

| | |
|---|---|
| Previously reported | $1,344.04 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Mt. Carmel | 36.06 |
| Newport News | 325.00 |
| Old Zion | 15.00 |
| Oak Grove | 4.00 |
| N. C. & Va. Conference: | |
| Hebron | 8.50 |
| Winston-Salem | 22.00 |
| Western N. C. Conference: | |
| Big Oak | 15.00 |
| Spoon's Chapel | 3.04 |
| **Sunday Schools.** | |
| Eastern N. C. Conference: | |
| Morrisville | 5.94 |
| Eastern Va. Conference: | |
| Bethlehem (Nans.) | 15.52 |
| Damascus | 31.70 |
| Liberty Spring | 30.00 |
| N. C. & Va. Conference: | |
| Burlington | 75.23 |
| Greensboro, First | 64.90 |
| Ingram | 22.82 |
| Shallow Ford | 36.63 |
| Union (Va.) | 26.00 |
| Western N. C. Conference: | |
| Spoon's Chapel | 2.61 |
| Va. Valley Conference: | |
| Antioch | 14.22 |
| Bethel | .37 |
| Leaksville | 14.00 |
| Linville | 10.00 |
| Mt. Olivet (G) | 6.60 |
| Newport | 10.59 |
| Total | $ 795.83 |
| Grand total | $2,139.87 |

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## MRS. BEN T. HOLDEN, SR.

Mrs. Benjamin T. Holden, Sr., was born February 11, 1887, and died January 30, 1948. She was buried from O'Neal Funeral Home, Louisburg, North Carolina, Tuesday, February 3, 1948, at 10:30 A. M. Interment followed in cemetery at Oak Level Christian Church.

Mrs. Holden was an alumnus of Elon College of the class of 1904. Her husband, Ben T. Holden, Sr., died some years ago. There are four children: Patricia Holden Leete, Benjamin T. Holden, II, Rebecca Holden Summers, and John Staley Holden. There are two grandchildren: Scott Summers, II, and Staley Summers. Two sisters survive: Mrs. Bessie Staley Cheatham of Washington, D. C., and Mrs. Annie Staley Calhoun of Suffolk, Virginia.

Mrs. Holden was a life-long member of Oak Level Christian Church. There is no Christian Church in Louisburg, but she refused to be inactive in church service. She worked faithfully with the Methodist Church, having served as superintendent of the Sunday school and teacher in the Sunday school.

Mrs. Holden was the youngest daughter of the late Dr. W. W. Staley who was an able leader in the Christian Church and who was interested in all of its activities and institutions. She left her children a rich heritage of faith, loyalty, consecration, and devotion. Her home was a home of religious instruction and of prayer for those whom she loved. She was a member of the Daughters of the American Revolution and interested in all benevolent and patriotic enterprises.

The sympathy and prayers of our church in the South are in behalf of the bereaved family.

The funeral was conducted by the writer, assisted by Dr. J. M. Culbreth of the Methodist Church of Louisburg.

L. E. Smith.

# Missions
## The World for Christ

### FROM OUR MISSIONARIES.

February 10, 1948.
Shaowu, China,

Dear Friends:

Today is China New Year. The firecrackers started "popping" last night and they've been going most all day. Kao T'ai T'ai invited Doctor Riggs and myself over last night for a quiet dinner at home with her family. She has a thirteen-year-old girl and a nine-year-old boy. She had fixed all sorts of meat and rice dishes all very tasty. We ate by the light of a huge red candle. After the meal, we strolled down to the East Gate to see the firecrackers and red decorations.

After New Year's we are planning to open a "Well Baby Clinic" at South Gate Church. So I will be busier than ever. At present we have an Outpatient department, a fifteen-bed hospital, five student nurses and six graduate nurses. I am trying to get the Chinese nurses to take over the responsibility so that I can branch out into public health. The "Well Baby Clinic" will be the first step.

We have morning chaptel every morning at 8:00 A. M. and our servants are getting some religious instruction but as yet we have no evangelist. We plan to have an evangelist soon. FRANCES WHITAKER.

* * *

Fenyang Shansi, China,
February 9, 1948.

Dear Friends:

I'm glad to be back and believe I shall be busy enough after school begins, but just now with vacations on, I have been taking it easy. Tomorrow is China New Year, and the day after we begin our New Year's evangelistic program. It's very quiet this year—to be held in Christian homes, and we shall divide into small groups. The government has been having training classes for many weeks of all classes of civilians, and all other activities are under a sort of wet blanket of course to run these classs. They have required lots of grain and this has been demanded of the people, so their tax load has weighed them down. It is an effort on the part of the government to make the civilian share in deterring the reds and the ways and means committee has studied all the forms of pressure and terror used by their enemies and now apply them to their friends. It makes life pretty rugged for one and all.

We are always having "special cares" of student and faculty needing help. One of our High School boys is losing his sight and after a good deal of writing and consulting, it has been decided to send him to Taiyuan for eye treatment. Our own Dr. Wang could do it, but he has no instruments for eye testing or surgery and no glasses fitting outfit. We are sending him to a British Baptist Hospital which has a foreign doctor and equipment. However, we are also trying to get some apparatus from CNRRA or IRA or what have you.

Emma Noreen is planning to help about twenty-five children with tuitions this term. I have not decided as yet but I hope to help women in the Bible School, especially. The government school charges no tuition, but its pupils have completed only about half the work ours have done. We have a Woman's Work Shop which helps about six women earn a good wage for sewing, and at which other women can earn a bit at piecework, making shoes.

Agnes mentions the Shaowu group occasionally in her letters so I know what they are up to. We exchange notes with Taiku, Tungchow, Tientsin, as well as Peiping, so informally keep in touch.

LOUISE MEEBOLD.

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### THE EVANGELISTIC CRUSADE IS A PROGRAM OF WITNESSING.

It is the business of the Church to witness for Jesus Christ. That is the business (the main business) of the Christian. The tragedy of our world, and the growing secularism which is sweeping our nation, are due in a large measure to our failure to do our job as Christians. The Evangelistic Crusade for the Southern Convention from February 11 through Easter Sunday, March 28, born in prayer and dedication at the Pastors' Conference on Evangelism held at Elon College January 5-6, 1948, offers us a renewed opportunity to demonstrate our love for Jesus Christ and to be good witnesses for Him and His Church. Let us not fail in our great opportunity. Thereby we may well gain eternal life and lead others to eternal life

There are two types of people in every community and neighborhood who need to be reached—*the inactive members of our churches and people not identified with any church,* many of whom make no boast of being Christian It is our business to do all we can to bring these people into fellowship with Jesus Christ and His Church. Hence, the *Evangelistic Crusade* is threefold in purpose and program: *conservation* (re-enlisting the inactive members); *recruiting* (winning those to Christ who have never professed to serve Him; *Christian growth* (mature Christians seeking to help throw around young Christians the arm of Christian love and companionship) There is not one of us who cannot do something about this program of Christian Witnessing.

Let us make Easter of 1948 the climax of an earnest effort for Christ. Locate and visit those in your community who are not actively serving Christ and win them for Him. The Congregational Christian Churches of the Convention ought to win for Christ and His Church at least 3,000 new members by Easter Sunday. We can by His strength expressed in our consecration. Will you do your part? Begin today. Speak a good word for Christ and His Church by your life, your word, your deed.

Write a word of encouragement to THE SUN. Tell your fellow Christians what your churc his doing to make effective the *Evangelistic Crusade.* WM. T. SCOTT.

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### MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Bethel—V. Va. | $ | 10.28 |
| Bethlehem (Nans.)—E. Va. | | 4.00 |
| Burlington—N. C. & Va. | | 53.61 |
| Greensboro, First—N. C. & Va. | | 33.18 |
| Ingram—N. C. & Va. | | 10.09 |
| Leaksville—V. Va. | | 12.14 |
| Liberty Spring—E. Va. | | 5.00 |
| Linville—V. Va. | | 9.65 |
| Oak Grove—E. Va. | | 8.00 |
| Shallow Ford—N. C. & Va. | | 47.29 |
| Total | $ | 193.24 |

**Churches.**

| | | |
|---|---|---|
| Spoon's Chapel—W. N. C. | $ | 7.45 |

**Shaowu.**

| | | |
|---|---|---|
| Mt. Zion, Special Tuition—E. Va. | $ | 12.00 |
| Total period Merch 1-4 | $ | 212.69 |
| Preiously acknowledged | | 16,796.80 |
| Total since Sept. 1, 1947 | $ | 17,009.49 |

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### TO WOMEN OF THE EASTERN VIRGINIA CONFERENCE.

Suffolk, Va.,
March 8, 1948.

To Members of Woman's Conference of Eastern Va.

Dear Friends:

At a recent meeting of the Woman's Board of the Eastern Virginia Woman's Missionary Conference it was decided to have our Spring Rallies on April 6, 7 and 8, beginning promptly at 10:30 each morning. First of these rallies will be the Waverly District, with the Richmond Church; followed by the Suffolk District, with the Cypress Chapel Church; and closing with the Norfolk District, with the Bay View Church.

At each of the Rallies the Rev. Ralph R. Shrader, secretary of the Missions Council, Boston, Mass., will be the guest speaker; also several of our Southern Convention Woman's Convention leaders will be present to assist in the discussion and to make contributions to the program.

A feature of the afternoon program will be in the nature of an "Information Round Table" conducted for information and questions about our Home Mission work by Supt. Wm. T. Scott, and this will be followed by such a period led by Dr. Shrader on our Foreign work.

Every woman in the Conference is urged to read up on our work both at home and abroad. Know what our work at home is, what churches and pastors we are assisting, and what the plans are for the future. For the Foreign work study to be able to tell where our work is being done, what the nature of it is, and who our missionaries are. Please read the front and back pages of the March 4 issue of The Christian Sun, also the missionary page of the same issue.

And let us make these rallies real schools of learning as well as days of inspiration for our women. To do that we must have very large attendance. The respective churches will furnish lunch, so please bear this in mind as delegations are made up from all our churches.

Yours for a good year in Missions,

Mrs. John G. Truitt, *Pres.*,
*E. Va. Woman's Conference.*

### WOMEN'S CLASS HONORS WALTERS PASTOR AND WIFE.

The Rev. and Mrs. J. Shannon Morgan, recently married couple, were guests at a miscellaneous shower given February 19 at the home of Mr. and Mrs Lonnie Carr by the Loyal Woman's Class of Mount Carmel Congregational Christian Church.

Prizes in a contest were won by Mrs. E. W. Beale and Mrs. Clyde Hall. The hostess was assisted in serving by Mrs. Otis Joyner, Mrs. Julian Carr and Mrs. Jimmy Carr.

Mr. Morgan was also presented a gift from the church.

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### CHRISTIAN STRATEGY FOR A CRISIS SITUATION.

(Address by Dr. Leland S. Albright, assistant secretary of the International Missionary Council, during the meeting of the International meeting of the International Council of Religious Education.)

That civilization as we have known it is in crisis is one of the outstanding facts of our time, in no wise invalidated by the circumstance that multitudes of people do not realize it and many who do admit it in theory are in fact so complacent about it.

In such a situation there is danger that we further complicate the issue by competition between a short-term crisis policy and a long-term basic program. Doubtless there are some things that we do quickly to tide over the immediate situation: intensify every constructive effort to evangelize the world in this generation for there may not be any other.

Whether the road ahead of us be short or long—and, as in Jesus' day, only God knows that—it is a hard and costly way and we might as well begin with first principles, plan soundly, and work constructively at the over-all task of comprehensive evangelism in which conversion *and* education, missions at home *and* abroad may be distinguishable but must be integrated parts of one inclusive process.

In the long run, I believe that the missionary movement will gain more by widening its base in a larger group of people committed to Christian vocation as such than it will lose in fewer immediate commitments to missionary service Only by the new process can we hope to secure the greatly increased support needed for home and particularly for foreign missions today and to avoid the scandal of the business man abroad and at home, and of consular and diplomatic, press and agency people overseas undoing the work of the missionary.

Christian education must be essentially Bible-based and Bible-centered. But alas, the rivalry between Bible of non-effect for many. I believe that the resolution of this conflict is in Biblical Realism, letting the Bible speak to our condition and facing its challenge squarely.

Obviously Christianity cannot meet the need which capitalism and communism have failed to do unless, in addition to the authentic Gospel, it is dynamic—and that means a cross at the heart of it—and is actually applied to all of life, area by area, group by group, with intelligence and whatever it takes or surrender of privilege and realization of such equity as will make our present society quite unrecognizable. Extremes of wealth and poverty, luxury and privation, opportunity and under-privilege are incompatible with a Christian society. In the light of the Gospel such inequality is intolerable.

The major part of mankind is still to be evangelized at a time when in a shrinking world every single failure of Christian conduct is recorded everywhere within hours, when militant secularism and atheism are bidding for the souls of people in every land, when communism is working day and night to produce "planned chaos," when post-war recovery has been seriously delayed, when British and continental missions are impoverished and North Americans are giving less in proportion to church and charitable enterprise than they did in the depth of the depression in 1932. One wonders at times whether we are just stupid in thinking we can have one world without effort or sacrifice, or whether we really intend to hand over the world to regimented secularism and collective anarchy.

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We are in the midst of the Evangelistic Crusade among the churches of the Southern Convention and it is earnestly hoped that many men, women, boys and girls may be won to Christ and the church during this period which will culminate with Easter Sunday. The world needs to be won to Christ and we in America have a responsibility to see that America is Christian. Each local church shares a part of that important responsibility. Evangelism is the great mission of the church.

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

I have been writing some biographies for you and it occurred to me that I should write about the Church, or Denomination, of which these men are a part.

The majority of us in North Carolina and Virginia belong to the Christian Church. Do you know what that means? Do you know the main beliefs of the church? Its organizations, its ministers? If you moved to St. Louis, Missouri, would you know if we had a church there? How do you find out? Some of you are too small to know but those of you who are in the Junior Department of Sunday school should know or be learning.

Our Church was founded by a minister named James O'Kelly. He was a Methodist and left that denomination because he did not believe in the government of that church. In 1794 (in Virginia) he began our Church. It is not to be confused with the Disciples of Christ who sometimes call themselves Christian, too. Our churches are different. The Disciples believe in baptism by immersion, and commune every Sunday. Those two things would easily tell you whether you were in a Christian or a Disciples' Church.

O'Kelly's ideas of church government have been made a part of our Principles and Government. They are very simple and easy to learn. If you will turn to page two you will see them written for the whole world to see and know. We baptize by immersion or sprinkling and are considered to be a liberal church. That means we do not hold to rigid, strict laws and allow each church to follow the course it finds best.

In school you are taught about the state and the nation. About the Bill of Rights and the Constitution. Likewise you should learn about the church of which you are a part.

Every year there is an *Annual* printed. It has the names of the ministers, the minutes of the organizations and a list of the churches. If you have never seen one ask your teacher or minister to show it to you. I think I have said before a visit to your Conference or the Convention would help you learn about these people. If you plan to visit or move to another city and do not know if we have a church there ask your minister —don't wait for him to tell you—ask him and he will know.

It really is shameful to be unable to name one of the agencies our Church supports. They are in order of their age: THE CHRISTIAN SUN, Elon College and the Orphanage which is also at Elon. Do you know the men who head these groups? You can easily find out if you read this paper every week.

Because we believe in church union we have already united with one denomination and that gives some of our churches a name that helps to set it apart — Congregational Christian, and we are thinking of uniting with another group. Before we learn of that let's get to know our own Church and our own history.

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## SUFFERING PARENTS.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)
*Issued by the National Kindergarten Association.*

Mrs. Richards lingered after the recital to arrange for a committee meeting. Soon six-year-old Tommy began pulling her hand, teasing to go home. It was awkward. She weakly remonstrated, but the tugging continued. In a helpless sort of way she ignored it and tried to go on with the conversation.

Grandmother joined the group. Tommy straightened up; he knew that she would not countenance his badgering. On the way home the boy ran ahead; Grandmother was waiting for this. "You should not let Tommy treat you so disrespectfully," she said.

"I couldn't have a scene," her daughter replied.

"No, but if Tommy understood that you would not tolerate any such behavior, he would not attempt it. When you reach home he should be punished. If you allow him to be so troublesome, people will dislike him. But tell me, had you explained to Tommy that the delay was necessary?" Then, as the boy's mother shook her head, "You see," Grandmother continued, "he was tired and really needed to go home. If you had been more courteous to him, perhaps he would have been more courteous to you. In any event, don't allow him to be rude."

"He'll soon know better than to be rude to me," said Mrs. Richards.

"I am afraid it doesn't always work that way. I know of a case where disrespect to parents has increased as the child has grown older. About two years ago, a good friend who has a garden brought me some vegetables. Her eight-year-old Jack came with her. We were chatting for a minute at the kitchen door, when this big boy began pushing his mother. Although supposedly in fun, it was very embarrassing. We tried to turn it off as a joke, but nothing stopped the boy's ill-mannered actions, and my friend had to hurry away. Since that day Jack has seemed less attractive. Previously I had liked him and had watched his development with interest. He has a fine mind, but he is badly spoiled. Neither can I feel quite the same toward his mother since that display of annoying conduct, for, of course, adults are really to blame for children's misbehavior.

"While waiting in the back of the church last Sunday during the anthem I saw Jack again. He was sitting between his father and mother in a rear pew, and he was gripping the nape of his father's neck and with upraised forefinger was prodding the back of his head. Red with embarrassment and discomfort, his father seemed to be protesting, but the prodding went on regularly. Then his mother began whispering to him out of the corner of her mouth, but still he paid no attention. I could scarcely believe my eyes. People in the seat behind, the ushers, and those standing in the aisles were all watching."

"Yes, those parents were to blame more than their son!" exclaimed Mrs. Richards. "They should have corrected Jack when, as a very little boy, he first began treating them disrespectfully."

"I suppose such behavior really begins with a desire to show off," and Grandmother looked thoughtful. "We forget sometimes when meeting friends to introduce our children properly. They feel unnoticed and begin pestering us in order to attract attention."

"I hadn't thought of that. I'll be more careful after this to introduce Tommy. But since I've been negligent, he may need some correcting also."

That afternoon the Richards had callers. Tommy was introduced and greetd in a frindly way; but as soon as the older people were absorbed in conversation he began teasing his mother, trying to sit on her lap. She put him off and suggested that he cut the airplanes from a magazine sup-

(Continued on page 14.)

# Pilgrim Fellowship

## "Youth at Work in the Church"

We have a few small-size packets for your young people's societies—would you like one or two? They will have all the mimeographed services and programs and the plan book in them, but will not have the "extra" unless you specifically ask for them. We'll be glad to send you as many as you'd like for fifty cents. If you already have a complete packet, perhaps you'd like one or two more with the programs in them for other officers in your group or your adult advisers and your minister. It would be very convenient to have some extra copies in case the "one and only" got lost!

—o—

The March-April issue of the young people's newsletter will be out soon. *Youth Outreach* really does reach out into your own society, into your Conference, into the Convention, into our nation, and into our world. If you haven't been receiving *Youth Outreach,* let us know, and we'll put you on our mailing list right away. One year's subscription is 50c. If you'd like more copies, all sent to one address, we can send them that way, too. (The rate's cheaper!)

### "WRECK-REATION" OR "RE-CREATION."

At a leadership Training School of all the churches in Greensboro, N. C., there was a course on Recreational Leadership. To many attending, this course was a spiritual blessing and a great inspiration and set many to thinking: "How can I help my church or young people's group to have a better Recreational Program?"

Perhaps many would wonder how a course in Recreatioal Leadership could be very "spiritually blessing and a great inspiration." That such would be the outcome had not been expected by the "students" of this course, either. However, on the opening night, the leader made a really eye-opening statement. He said, "Yes, our churches teach pretty little stories and lessons, full of good morals, urging the right over the wrong, on Sunday, and then—the church doors are closed on Sunday night and the members (he referred especially to the young people) are left to whatever entertainment and spare time diversion that presents itself." He went on to say, "More often than not, the opportunities for relaxation and fun are not the character and moral builders which have been described as what we should seek."

But what else can happen? The young people will say, when asked why they go to certain places, "There's nothing else to do—we've got to have some fun!" And how are we going to be prepared to answer this one?

The leader, in continuing, gave what could be a solution to this question. "The church," he said, "should be vitally concerned with the question of what its members do from Sunday to Sunday, in the way of recreation." Of course, it would be impossible and absurd to tell people they *had* to come to the church for their recreational activities. The problem is how to have people come because they want to come.

Six important steps toward achieving this goal are:

1. Appoint a committee of wide-awake, enthusiastic individuals, who are really interested in this project.
2. The work of the committee would be to make a survey of the needs and wants of the people whom they hope to reach with this program.
3. Make careful plans to provide attractive recreation and a varied program—one that will be enjoyed by all participants.
4. Good leaders and coworkers are important factors.
5. Well-informed persons assigned to definite jobs will be necessary to insure proper results.
6. Publicity will be an indispensable means for a successful program.

With correct planning procedure and hard follow-up work, any church can add new members, promote closer fellowship, help in spiritual and personality development and leadership through a good Recreational Program.

### NEWS FROM ROSEMONT.

I received a long letter from Mrs. Hazel Williams the other day. She told me many things that the young people of the Rosemont Church have been doing. It was so enthusiastic about these projects, that believing they will help you, I'd like to pass them along.

In December, they laid aside their regular quarterly to boil down all their lessons to one question: "What would Jesus do if He came to Portlock?" Then, she says, we started our "Do ye likewise" slogan.

They have a Home Department, too, made up of people—all ages—who're unable to get to Sunday school. A class member in that neighborhood calls each Sunday, taking a personal letter from the teacher, with notes on that Sunday's lesson.

Then, too, the young people have enlisted in the Crusade of Evangelism, during the pre-Easter period, helping their minister.

They've saved picture lessons and Bible pictures to send to Shaowu—and they're preparing something for the new Jackson baby!

I wish that other Sunday school teachers and adult advisers would write me letters like this. Sometimes, unless I can visit you in person, this is the only way I have of knowing if you're alive! If you'll let me know about your activities—of if your reporter sends me articles and news items—I'll put them all in THE SUN on the young people's page and in the young people's newsletter, *Youth Outreach.* I'll be hearing from you!

### HAPPY HOME OUTLINES WORK IN ITS YEAR BOOK.

I've just seen a copy of the year book of the young people of Happy Home—and I'd like to have all of you see it, for it's that good! I believe they followed somewhat the outline of the packet Plan Book, but in addition to that they did three things that I'm recommending to every young people's group:

1. They listed *all* the members of the group and their addresses; *all* the officers of the group and their addresses; *all* the counsellors' names and addresses; and their pastor's complete address. I'm glad that Happy Home did this—now I have a list of who's who and what's what in that group—and what's more, they know, too! Many times I've visited a group and the members themselves didn't know who was in their own society!

2. They outlined, month by month, plans for every single meeting, with the name of the person in charge of the devotional service, the person in charge of the rest of the program (using the packet materials), and the

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE KINGDOM OF GOD.

Lesson XII—March 21, 1948.

Memory Selection: *"Thy kingdom come, thy will be done, on earth as it is in heaven.*—Matthew 6:10.

Lesson: Luke 4:16-22a; Mark 4:26-29; Luke 17:20-21; Romans 14:17.

Devotional Reading: Isaiah 60:1-3, 10-14.

Before going into an exposition of the theme of the lesson, The Kingdom of God, it might be well to call attention to a few words in the story from Luke with which he introduces the proclamation of the principles of the Kingdom. He writes: "As his custom was, he entered into the synagogue on the Sabbath Day." Jssus certainly saw the limitations of the synagogue service, and he saw even more clearly the limitations of some of the folks who attended the synagogue services. But He did not allow this to keep Him from "going to church." It was His custom. He did it regularly. His example is a pointed rebuke to the multitude of people, good people, church people, who do not have the "custom" of going to church. Here, as elsewhere, the Master gave us an example.

*The Primacy of the Kingdom.*

The Kingdom of God loomed large in the teachings and in the life of Jesus. He came "preaching the Kingdom of God." Many of His stories dealt with the Kingdom of God. He told men that when they prayed they should say "Thy Kingdom come." He boldly stated that men should "seek first the Kingdom of God." And when He had finished His earthly life and after He had risen from the dead, He appeared unto His disciples for the space of forty days, "speaking unto them of the things pertaining to the Kingdom of God." The Kingdom of God was to have first place in the hearts of God's children. It was the supreme goal of life.

*The Proclamation of the Kingdom.*

"And He began to say unto them, Today hath this Scripture been fulfilled in your ears." What had He been saying? What platform had He been proclaiming? Although Luke does not specifically say so, Jesus sounded the basic principles of the Kingdom in His first sermon at Nazareth where He had been brought up. He was in a sense, announcing His platform. He used as His text the great words from Isaiah the prophet: "The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives, the recovering of the sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Perhaps as a boy Jesus had read these words, and had committed them to memory. As the consciousness of His Messianic mission gradually dawned upon Him, He must have heard these words ringing again and again in His ears and throbbing in His heart. Here in brief was the good news of the Kingdom. Here were some of the things that would take place if the rule of God was a reality in every heart. Here was the message that dealt with the spirit and the principles of the Kingdom.

"He anointed me to preach good tidings to the poor"—the folks who had been neglected, the folks who were underprivileged, were to hear the good news of the grace and goodness of God in Christ Jesus.

"He hath sent me to proclaim release to the captives"—perhaps literally to those who were in prison, but also release to those who were in the bondage of sin and the tyranny of bad habits.

"The recovering of the sight to the blind"—He did that literally by opening the eyes of the blind, but He also opens the eyes of the spiritually blind, gives people a new sense of values, opens up new perspectives and far visions, and gives light to those who sit in the shadow of great darkness.

"To set at liberty them that are bruised"—those whose lives had been hurt by the tragic things that life can do to people, found healing in His touch, and comfort in His presence, and freedom through the truth which set them free.

*The Growth of the Kingdom.*

"So is the Kingdom of God as if a man should cast seed upon the earth, and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." The Kingdom grows silently, steadily, powerfully, often unnoticed. It does not come with the blare of trumpets. There is a divine vitality within it. Men can plant and water but God alone can give the increase. There is "first the blade, then the ear, then the full grown corn in the ear." The mills of the gods grind slowly but they grind exceeding small. In the heart and in the world the forces of the Kingdom work silently, it may be slowly, but surely. He shall not fail nor be discouraged and He shall see the travail of His soul and be satisfied.

*The Place of the Kingdom.*

"The Kingdom of God is within you, or in your midst." Dr. E. Stanley Jones in his book *Abundant Living*, calls attention to the fact that the law of the Kingdom is written within us. It is within us. And he adds that life will not work any other way than according to the laws of the Kingdom. The Kingdom is to be found in the changed hearts of men. Wherever else the Kingdom may exist it cannot exist apart from the inner life of men.

*The Nature of the Kingdom.*

"For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." The Kingdom of God is the rule or the reign of God in the world and in the heart. It is not concerned with forms or ceremonies, with mere physical life such as eating and drinking, but with the quality of the inner life, with the spirit in the heart of man. It is righteousness and peace and joy in the Holy Spirit.

*The Coming of the Kingdom.*

The Kingdom is both a present reality and a future event. It already exists in the hearts of men and its spirit governs some phases of social life. In this sense it is already present. But its fulfilment awaits the future, it is yet to be in its fullness. But come it will. The future belongs to it.

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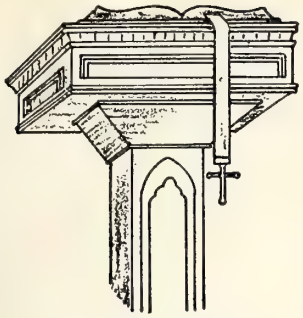

## SO THIS IS LENT.

*By* F. Ervin Hyde.

*"For this reason I would remind you to rekindle the divine gift that you received when I laid my hands upon you. For the Spirit God has given us is not of timidity, but of power, love and self idscipline."*—II Timothy 1: 6-7 (Goodspeed).

We are in that period of the Christian year known as the Lenten Season. It is the time of the year that challenges us to "let our souls catch up with our bodies." Or as Rufus Jones suggests, it is a season "when we try to find the rest of ourselves." If we take Lent seriously we discover a sense of incompleteness. We learn that there is more to life than we realize. We discover that God offers us a spirit "of power, love and self discipline."

I. *The first purpose of Lent is to put meaning and purpose into the whole of life.*—There is the story of a wealthy man who built a beautiful home. He did not show it to his family until it was completed and beautifully furnished. With joy in his heart, the man took his family to see their new home. He pointed out the various conveniences, then said, "Only one thing have I not done. Here is a beautiful ark, that is made of fine perfumed imported wood. It represents religion but I do not know where to put it. I shall be glad for your suggestions and advice."

"Oh," explained the grown daughter," put it in the Music Room. Religion is for the soul and the heart. Its place is in the midst of poetry and song."

"Put it in the Library," said the son who was a law student. "Religion is for the intellect ,and its place is among the books."

"Give it room in the kitchen," said the mother. "Religion is practical and its place is among labor and useful occupations."

The youngest member of the family was so small that they almost overlooked her but the father placed the ark in her hand said, "Show us where it should go." The child held the box in her hands for a moment, then walked over and through the ark into the fireplace, where a blazing fire quickly ignited the rare chest.

The mother and the other children were shocked but the father said, "Let it be. This was our method of deciding and we must abide by the results."

Soon the sweet fragrance of the imported perfumed wood filled the whole house—music room, library, kitchen and every room knew its scent.

"That is it," said the father, "religion belongs to all of the rooms. There is no place from which religion ought to be barred."

How true this is when the house becomes the universe, and the religion is Christianity! How much better our world would be if it could be permeated with the Christian Influence.

Thus Lent brings back to our lives the echo of the ancient prophet of God, who said, "He hath showed thee, O man, what is good, for what doth the Eternal require of thee but to be just, to be kind, and to live in quiet fellowship with the Eternal." . . . Or in the words of the apostle, "Stir up the gift of God that is within you."

The more pressing the duties of life become, the greater our need to rekindle the fires of our faith. How can this be done?

The Apostle Paul suggests that we can increase our spiritual strength through meditation and prayer:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of a good report, if there be any virtue and if there be any praise think on these things."

Let the beautiful thoughts of others become a part of your spiritual heritage. Think God's thoughts after him that he might guide you into the abundant life. Follow some devotional guide that your Bible study and your prayers might be closely related.

Prayer is the turning of the mind towards God. In him is love and light and truth. Prayer not only changes things; it performs its greatest service when it changes us. A great scientist, Alexis Carrell, says:

"When we pray, we link ourselves with the inexhaustible power of the universe. We ask that a part of that power be apportioned to our souls. Even in the asking, our deficiencies are filled, and we rise strengthened and repaired."

Ah, yes, Dr. Carrell is right! With the power that prayer generates we can rise above failure and defeat. We can achieve things with God's help that we cannot achieve alone. From him we must needs draw our strength to remake our lives and to rebuild our broken world.

So Lent challenges us to let our religious faith permeate the whole of life, giving meaning and purpose to it.

II. *Lent also calls for dedication.*—It summons us to dedicate ourselves more earnestly to the things that be of God. It reminds us of the obligations that our Christian faith puts upon us. Once we become aware of God's presence in our world, we discover that we are co-laborers with him in meeting the needs of others and correcting the social injustices of our own times. The Church can be true to its mission and its message only as it becomes alert to the real problems of life. Nor is it enough simply to be aware of these needs. It must seek in the name of God to meet these needs. The church fails if it sticks to old battlefield when the fight for righteousness moves out into new areas.

Maybe this was the reason for Amos' quarrel with the priests of Bethel. They were so busy with ritual and ceremonies that they had no time to correct the evils of their day. Justice demanded that he renounce the injustices of the corrupt society in which he lived.

Jesus condemned the religious leaders of his day because they were more concerned about the letter of the law than they were with the weightier matters of justice, mercy, faith and peace.

The church has been vital when it has come to grips with the real issues of life no matter how much these differed from the needs of the past.

So Lent challenges the church of our day to dedicate itself to face the needs that face us at home and abroad.

III. *Lent challenges us to mingle some sacrifice with our devotion and our dedication.*—Lent is more than a season of fasting! It is more than giving up some luxury for forty days. It is a call not so much to self-denial as it is to self-investment in the Christian enterprise. It is choosing some hard service to render in the name of Christ. It is the giving up of something without any hope of reward. It is laying hold upon the spirit of the cross until it burns its way into your heart.

So this is Lent! The challenge of this period in the Christian year is to learn what God can mean to us and what we can mean to him.

It is a call to devotion!

It is a call to dedication!

It is a call to sacrifice!

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our good women of the Burlington Congregational Christian Church lead them all.

Sometime ago we wrote the Women's Missionary Societies and asked for Easter dresses for the girls and little spring suits for the little boys. The women of the Woman's Auxiliary of the Burlington Church came up in several cars and brought us one hundred and twenty-four beautiful dresses and thirty-three boys' sweaters and many other garments. They have broken a record of twenty-odd years' standing. Some twenty years ago we made an appeal through the *Herald of Gospel Liberty*, published at Dayton, Ohio, for Easter dresses. I well remember that the good women of our church in Urbana, Ill., made and sent to the Christian Orphanage, one hundred beautiful hand-made dresses. But our good women broke that record this year, by twenty-four dresses. Our Burlington Church people always do things in a big way, and they get lots of joy out of the giving.

*Our Needs.*

We had a number of our needs supplied last year, but not all. We have a large reception room in one of our buildings, and we have needed for a long time two living room suits to fit in two of the corners. The reason we have not mentioned this before is from the fact that we have to remodel it, and have been trying for six or eight months to get the material that we wanted to use, and we just succeeded this week in getting it. These living room suits, three piece, cost different prices, and the class that decides to donate one can use their own judgment. We want to appeal to the Men's Baracca Class or the Men's Bible Class to give these two suits for this one building. Then we have other needs we will let you know about later. Who will be first to supply one of the suits?

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR MARCH 11, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $1,134.66 |
| **Sunday School Monthly Offerings.** | | |
| Morrisville S. S. ..... | $ 6.99 | |
| Pleasant Union ..... | 20.00 | |
| | | 26.99 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) S. S. . | $ 16.41 | |
| Liberty Spring S. S. .... | 7.00 | |
| | | 23.41 |
| N. C. & Va. Conference: | | |
| Greensboro, First, S. S. .. | $ 31.84 | |
| Hopedale S. S. ..... | 35.56 | |
| | | 57.40 |
| Western N. C. Conference: | | |
| Spoon's Chapel ..... | | 7.33 |
| Va. Valley Conference: | | |
| Antioch ..... | $ 10.62 | |
| Leaksville ..... | 9.42 | |
| Linville ..... | 6.30 | |
| Newport ..... | 14.64 | |
| | | 40.98 |
| Ga. Conference: | | |
| Vanceville S. S. ..... | | 1.00 |
| Total ..... | | $ 157.11 |
| Total this year from churches | | $1,291.77 |

## WESTERN N. C. CONFERENCE.

(Continued from page 3.)

called to order the following ministers for organization: E. C. Brady, G. C. Crutchfield, B. J. Earp, T. J. Green, F. C. Lester, B. H. Lowdermilk, W. T. Madren, M. A. Pollard, J. C. Pugh and L. M. Pressnell. The election of officers resulted as follows: President, M. L. Pressnell; Vice-President, F. C. Lester; Secretary-Treasurer, W. T. Madren. A motion prevailed that the officers constitute a program committee. It was decided to meet monthly at Asheboro on Monday after the third Sunday at 3:00 P. M.

At 6:00 P. M. a delicious meal was served by Mrs. Lester, assisted by Mesdames Brown and Bean of the Asheboro Church.

Following the meal, vital problems and church groups were discussed along with the subjece of evangelism. The sweet, friendly fellowship of both meetings was the most harmonious I have seen in the Western Conference.

BEN JOE EARP.

## LENTEN EVANGELISM AT BAY VIEW.

(Continued from page 6.)

WTAR at 8:45-9:00 a series of Devotional Services.

The Lenten program itself will be concluded with a Communion Service on Thursday of Holy Week, a Sunrise Easter Service, Morning Worship, and the presentation of an Easter Cantata by the choir on Easter Sunday evening.

The reception of members will take place on Palm Sunday.

J. E. NEESE.

## FOR THE CHILDREN.

(Continued from page 10.)

plement; but Tommy was not interested and soon tried to climb on her lap again.

Excusing herself, Mrs. Richard led the boy resolutely upstairs and told him to stay in his room until the guests were gone. Tommy felt a new firmness in his mother's attitude and knew this was no time to disobey. He looked puzzled, however, when she said, "I shall not allow you to annoy me any more! You are going to be the kind of boy people will like!"

## HAPPY HOME OUTLINES YEAR'S WORK.

(Continued from page 11.)

name of the hostess for that meeting. (The Happy Home young people meet in the homes of the members.) There's no excuse in this society for anyone's saying, "But I didn't *know* it was to be at my house!"

3. They have set for themselves a "home project" within their church, in addition, I believe, to others within the Conference, the Convention, the nation, and the world. It has to do with equipment for the new parsonage for their pastor, Mr. Bowers.

Congratulations to the Happy Home young people! Do others of you have year books? If you do, I'd like to hear about them—and see them—and pass your good ideas on to others!

## SUN'S PULPIT.

(Continued from page 13.)

Lent is an invitation to lend yourself to the service of God for forty days that ye might find the rest of yourself. May the habits learned during these days be so rewarding that they shall be continued all the days of your life.

"Rekindle the fires of faith." May the spirit of power, love and self-discipline be born in us during these days of Lent.

## A PERSONAL TOUCH.

A gentleman once visited a great jewelry store, owned by a friend. His friend showed him magnificent diamonds, and other splendid stones. Amongst these stones his eye lighted on one that seemed quite lustreless, and, pointing to it, he said: "That has no beauty at all." But his friend put it in the hollow of his hand, and shut his hand, and then in a few moments opened it again. What a surprise! The entire stone gleamed with all the splendours of the rainbow. "What have you done to it?" asked the astonished gazer. His friend answered: "This is an opal. It is what we call the sympathetic jewel. It only needs to be gripped with the human hand to bring out its wonderful beauty."—*A. C. Price.*

CHINESE CHRISTIAN YOUTH.

(Continued from page 5.)

C. A., the National Christian Council of China, and the China Christian Educational Association. Dr. Sherwood Eddy was invited to speak to these youth meetings in 1934. His message was centered around the idea of saving China by dedicating the lives of Chinese youth to Christ. It was reported that out of a hearing of 150,600 educated in twenty-one major cities, 2,476 young people decided to become Christians and 4,144 decided to study Christianity. In 1935 a Chinese team composed of Bishop W. Y. Chen, evangelist and psychologist, Miss Tseng Pao Swen, educator and women's leader, and Dr. Y. C. Tu, physicist and youth leader, spoke in thirteen cities. Their topics were Christianity and National Reconstruction, Jesus Christ and His Cross, Science and Religion, and The New Morality of China. Out of a hearing of 160,000 educated youth, 6,162 young pople decided to study Christianity. A preaching mission to students composed of Bishop T. K. Shen, President T. C. Tu, Mr. H. K. Ma, and J. M. Tau conducted meetings in Nanking in May of last year. Their theme was "Jesus Christ and the Changing World." It was reported that many had decided to study more about Christianity and many Christians desired to become better Christians.

Many government colleges and universieies had to be moved to the interior of China because of bombing during the war, and in many instances they were isolated from churches. Furthermore, many children of Christian families were in these isolated government colleges and universities. A committee on student evangelism in isolated government universities was created. The purpose was to reach these non-Christian students through a nucleus of a few devoted Christian students in these institutions. On nearly every campus a student center was erected to provide all students with all kinds of extra-curricular activities. This was used for relief, recreational, social and religious purposes. Regular Sunday services, weekly Bible classes and prayer circles, and occasional evangelistic meetings were held. Religious books and books of general interest were loaned to students. Such a center has brought many blessings to those students. This type of work is still continued on every campus, even though these institutions have moved back to their own former sites.

Under the able leadership of Rev. Ting Li Mei, the secretary of the Student Volunteer Band, many former students were recruited to go into full-time Christian service. They are the ones who are still serving churches and Christian institutions in many parts of China today. This work of recruiting was discontinued for a number of years. At the meeting of the Chinese Student Christian Movement in 1939, one of the four movements they hoped to launch was the so-called Student Dedication Movement. This type of work was initiated under the leadership of Rev. Newton Chiang in West China. He and others visited many Christian schools, colleges and government universities recruiting young men and young women for full-time Christian service. Between 1941 and 1942 they were able to recruit 120 students in these institutions who decided to devote themselves to full-time Christian service, and 392 young people who desired to help the church actively in a voluntary capacity. The plan is underway under the auspices of the National Christian Council of China that this type of work should be continued. Nothing is more serious than the shortage of Christian ladership in China. That is the real challenge to the youth and the church administrators today.

*A Challenge to All.*

China's youth is in a dilemma at present. The Chinese Christian youth firmly believe that man's extremity is God's opportunity. God is going to work wonders through us. China will live through these trials. The Gospel of faith, hope and love is the message for the Chinese people, and especially for the Chinese youth. It is the same message for the world today. Although the total Christian population in China, including Roman Catholics, is less than one per cent, we are still trying to exert our Christian influence on our economic, social and political life of the nation. It may mean that we are going to face persecution when we try to be prophetic and daring in matters of social, political and economic injustice. But we refrain not. That is the message of the Cross. We do hope that you will do the same. China's problem is a moral and spiritual one. So is the world's. This is the challenge to us and to the world. Nothing is more urgent than world-wide evangelism. It seems a slow but a sure process. That is the very reason that we shall evangelize China through all kinds of Christian activities.

Christian youth of America, you are more blessed than the youth of any nation. The more you are blessed the more you are indebted to the world. You should take the lead in your youth fellowship to study the world situation and its challenge to Christianity, to your church, and to yourselves. You should not be satisfied when you only discuss them, but you should work out a concrete proposal for the solution of these problems.

In your city you have young people of all races and nationalities. Bring them in and have an opportunity of trying to understand one another. Young people's Christian fellowship of every nation should join hand in hand and give an unbiased presentation of the present problems of every nation. Let all of us face these issues with sincerity and fairness and strive through local churches, regional, national and international channels to exert our Christian influence upon the general public. Let us mobilize Christian public opinion. Let your youth fellowship be prophetic and dynamic that you will always be more conscious of the world's needs and daring enough to say what you want to say on the modern issues of the nation and of the world.

If finance and transportation facilities permit, there should be an exchange of Christian youth from one nation to another. You can start from your local community here and now because you always can find young students or young people of many nations here. One thing that American churches and young people's fellowship can do is to make an investigation of the young people of every nation in your locality and see that their religious or general needs are met. They can be invited to your homes, fellowship meetings, and church gatherings. These students who happen to be here are the cream of every nation. If your church and youth fellowship could exert enough Christian influence you would be doing a wonderful service to the united nations because these young people are the future leaders in their respective countries.

Students of every war-stricken area are appreciative of your gifts to the W. S. S. Fund raised here and elsewhere. I am of the opinion that they will need more in the days to come. Any kind of useful materials for youth fellowship that you have tried with success, you will find are welcome in other countries. You may find ways to send them. God bless the American youth and the youth of all nations. Let us rededicate ourselves to God and for His cause.

# THE PLACE OF RELIGION IN OUR WORLD

**Lenten Message by R. Gregg Cherry, Governor of North Carolina**

Religious feeling and religious experiences and concern over these things hold a top position in the varied interests of all people. The existence of God and man's destiny have kept people praying, thinking and hoping for many centuries. Thoughts about religious feelings are thoughts about human progress. This is encouraging, and fortunate. Many twisted standards have grown up in our day. They do not lead to progress. In fact, there's been no progress on this earth except the progress born of religious feeling, using the word religious as expressing man's duty to his fellows—especially to the weak and the poor, and the oppressed.

We need in your state and mine not only an economic re-birth, but a spiritual re-birth as well. Sorrow and disappointment in some degree will always come, even in this American wonderland of the world. Regardless of our high economic level we cannot be permanently happy and progressive unless we have within ourselves a green pasture on which our souls can feed. We need a spiritual reservoir created by ourselves for our own refreshment. Much of the restlessness inside us, especially in young people, that there is so much talk about today, arises from the false assumption that what is outside us has the power to create happiness.

The Master was truly the greatest believer in the rights of men, more powerful and earnest than all the philosophers that ever lived, a defender of women and children, one whose heart was always with the sorrowful, and it was He who founded all progressive thought. Just think of that last scene of His early life. The brutality and ignorance of the mob that demanded the freedom of the criminal when they might have freed and heard the Saviour Himself. Think again this season about the journey to the hill outside Jerusalem. The poor women collecting coins to buy and give to the condemned a drink that should stupify Him and diminish the pain. The touching picture of the Holy Man refusing to drink, refusing to diminish the sorrow and horrible suffering that He had willingly brought upon Himself for the sake of others, for the sake of you and me.

In all the history of the world there is no picture such as that on the hill. The patient, upturned face of the Savior on the cross, the Sufferer destined to change the entire world. The Roman soldiers at His feet gambling for His scanty garments. The rabble hooting Him, the thieves on either side denouncing Him because the miracle they hoped for did not come. The faithful women watching patiently until death should come and give His body back to them.

There are many wonderful scenes of heroism and self-sacrifice painted in history and painted in the blood of men willing to suffer for the truth. But there's nothing to compare with that one great picture and with the words spoken on the Cross: "Father, forgive them, for they know not what they do." Until you and I have studied the character of the Savior and the importance of His teachings, nothing else is worthwhile. Unless you and I possess religious feeling, no other feeling is worthwhile.

We can take heart. The spiritual roots of this state and this country are as strong and as full of vitality as ever—even stronger, I think, since the war. We are in a period requiring something better than quarrels and shrewdness. We want the Golden Rule in domestic affairs, in labor-management affairs, in state and national and international matters.

There is abroad in this nation a great deal of goodness and generosity. All about us in our daily movements we may see a surface of selfishness—but under this expanse of selfishness good impulses still beat hard and strong and with all the warmth of a good sound human heart.

Curiously enough, the longer we look at the unkind and the ruthless, the more evident it is that they are in the minority in most every group. I am an optimist in that respect for I am convinced that there is far more good in people than bad, that the generous kind souls in this world overwhelmingly outnumber the others and that most men and women would really like to do the decent, helpful thing if they are given an opportunity.

The problem then, I suppose, is to find out how we ourselves can open the way to these better impulses by our own behavior, our own attitude toward others. Surely a renewed confidence in each other, a revitalizing of our own individual attempts at cooperation and mutual consideration are badly needed, but will somehow form a part of the answer. We all believe in the principle that when anyone makes glad the heart of any man, woman, or child he makes glad the heart of our Great Master and God himself.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MARCH 18, 1948. NUMBER 12.

## The Evangelistic Motive and the Missionary Task

**Address by Dr. Leslie C. Sayre, New York, Secretary and Editor, Adult Division, Missionary Education Movement, Delivered at the International Council of Religious Education, Grand Rapids**

The current joint home and foreign missionary study theme is World Evangelism. By this is meant the total Christian expression of the outreaching spirit of God in the world which is now twenty centuries rich in experience and global in extent. The Christian world mission today is powered by the same motive experienced by St. Paul. He found his inspiration in the central figure on Calvary where the tragic need for reconciliation was met by a sufficient reconciling power. The gospel of reconciliation was perfectly manifested by Jesus through his last words. His prayer "Father forgive them" sought reconciliation between the way of force and the way of gentleness. The word "This day thou shalt be with me in paradise" breached the gap between nationalism and the Kingdom of God. "Woman behold thy son" connected two grief-stricken individuals bringing them together into a family relationship.

Onlookers at Calvary saw only Christ's physical weakness—not his spiritual power. Today critics of the church point out divisions and weaknesses, still discounting her ability to reconcile. Friends of the church tend to judge her strength numerically overlooking the fact that this is no guage of spiritual strength.

Thousands of churches studying World Evangelism are being recalled to the original motivation to empower their modern methods. The spiritual tide has been rising high in these days overflowing the banks which mark the streams of social action, Christian education, stewardship, missions and so forth. World Evangelism shows that all are one.

This fresh awareness of the unity of the total Christian effort will not be weakened in the year ahead when two new study themes will be launched. "China in the Asia of Today" will be the foreign missionary emphasis while the corresponding home theme will be "America's Geographical Frontiers" by which is understood Alaska, Hawaii, Puerto Rico, Canal Zone, and the Virgin Islands. These areas will be studied as particular examples of World Evangelism as it is and as it ought to be.

# NEWS AND VIEWS

Rev. Cecil Thomas, a former pastor at Asheboro, N. C., goes to the First Congregational Church in Grand Blanc, Michigan, on April 1.

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Rev. Emmanuel S. Hedgebeth was installed as pastor of the First Church of Daytona Beach on November 25. Dr. Stanley U. North gave the sermon.

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A recreational field has been dedicated as a memorial to the late Rev. Eugene Rainey, minister of the Evarts Community Church in Harlan County, Kentucky, 1937-1945. Mr. Rainey began his ministry in the Southern Convention.

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The Annual Convocation of our Florida ministers was held February 3-6. Convocation leaders included Drs. Wofford C. Timmons, Alfred Grant Walton, Russel Henry Stafford, Andrew Vance McCracken and Warren H. Denison.

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Dr. Truman B. Douglass, Executive Vice-President of The Board of Home Missions, New York, was a visitor at Elon College during the past week. Dr. Douglass visited several churches in North Carolina in company with Supt. Scott.

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The thirty-eight biennial session of The Southern Convention will be held at Liberty Vance Church, Route 1, Henderson, N. C., April 27-29, 1948. The list of delegates nominated by the Conferences appeared in a recent issue of THE CHRISTIAN SUN and it is hoped that every church will be represented at the coming session of the Convention.

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Has your church voted on the merger proposed between the Congregational Christian Churches and the Evangelical and Reformed Churches? Churches are requested to register their votes on the proposal and send a statement of the number of people voting for or against the merger to The Convention Office, Elon College, N. C., not later than March 31.

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Congratulations to our Leaksville Church of the Valley of Virginia! They are loyal supporters of THE CHRISTIAN SUN. Through the good work and generosity of interested people of the church every family in the church is now receiving THE CHRISTIAN SUN regularly. We hope the Leaksville Church may encourage other churches to be 100 per cent in subscription to THE SUN.

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Announcement is made of Rural Life Sunday, Sunday, May 2, 1948. A special order of service for observance of Rural Life Sunday in our churches are available from the Town and Country Department, The Board of Home Missions of Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y. It is hoped that many of our churches will observe Rural Life Sunday in 1948.

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The International Service Center of the Congregational Christian Churches, 110-112 East 29th Street, New York 16, N. Y., is now open. Please visit this Center when you are in New York. There is room for a limited number of overnight guests. The use of the building is for everybody with priorities given to those in New York on denominational business and to international visitors. Write to Mrs. Ruth Berry at the above address for further information and reservations.

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Dr. C. Rexford Raymond of Charleston, S. C., explained his eighteenth birthday to his congregation as follows: "Your minister was completely surprised on last Sunday. Going to the Lecture Room expecting to attend a committee meeting, he found the room full of people who were singing, 'Happay Birthday to You.' He observes his birthday only once in four years, excluding 1900, nonleap year, and had no appropriate technique for the situation. After partaking of cake and punch and enjoying a charming musical program, the gracious greetings of the church were given by Mr. R. A. Kessler who handed the minister a birthday card and an envelope conveying a most substantial token of fellowship and love. This is what theologians call an' uncovenanted mercy'."

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### THAT EVANGELISTIC RECORD.

Easter is almost here. As soon as Eastern Sunday is over the pastors of our churches are urged to send a card to the Convention Office telling how many new members have been received into their churches since this present church year began. I am praying that we shall all have a good record. Most of our country churches have special evangelistic services later in the year, and some of our city churches do, but let us all seek to have some new members to report before March 31.

This week and Holy Week many churches will be holding special services. I am praying that God may put it into all our men and women to get behind this spirit of evangelism, and see to it that there is a good record going up from their churches. I am praying for all our pastors that they may be given grace and insight for leadership in these days that will help our church to rise to a new level in real evangelism.

JOHN G. TRUITT.

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## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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### THE EASTER OFFERING FOR MISSIONS.

Dear Friends:

"Christ in you, the hope of glory" —those were the words of St. Paul as he sought to impress upon the members of the early church the joy of carrying the Gospel of our Risen Lord to the uttermost parts of the earth.

In 1948—you are the 60th generation of Christians unto whom is committed the joy of giving the Good News of Christ to the world. In our troubled world—Christ is still *the* hope. The fulfilment of that hope to suffering and sin sick humanity rests with us. *"Christ in you, the hope of glory."*

Your Mission Board earnestly urges the Sunday schools and churches of the Southern Convention to make a liberal, sacrificial *Easter offering for missions.*

Easter offering envelopes for the annual mission offering are being mailed to pastors and Sunday school superintendents. Please distribute these to your people, urging them to present the offerings on Easter Sunday, if possible.

The *Easter offering for missions* will go to help fulfill our pledge of $10,000 annually to our Lord and to our ambassadors in His name in Shaowu, China, where Richard and Dorothy Jackson, Dr. Edward Riggs, and Miss Frances Whitaker are giving their all to share "the House of Glory" with the two millions of people there who need Him.

The *Easter offering for missions* will go also to the general work of the Mission Board as it seeks on your behalf to support the World Mission of Jesus Christ—at home and abroad.

Let us give generously and let us urge others to give generously.

Please send the Easter offering for missions through your church or Sunday school, or directly to the Southern Convention Office, Elon College, N. C., for the Mission Board.

Faithfully yours,

THE MISSION BOARD,
H. S. Hardcastle, *Chairman.*
Wm. T. Scott, *Executive Sec'y.*

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### FIRST CHRISTIAN CHURCH, PORTSMOUTH, VA.

It is always interesting to observe the unique differences between churches of our communion.

The First Church, Portsmouth, has a story unique and as different as can be imagined. Recent months and years tell of vast variations and contrasts of activities and expenditures interest and well being of the church.

A downtown church, regardless of what city it may happen to be in, has its problems; it is just a matter of finding the pattern to be followed. then to give constant and patient service in working it out.

When a building has reached an age, it will demand repairs of a kind. If there are stained glass windows, and they happen to be large, the drive of weather, the season's heat and cold will over a given period compel expenditure. If the building lot should be wet (as tidewater areas are apt to be) it will probably mean water in the basement. Woodwork, walls and floors all make their demands upon the exchequer of the church. Such things have cried out for attention in recent months.

There are years when the heating plant gives cause for worry and expense, and so often sizeable sums come knocking at the door when they are most unwelcome visitors.

The First Church has shown great courage in the manner in which has met and handled these different obligations. In 1946 the main auditorium was retinted, the lead-light windows repaired and the woodwork in general retinted at a cost of $2,535. In 1947 the basement was waterproofed, the roof repaired, much electrical work done, new iron railings were installed at the entrances of the church, a new electrical sign board placed on the corner of the building, the floors of the Sunday school were refinished, work was also done on the Primary room and much of the Sunday school room as well as the passage ways at rear, new chairs were purchased and altogether a cost of $1,230 inured.

Furthermore, a new oilburner was installed and the kitchen throughly modernized with new cabinets and complete lighting system at a cost of $915.

In stating these items certain names come to mind, but it should be stated that the men and women of the church have shown a great loyalty and an untiring devotion in their united effort to complete these fine pieces of work.

When the new pastor came from New York State last June to take the pastorate, it seemed wise to purchase a parsonage. This was extremely difficult in that houses were not on the market, with but few exceptions. The committee on parsonage kept at it until a splendid home adapted to the needs of the church was founded on a large lot at 117 Greenway Drive. Thirteen thousand dollars for a parsonage in normal times is a fabulous sum, but in 1947 such was not the case, consequently there was much enthusiasm in this choice, and everyone is happy about it. The work of financing the new involvement was immediately started, a parsonage fund which had grown to $3,000 was used as down payment.

The Ladies Aid of First Church is divided into three groups—the Alice Petit Circle, the Fannie Revere Circle and the Holland Circle. The ladies of these groups are the finest workers that could be found in any church. For a long they had dreamed of a parsonage and they had worked for it, now the dream is a reality. In a truly characteristic way these ladies have faced the responsibility and are raising $100 almost every month, with a view to paying off the indebtedness on the new parsonage. Great success has followed the united efforts of these ladies as they have gone

(Continued on page 14.)

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## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

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## EVANGELISTIC CRUSADE.

We are approaching the eleventh hour in our Convention-wide Evangelistic Crusade. Those who enter the Master's vineyard even now may render valuable service and earn divine compensation. But there is no time to lose.

"Arise," said the Master to his drowsy disciples, "let us be going. He that betrayeth me is at hand." Aggressive foes of the higher life beset us within and without. This is the time for action, not for loitering in the market place. God forbid that we should be recreant to our duty in this hour of greatest opportunity.

It is so easy to take our churches for granted and coast on the spiritual momentum of our forbears. One correspondent writes: "I feel sometimes that the younger generations know too little of the life of our early ministers and of the hardships they endured in order to preach the gospel and establish churches." Our vaunted pronouncements on evangelism are no more than dust and ashes if they are unaccompanied by our arduous and concerted efforts. The plan outlined for our crusade, if faithfully adhered to by every church, will bring joy to the participants and strength to the Kingdom. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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## CONSUMMATION or CONSTERNATION.

Our denomination and our generation have within their grasp a consummation devoutly to be desired; namely, the union of two major Protestant bodies. Others have lived, dreamed and labored for such a realization, but, like Moses, have not been permitted to enter the land of promise. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that without us they should not be made perfect." We may say with St. Paul: "The earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now."

That there are difficulties and problems incident to this union, no one need minimize nor overlook. Only the naive would make such a claim. The belabored differences in our church polity, national background and social customs are really tests of our mountain-removing faith. If this union, with all its bristling and challenging difficulties, succeeds, then all other denominations standing timidly on the threshold of church union may take courage. Every hesitant and stammering denominational suitor may blurt out his pent-up proposal with the assurance that church union can succeed.

When some of our spies return from E and R territory with the report of giants, let us not forget that there is a different and more realistic report, even though it be a minority one. "Who shall separate us from the love of Christ? . . . Nay, in all these things we are more than conquerors through him that loved us."

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## UNITED CHRISTENDOM.

Bishop G. Bromley Oxnam of the Methodist Church has called on the Protestant denominations to appoint representatives to draft a "Plan of Union" for American Protestantism, including a common ministry, and common missionary efforts.

The statement appeared in an article by Bishop Oxnam in the March issue of "Christendom," an ecumenical review of the American Committee for the World Council of Churches. Dr. Henry Smith Leiper, Secretary of the Council, characterized the article as "the most forthright call to organic church union made by a major American church leader in the last decade."

Scoring the present "interminable discussion" of the details of church union, Bishop Oxnam called for "decisions of grand startegy" and declared that "our laity and our clergy desire union" and that representatives working out the Plan of Union should work "under basic instructions to achieve union."

Bishop Oxnam claimed that "the union of American Christianity would electrify the world and accelerate the trends toward union on every continent."

Noting that at present the "Roman Catholic Church refuses even to share in cooperative religious services," Bishop Oxnam stated that the "first steps toward union must be taken by the Protestant Communions." But he expressed the conviction that a union of Protestants and Orthodox churches would "enable non-Roman Christianity and Roman Christianity to work together for the eventual unity of all Christendom."

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## JOURNALISM and MISSIONS

An ever-growing number of China's college students are planning journalistic careers, according to James Y. Chiang, chairman of the journalism department at Congregational-supported Yenching University in Peiping. In a statement by the United Board for Christian Colleges in China, Mr. Chiang reports increased interest in this subject among students registered in the current session. He points out that many of China's foremost newspapermen who today head Chinese news agencies in the important capitals of the world owe their careers to the journalism education they received at mission-supported Yenching, one of the thirteen Christian colleges in China.

Among the many contributions these Yenching alumni, trained in the methods of a democratic press, have made to the life of modern China, Mr. Chiang states, has been the "influence they have had on the development of Chinese newspapers and the molding of Chinese public opinion on world affairs."

# The Union: Pro or Con?

*By* Dr. A. T. B. Haines
Tarrenton, Penna.

*"Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. . . . He that is not with me, is against me."*—St. Luke 11:17-23.

The Gospel for the third Sunday in Lent contains two timely references concerning the effects of division and the necessity of deciding where we stand. We know, through history and by contmporary facts what division has cost the people of the old world, and most sane people are determined that it shall not happen here!

We know—or ought to know—that we owe as much devotion to unity in the Church as in the State. Unless we are blind, deaf, and dumb, we know that division has done more than anything else to impair the effective witness of the Christian Church. We pray constantly for the coming of God's Kingdom here on earth, but we have failed ignominiously in our work on its behalf.

We have been perpetuating divisions largely based on past situations which have no relevancy to the present, oblivious to the fact that the ideological battle of this age is not between one set of Christians and another, but between Christianity on the one hand, and sheer paganism on the other. Christians must all pull together or ultimately perish from the earth. Our great need is to strengthen our forces here at home and in our own very lives or else we shall presently have little Christi-

Injudicious remarks in the presence of spies have led in times of war to the loss of thousands of lives. Injudicious remarks and carping criticisms of religion often result in destroying the faith of those whose hold on it is weak, and prompt the spiritually immature to relinquish all attempts to practice their faith. Desolation and failure are inevitable results of division. *"Every kingdom divided against itself is brought to desolation and a house divided against a house falleth."* We have it on our Lord's authority, and the sorry spectacle of the world around us confirms this truth!

During the late war, it became impossible for nations to be really neutral, and nation after nation had to make up its mind where it stood. It is equally impossible to be neutral in the war against the axis of evil. Just as every citizen had to pitch in and "do his bit" to win the last war, so every Christian must take positive action in the war against sin. Jesus prayed that his followers might be one in this war, and that their unity should be so obvious that the world would notice it, and believe. Each one of us must take a definite stand in this matter of unity. We cannot be neutral. We annot say, as I heard one minister say "I don't care which way it goes." We are either for or against the unity of Christ's Church. *"He that is not with me is against me."* We have to decide and be ready to stand up and be counted.

It is appropriate that this reminder should be brought to us this Lent, just before we vote on the matter of the proposed merger between the Congregational Christian Churches and Evangelical and Reformed Church. For years this matter has been under discussion. Now comes the crucial test. There are many arguments pro and con, and they should be given full consideration, but on the general issue of Christian unity, there can be no doubt as to where those who follow the mind of Christ as he has revealed it, must take their stand.

The merger of the Congregationl Christian Churches and the Evangelical and Reformed Church will not completely solve the problem of a United Christendom, but it will be a step in the right direction, an encouragement, and a pattern that others may follow. Congregationalists may take pride in that they have always been in the vanguard of movements toward unity. The coming together of the original Congregational group and the great Christian Church was one such movement, and the merging of the Evangelical Protestants with our Reformed Church was another. Now we are asked to consider a further step and there is evidence that, by and large, a majority in both parties to the projected merger are in favor of it.

It is noteworthy that almost every objection raised against this new merger was also raised against the preceding successful mergers, and even the opponents of this union are careful to state that they are not really oposed to Christian union, but only to certain details of the present proposal. Into these details I shall not enter at length. You have before you the Basis of Union together with arguments against the proposal and their rebuttal by qualified leaders.

Let me remind you that if the million odd Congregationalists merge with the several hundred thousands in the Evangelical and Reformed Church, we shall then have a representative body of two million Christians united for action. Will anybody presume to say that this would not be to the good? Both the parties to the union are descendants of the Reformers: both are democratically organized so that their members enjoy every legitimate Christian freedom: both hold to a common faith and a common purpos. There is absolutely nothing in their faith or polity to justify continued separation. Does any sincere Christian who approaches the matter from the point of view expressed by our our Lord need to know more?

Among the major objections raised is the loss of the name "Congregational", or "Christian." One is tempted to ask "What's in a name?" when the practice of the United Church remains congregational. "United Church of Christ" is a good name indicative of a purpose in accord with our Lord's will for His Church, and suggesting a readiness to extend th hands of fellowship to all other Christians.

Others talk of a loss of freedom, but our own leaders and those of the uniting church assert, as does the Basis of Union, that final authority will remain in the local church, and that is the ultimate freedom. Moreover our own State Superintendent and the President of the Board of Trustees have written and told us that neither our local Conference nor our Association will be affected by the Union so far as functioning and autonomy are concerned.

As for those who argue that the Constitution of the new church should be drawn up before the union, they would, I think, hardly suggest that a bride and groom should sit down and draw up regulations for their future life together before marriage. Partners to such a union develop their plan of living together as they live and grow in mutual affection and understanding.

Actually the Basis of Union *is* the preliminary constitution, and will be implemented or amended as the contracting parties find it necessary. That is a fair and a normal way of procedure.

In material things, it is explicitly stated that every local church will continue to hold and operate its own property and money, and all trust funds are duly protected; while in the realm of faith, the statement of agreement follows the declared position of the Congregational Churches. The Apostolic Creeds when used, are

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

I shall never forget the tramps across the fields, into the forests, and out again as I used to walk as a child to school. The crooked little, path, along a hedge-row, across a field—brown and seer with winter—and into a body of woods of oak, hickory, and pine, led at last to the school house. Often there were others with whom I walked, brothers or neighbors, but frequently I walked it alone. Except I was not ever alone, for if it were not the multiplication table, it was a page of spelling, or *The Spreading Chestnut Tree* or *The Charge of the Light Brigade.*

What good times a fellow had then! You could actually see the seasons come and go! Early fall swiftly changed to late fall, then winter. They were two of my favorite seasons. The singing of the insects, the blooming of wild flowers, or weeds, as I called them then, and the coloring of the leaves—well, something simply leaped up in me and I was glad! But winter, what a delight that was! Tall giant trees pointing their majestic branches into the bright, cold sky, as the wind whistled a merry tune, and the smell of burning oak and hickory came from the chimneys of the homes of many kind neighbors. Have you ever searched amongst the thick coat of leaves beneath a giant limber-twig apple tree and found a few apples as you hurried hungrily home from school? Well, then you know how it feels to find a little fortune!

But the small streams were so fresh and friendly and full of frolic in the winter, or late fall, before they froze over. And the oak leaves made such a fragrant odor raining down into these friendly little brooklets and almost hiding them at places. I have had the joy of watching a faithful milk cow drink water from such a brook in such a season when she would have to press her mouth against the leaves. What hundreds of things there were to interest the mind and heart of a boy in those wintry school days!

What I really meant to tell you, however, was that I was taught a religious interpretation of these things. I believed as I was taught that it was God's world. Home and church were a part of the regular background for all the learning of those happy days. The minister was my personal friend, and the Sunday school teacher was just as much of my program as the public school teacher. I am glad it was like that. I see so much now to make me happy when the world is all tied up with its problems, and I have a sort of short cut across the fields to the goodness and gentleness of God. I can never forget the beautiful psalms I learned in those days, and it is hard now for me to memorize any other. There was some sense to the words—"He leadeth me in the paths . . . ," and to those beautiful lines, "The heavens declare the glory of God." Every instrument of helpfulness a person can give a little child will serve him in such good stead for such a long time.

JOHN G. TRUITT.

## GETHSEMANE.

By Robert Armster Whitten.

Out from the scene in the upper room,
Into the garden of prayer;
Facing Calvary, death, and the tomb,
And my sin was His sorrow there.

Dark was the night and heavy His load,
The burden Jesus bore there for me;
Piercing and deep the scars of sin's goad
Which He suffered to make men free.

The forces of evil combined in the plan,
To put Him to death at all cost.
His sacrifice purchased Salvation for man,
Won back the erring and lost.

He bore it alone! Gethsemane's hour!
He prayed, "Not my will—but Thine."
His Father endued Him with heavenly power,
This wonderful Saviour of mine.

## HAW RIVER CHURCH.

The church completed its new parsonage last October. The parsonage is located on Highway No. 62 one mile from the church, on a lot donated to the church by Mr. and Mrs. Earl Wilson. The house is a six-room brick veneer, plastered on the inside and furnished by the church. The people of our Haw River Church are to be commended for their work in raising the money and building a fine home for their pastor. The cost of the parsonage was a little more than $10,000, with a balance due in the form of a loan of $4,000.

Last summer the church was painted on the outside. The money for painting was raised by the Young Men's Bible Class, and with the help of other classes in the church.

A kitchen has been installed in the church, mostly by the Pilgrim Fellowship, and with the help of the Men-of-the-Church who put running hot and cold water in the kitchen. The kitchen has been useful to different organizations who choose to meet in the basement of the church. The Men-of-the-Church meet once a month in the church for business and a social.

The Pilgrim Fellowship has undertaken a worthwhile project which will add beauty to the church and to the worship services. The project is to buy a new Hammond organ. This is a big job for about a dozen boys and girls most of whom are in high school. They are willing to work and I am confident that they will raise the money for the organ.

The Haw River Church went on a full-time program in 1944. They proposed to pay the pastor $1,200. Some people were cynical and said that the church could not do it. There are only about 150 members, most of whom are mill workers or small farmers. But they have done it and besides they have built a parsonage, painted the basement and installed venetian blinds and a kitchen, painted the church on the outside, bought a piano for the Young People's Department of the Sunday school, purchased a bulletin board for the outside, bought a mimeograph machine and have bulletins for the morning service, and raised the pastor's salary to $1,800.

A new communion table was donated to the church by the Wilkins family in memory of Miss Ida Wilkins. A baptismal font was a gift to the church by Mr. and Mrs. Robert Blue in memory of Miss Mary Emma Thomas and Miss Mary Ann Thomas.

The choir has been organized and has weekly rehearsals under the direction of a paid music instructor. There are many more things that need doing so that the church will be adequately prepared to meet the needs of the community. But this letter will show that we have been busy and also the pastor's appreciation to the members for their fine spirit of cooperation.

EARL T. FARRELL,
*Pastor.*

## LONG'S CHAPEL—BELEW CREEK.

After four months of service in unusually bad weather part of the time, the work is showing signs of progress.

The women of Long's Chapel met March 3, and reorganized the Women's Missionary Society with Mrs. H. A. Jeffreys, president, and Miss Margie Warren, secretary - treasurer. Great interest was manifested on the part of every one present. Mrs.

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## STATEMENT ON SUPREME COURT DECISION IN McCOLLUM-CHAMPAIGNE CASE.

*By* Dr. Roy G. Ross, *General Sec'y, International Council of Religious Education.*

The United States Supreme Court has spoken in the Champaign Case. Its decisions should and must be respected by conformity to both the spirit and letter of its interpretation of the law.

The decision constitutes a great blow to week-day religious education. Even more serious is its indication of a changing government attitude toward religion. The decision helps to clarify the implications of the first and fourteenth amendments for numerous specific practices, some of which are cherished by our American people while others have been of doubtful value.

The court's majority opinion appears to leave in doubt the validity of the released time principle, that is, excusing pupils during school hours for religious instruction outside the school building. However, the supplementary statement in which it was reported that four of the justices concurred indicated that this court decision was not intended to invalidate this principle in all cases while a fifth justice dissented from the opinion because he feared that it would have this affect. Thus, it would seem that a majority of the justices clearly did not intend and would not approve invalidation of the released time principle.

The decision will require drastic readjustment of existing practices by week-day schools which in the past have been allowed to use public school property as have other community organizations. This will be most serious for rural communities where church buildings are not in close proximity to public buildings. However, these adjustments can be made if our American people fully realize the indispensable place of religion in our American culture.

The most serious aspect of the decision is the evidence which it presents of a shift in government policy from an attitude of friendliness, encouragement, and helpful cooperation toward a position of neutrality if not positive disinterest. This is not in keeping with our American tradition. Neither do I believe that this position was the intention of those honored leaders who framed the first and fourteenth amendments of our constitution. A strict application of the decision would make illegal many practices which have persisted since the founding of our nation.

The official policy of the International Council of Religious Education in the light of this decision remains to be determined. Certainly it will include full compliance with the law as the Council advises the 3,000 communities with school enrolling over 2,000,000 students, these schools now located in 46 states. It is obvious that this will mean the discontinuance of use of public schol buildings for religious classes as is now the practice of 40 per cent of these communities. We hope, however, that most of these communities will be able to readjust their procedures so that they can continue religious classes off of school premises. The decision will also mean the discontinuance of certain other practices which have been followed by a small minority of week-day systems contrary to the advice of the International Council, including (a) registration of week-day classes in public school buildings, (b) supervision of classes by public school authorities, and (c) entering of grades for religious classes on public school report cards.

It is my hope that our Protestant Church forces working together in the International Council will take three steps:

*First*—That the churches will seek further clarification of the law with respect to the released time principle. The Supreme Court opinion does not seem to clarify this issue though it appears inconceivable that the court would deny the right of public schools and churches to so arrange their schedules as to provide to each an adequate opportunity to exercise its legal functions.

*Second*—That the churches will help week-day schools to adapt existing week-day systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

*Third*—That the churches will give attention to the increasing secularism which seems to me to be augmented by this latest decision of the court regardless of its intention and that it will take steps to obtain laws which will make constitutionally possible the wholehearted cooperation of church and state in the pursuance of their respective functions.

Week-day religious education on released time has been developed by the churches with the whole-hearted cooperation of many public school leaders because of a common desire to stem the tide of secularism which threatens the religious foundations of American life. It is true that at times leaders of a community have unwisely embarrassed public school authorities by exceeding their legal rights in developing such a program. These instances, of course, are to be deplored.

However, thousands of public educators are as concerned as religious leaders for the spiritual welfare of American youth. They see the necessity of a close relationship between public and religious education in preparing the citizenry for a democratic nation. This decision seems to deny the right of such cooperation. Such a denial has serious implications for the future.

The American people of all religious faiths should be aroused to a fuller realization of the trends in our American life which seem to be further crowding religion out of a central place in our culture. If a united stand against these trends can be accomplished, the decision will serve a good purpose.

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## STANDING COMMITTEES OF THE W.N.C. CONFERENCE.

Following are the Standing Committees of the Western North Carolina Conference for 1947-48:

*Executive*—George T. Gunter, H. V. Cox, T. J. Green, M. A. Pollard, Cyrus Shoffner, W. H. Freeman, Mrs. F. C. Lester.

*Home Missions*—J. Q. Pugh, T. J. Green, Herbert Farrell.

*Foreign Missions*—M. A. Pollard, H. V. Cox, Vance Dorsett.

*Evangelism*—F. C. Lester, Fred Register, Alfred Plyler.

*Christian Education and the Ministry*—E. Carl Brady, J. Q. Pugh, F. C. Lester.

*Religious Literature*—J. U. Fogleman, A. L. Lucas, Arthur Cox.

*Superannuation*—D. R. Moffitt, B. H. Lowdermilk, P. E. Coble.

*Stewardship and Apportionments*—B. J. Earp, A. L. Lucas, Cyrus Shoffner.

*Moral Reform*—L. M. Presnell, P. W. Fisher, W. R. Jones.

*Ministerial and Church Relations*—W. W. Hall, H. V. Cox, Mrs. Troy Hall.

*Sunday Schools and Pilgrim Fellowship*—W. T. Madren, E. Carl Brady, Miss Frances Biles.

*Program*—George T. Gunter, B. J. Earp, Mrs. F. C. Lester.

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Make your contribution to the Easter Mission Offering this year a really sacrificial gift.

## A LETTER FROM THE JACKSONS

American Board Mission,
Foochow, Fukien, China,
March 3, 1948.

Dear Friends:

Life has settled back to normal Schools are getting started after the bigest holiday of the Chinese year February 10 was the China New Year and for weeks previous to that day there was an air of happy expectancy as people bought gifts, new clothes, extra foodstuffs, and prepared their homes and businesses for the big event. In fact, I felt more "Christmassy" then than I did in December, as I saw shops with large supplies of goods for sale and streets jammed with buyers and sellers.

New Year's Eve was the time for families to be together. That day the last-minute shoppers found prices doubled and tripled; for everyone knew the next three days there would be no place to buy, and many shops would even be closed a week. By evening the boards were up (most shops, having no windows nor doors, have a board "wall" facing the street. This is taken down every morning and put up again at night), and the only signs of life in the street were the dim slits of light filtering through the cracks and the faint sounds of families within preparing the New Year feast.

The quiet of the night was constantly being shattred by bursts of firecrackers. The dark hours of early morning and the clear new day found no let-up in the noise, rather an increase, as children and grown-ups came out of their homes to welcome the New Year.

Timothy Chang's family had very thoughtfully invited us to share their New Year's Eve feast with them. Frances' nurse friend, Mrs. Kao, also wanted us; so Ed and Frances went to her home and Dick and I went to the Changs'. Two huge red candles in lovely Chinese holders were on the table, and firecrackers were set off just before we ate. Though the food was special feast food, it was not served feast-fashion; for this was a family meal. Usually there are no guests, just members of the family who have come together, often from far places. Yahua Chang told us that many of the non-Christians would not be having their feast 'til around midnight. Why? Because the ancestors must first be served. The food is partly prepared by early evening and spread out for the ancestors to "eat." Then the food, of which only the "spirit" has been eaten, of course, is taken up, the last bit of cooking and mixing and seasoning is done, and the living family partakes of the feast.

During our meal with the Changs my thoughts went into the room next to us, to the mother of this fine Christian family, confined to her bed by a long illness. Would the new year bring her health? She is such a capable Christian worker, she means much to the Shaowu work. And her son, Timothy, would this thirty-seventh year of China's Republic find him started on his American studies for the ministry? Then as we sampled one delicious dish after another (there were sixteen in all, so we couldn't eat much of any one), I thought of the homes all over China that were unable to celebrate their New Year in such a happy fashion.

You folks have probably read in Ed Rigg's letter about all the feasting we had between New Year and the day of our leaving Shaowu. Some of the feasts were honoring a bride who had come to be with her husband's people; so there were many gala occasions. Though we enjoyed the food and fellowship, thoughts about the

(Continued on page 9.)

## MISSIONARY OFFERINGS.

| | |
|---|---|
| **Sunday Schools.** | |
| Liberty (Va.)—N. C. & Va. ... | $ 5.91 |
| New Hope—V. Va. ..... | 2.84 |
| Reidsville—N. C. & Va. ..... | 20.00 |
| Rosemont—E. Va. ..... | 45.65 |
| Winchester—V. Va. ..... | 12.87 |
| Total ..... | $ 87.27 |
| **Churches.** | |
| Happy Home—N. C. & Va. .... | $ 9.18 |
| Pfafftown—N. C. & Va. ..... | 14.00 |
| Total ..... | $ 23.18 |
| **Shaowu.** | |
| Carolina—N. C. & Va. ..... | $ 2.00 |
| **Church Extension.** | |
| Carolina—N. C. & Va. ..... | $ 2.00 |
| Total period March 5-11 ... | $ 114.45 |
| Previously acknowledged ... | 17,009.49 |
| Total since Sept. 1, 1947 .. | $17,123.94 |

Respectfully submitted,
Wm. T. Scott,
*Superintendent.*

### "THE MISSION OF THE CHURCH"

**. . . . "We hold it to be the mission of the Church of Christ to proclaim the Gospel of Jesus Christ to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.**

**. . . . "Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting."**

**. . . . The Mission Board of the Southern Convention through the devotion and generosity of the Congregational Christian Sunday Schools and Churches to help fulfil the mission of the Church.**

**. . . . Congregational Christians have a Foreign Missionary Parish of more than 40 millions of people—to whom we must take Christ or they may never share the joy of His Resurrection.**

**. . . . We have a responsibility to help make America Christian, starting right here in North Carolina and Virginia. Your gifts to the Mission Board helps do this.**

**. . . . The Easter Offering for Missions is your opportunity to give that Christ may be carried to the uttermost parts of the earth.**

**. . . . Give generously to the EASTER MISSION OFFERING.**

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

Miss Frankye Marshall was the leader for the union service of the churches in Walnut Cove on the World Day of Prayer.

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The Woman's Board of the Southern Convention met in Henderson, N. C., Saturday, March 13, for a business meeting. Plans for the School of Missions and projects for next year will be discussed.

—o—

Mrs. W. E. Wisseman was hostess to a luncheon for several members of the Convention Woman's Board at her home recently. Mrs. O. H. Paris, Convention President, told the group of her recent trip to the Midwinter Meetings at Grand Rapids.

—o—

Long's Chapel Missionary Society has just been reorganized with the following officers: Mrs. H. A. Jeffreys, president; Mrs. Elmer Massey, acting secretary. Among other committees appointed was a committee to keep the church clean and to supply flowers.

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### WORLD DAY OF PRAYER IN THE VALLEY.

Some interesting reports have come from the Valley Conference on the World Day of Prayer observance.

A most unusual word comes from Rev. and Mrs. Clyde Koon in the account of the way in which their group observed World Day of Prayer. Much time and preparation had been given to a program in which women from each church in the group were to take apart. The services were well advertised but when the day came the ground was covered with snow and the weather, almost a blizzard, was unusual, even for this section. Mr. Koon's parish covers a radius of many miles, but his people came. One hundred forty-eight of them gathered at Bethlehem for the special service. There was a most inspiring worship service and a fine spirit of fellowship. Both Rev. and Mrs. Koon felt most gratified at the result of a united effort on the part of the group to which they have most recently given themselves in service. We are happy with them for this fine report.

To date I have not heard from other groups except Winchester. Our own local society ordered the suggested film strips and had the Federaed Council of Church Women as our guests for the showing on the Wednesday preceding the World Day of Prayer. The group was most appreciative and we felt that we had some contribution toward "working together" with Christian women of other denominations.

The World Day of Prayer was sponsored by the united group of which our women are a part. The service was held in the First Bapist Church. The speaker, Mrs. John Robertson, a Methodist of Richmond, brought a most inspiring message on "Personal Prayer." The service was largely attended, in fact, the best I have seen in Winchester. Our own denomination was well represented and I believe we all left the service with the feeling that we had truly worshipped and been richly blessed.

Ruth C. Whitten.

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### LETTER FROM THE JACKSONS.

(Continued from page 8.)

expense of such feasts and about the world's hungry millions always lessened our pleasure.

During the holiday season there were daily worship services at East Gate or South Gate or the hospital. That first one at East Gate on New Year's Day seemed to typify the press of China's ancient custom and modern materialism on Christianity. If you could worship in a community playground Saturday with all the noise of play plus a children's band nearby, you could have worshipped there at East Gate with us.

The fine day had brought everyone out in the street to celebrate; some children and young men had gatherd in an impromptu band of cymbals, gongs, drums, and voices. There is no way to shut the noise out of the church; and indeed, the congregation was not without its own little disturbances. I was reminded of the efforts in American city churches to combat noise; not all of it is from the street, either! However, the service had its moments. The very presence of so many worshippers clean and shining, come to seek a Presence this first day of New Year was an inspiration to all.

The fourth service of the week was led by women, for that was the World Day of Prayer. You folks were no doubt asleep as I was making my talk to that congregation. But we were thinking of you, knowing that later, while we slept, you, too, would be remmbering us. It was good for us around the world to think again of all the great meanings embodied in our Lord's Prayer. And it was good for Chinese Christians to have at their New Year such an opportunity to unite in pryer with Christians of many lands and races.

Now Dick and I are looking forward to a private little new beginning of our own. Around Easter time we shall become more of a real family. With the new life God is giving us, the words "Christian home" will take on new meaning and will be a new challenge for us. For you of the Southern Convention we feel sure Easter will bring the increase in number and spirit which your Evangelistic Crusade promises. Dick joins me in wishing for you all, inspiration from this Easter season and renewed faith that Christ has overcome the world—yes, even this dark despairing world of the Atomic Age.

Your workers in China,

Dick & Dorothy Jackson.

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### LONG CHAPEL, BELEW CREEK.

(Continued from page 6.)

Thelma Fonville was made vice-president and chairman of the program committee. I am sure the programs will be interesting and inspiring.

A few of the young people got busy and secured fifteen subscriptions to The Christian Sun. The young people plan to reorganize the Pilgrim Fellowship right away.

The men have cut and hauled logs to the sawmill, sawed lumber and erected a double-garage at the parsonage. One side of which will be enclosed for storage purposes.

The young people are very active in the Belew Creek Pilgrim Fellowship. They have raised funds and purchased six dozen hymn books, and have almost half enough funds in hand to purchase a new piano. The women of the church plan to reorganize the Missionary Society right away.

We are planning a special Easter service March 28, when we are expecting to take in several members. Three deacons have been recently elected and installed.

With the coming of pretty weather we are expecting great increases in the Sunday schools.

Guy H. Veazey,

*Pastor.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Little Friends:

Now that spring is on the way, almost here—from my window, the very same one at which I sat and saw the snow, I now see furred catkins on the pussy willow and jonquils nearly ready for blooming. Everywhere boys and girls are out — visiting, flying kites and sharing. I want to share with you some letters and news.

Mrs. W. E. Wisseman suggested that leaders of children's work might share their activities with us. Mrs. D. M. Estes of Durham, N. C., writes that the juniors there are working with Mrs. Arnis Glenn. Once a month they study about missions and have a jar for extra money to send abroad. Two interesting things she wrote about were their custom of sending old papers to the country home, hospitals and mission centers, and of their sending cancelled stamps to the National Sanitorium in Denver, Colo., where the dye is extracted and sold. The money made from the sale of the dye is used to give care for tubercular patients.

A long letter from Mrs. E. H. Stephenson in Suffolk tells of good work being done there. She writes that missionary education is promoted through the Sunday School and that their juniors have been studying *The Bible Around the World.* At Christmas the boys and girls presented a program with stories, songs and a movie. Afterward they received an offering and used this for the Christmas remembrance of a girl at our Orphanage whom they have "adopted." Soon they will be giving a play "Famous Missionaries Who Have Taken the Bible to Other Lands" and they will invite their parents. Wouldn't you like to see it? I would! Such good activities make us happy. Won't you share yours?

Now I want to share a letter that came to me from Defiance, Ohio. It was written by Mrs. T. H. Peters whose father and husband were Christian ministers. Mrs. Peters wrote to tell me about Joseph Thomas, "The White Pilgrim." In her childhood home there was a portrait of him and it fitted the description that I gave of him. Her father knew the Rev. John Ellis, who wrote the commemorative poem about the Pilgrim.

Mrs. Peters writes: "One of Joseph Thomas' preaching places was in my grandfather's home. He made frequent trips through central Ohio, and on one of these trips, the Pilgrim's white overcoat was badly worn and thin. My grandmother made him a coat using a new white wool blanket which had a very narrow colored border. In the front facing of the coat a few of the colored threads showed. When the White Pilgrim saw it, he said, 'Thank you, it is very nice, but I cannot use it with the color.' Then my grandmother removed the threads with some trouble!" How thrilling to hear from Mrs. Peters this incident in the life of a great man.

Thanks to all of these people who have written, and an invitation to all.

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## HELP THEM TO GROW UP.

*By* Lucia Mallory.

*Issued by the National Kindergarten Association.*

"Little Richard arrived this morning!" That was the joyous announcement my neighbor, Mr. Handley, made to me a little after sunrise one morning, ten years ago, when his first child was born. He did not say, "Our baby has come," or "We have a new baby at our house;" he spoke of the new baby as an individual. From that time to this, Richard's father and mother have treated the boy as a person who would one day make important decisions.

Richard Handley has had devoted care, but with it he has been permitted to develop self-reliance and self-control. Never have I seen his parents do anything for him that the child should have done for himself. I remember Richard's pride of achievement when he first was able to put on all of his clothes and to fasten them up himself. He was still slow and awkward at tying his shoes, but tie them he did, with a great deal of huffing and puffing—he was a plump little fellow!

Richard's younger brother, James, and his little sister, Rosalie, are likewise capable of doing things for themselves.

One evening I went over to thank Mrs. Handley for a bouquet of roses that she had sent me. The three were with their father in the garden, where each of the children has the entire care of a small plot of ground of his own.

I smiled as I looked out at the busy little figures and said to my hostess, "It's a great satisfaction to see how self-reliant your children are. Many of the boys and girls who come to the children's library, where I work, seem unable to make any decisions without their parents, even in the matter of a choice of books."

"I'm glad you feel we have accomplished something in that direction," Mrs. Handley replied. "Hal and I were school teachers before our marriage, you know, and both of us were amazed at the extent to which our pupils depended on their parents—not my little fourth-graders only, but also the senior high school students who were in Hal's science classes.

"Some of the parents insisted on having their children study their lessons with them," she continued. "Some mapped out their children's complete schedules without consulting the children's individual aptitudes and interest. Many denied their boys and girls any opportunity to learn to handle money.

"Hal told me that he sometimes felt like asking those parents if they expected to guide their sons and daughters through adulthood to old age. They certainly were not preparing them to take on the responsibilities of places of their own in the world.

"After Richard came to us, we tried to think ahead and to picture him as he would be in years to come, when Hall and I would no longer be at his side to give him directions and help. We had both witnessed demonstrations of the fact that people who depend too much on others are not as happy as those who can think and act for themselves. This forward-looking attitude did not prevent us from seeing to it that our boy enjoyed and profited by the *present.* We know well that each level of development is a precious section of the complete lifetime.

"It was easier to keep from giving too much help to our first-born than it has been to avoid doing so for the other two children. Richard has always been a practical lad, while James is more of a dreamer. Then, too, Richard was so fond and proud of his little brother that he wanted to do everything for James. We had to explain to Richard why James must learn to dress and feed himself and to put his own toys away.

"As to Rosalie, Hall and I were both captivated by her charms the minute we first saw her. She was such a dear little doll that it took a big stretch of imagination to picture her as a capable young woman; but that is exactly what we want her to

(Continued on page 13.)

## MISSIONARY ADVANCE.

The first general meeting of foreign mission boards to consider what promises to be the most comprehensive set of plans yet devised by Protestantism for an overseas missions program took place recently at Buck Hill Falls, Pa.

As outlined by Dr. Wynn C. Fairfield, general secretary of tne Foreign Missions Conference, the Advance Program is based on the conviction that "the structure for permanent peace can be built only upon the foundation of world-wide spiritual unity, which can resolve the world's conflict of economic interest in the spirit of good will; and that the surest way to attain that spiritual uinty is faith in God through Christ, and so thoroughly 'in Christ' that his commandment to love one another is fulfilled in all human relations."

Turning to details of the Advance Program itself, Dr. Fairfield said it would be wrong to consider them as the rigid blueprints of a "master plan" to which foreign mission boards must conform. The Advance Program is more accurately to be regarded as a series of guideposts to assist mission boards to chart an effective course of Christian action overseas. Here are some of the most important "guide posts" that bear watching as the Advance Program swings into action.

1. *Rural Rehabilitation and Training.*—Since the majority of Christians in foreign countries, with the exception of those in Japan, live in rural villages and communities, the Advance Program calls for a more highly concentrated rural Christian ministry. It seeks to replace the piecemeal system of "a little health work here, a bit of agriculture there, a homes program somewhere else," with a broad approach to rural problems, including rural family and home relationships, occupational interest, technical agriculture, and spiritual welfare.

2. *Modern Educational Methods.*—Based on the belief that modern techniques for mass education should be adopted for missionary use, the Advance Program stresses the need for the development of audio-visual aids. This includes motion pictures, display materials, graphic arts, radio and recording station, and other mass media. How these aids can be most effectively used is being explored by a three-man deputation, now on a three months' tour-round-the-world flight.

3. *Cooperative Approach to Medical Work.*—Recognizing medicine as an integral part of the Christian ministry, the Advance Program proposes a "strengthening of denominational medical work along with a cooperative approach to future medical planning in the mission field." Specifically, the Advance calls for increased cooperation in medical and nurses education; public health (an undeveloped phase of the Christian medical program), special health projects, such as mass chest X-ray units, traveling high power insect eradication units, and sanitary construction units; and the establishment of specialized institutions, such as tuberculosis sanatoria, leprosaria, and mental hospitals.

4. *Bible Distribution.*—Haunted by reports that Bibles in Korea and Japan are being purchasased on the black market, the Advance Program, through the American Bible Society, urges immediate action to help meet the unprecedented demand. The spiritual hunger for the Bible, especially in Japan and Germany, matches the physical hunger for food. Though nearly a million and a half Testaments have been issued in two years, government officials urge no reduction in Japanese scriptures.

5. *Emphasis on Family Life as Central Unit of Christianity.*—Since, in non-Christian lands, the Christian home is Exhibit A for the Christian religion, the Advance Program lays special emphasis on the rooting of home and family life in Christian principles. This calls for an increase in high school and college courses dealing with human relations, domestic science, psychology, home economics, home nursing and child care, together with a development of day nurseries, mother's clinics, recreation centers, and suitable books and play materials.

6. *Relief and Rehabilitation.*—Through the agency of Church World Service, the Advance Program advocates continued relief to war-torn countries. While food, clothing, and shelter for immediate relief needs will have top priority, projects for long-range rehabilitation of underprivileged people are being considered. These would include village industries, child welfare centers for war orphans, and direct financial assistance to church-sponsored institutions.

7. *Christian University for Japan.*—By unanimous vote, the Conference called for speedy establishment of a Christian University in Japan. The University is urgently needed to meet the unparalleled oportunity existing in Japan for the growth of Christian leadership through higher education. Requests by the University Committee asked for a contribution of one million dollars from foreign mission boards, with an additional 14 million to be raised through outside Christian sources.

8. *Literacy Promotion.*—Further extension of the mass education methods initiated by Dr. Frank Laubach are contemplated in the Advance Program. It recommends the establishment of Literacy Committees which will be responsible for the recruiting and training of teachers. They will maintain a tested list of the most-used words in the languages involved and prepare charts, primers, and follow-up literature.

9. *Missionary Personnel to be Increased.*—While no figures have been set on the number of missionaries needed to implement the Advance Program, indications are that a vastly accelerated rate of recruitment and training is necessary. The Japan Committee recommended a minimum of over 300 more missionaries in the next five years; the Committee on Rural Work estimated that 1,000 agricultural missionaries will be needed in the next ten years with 300 each to be sent to Japan, China, and India, and 50 each to Korea and the Philippines. There is also a need for radio experts, doctors, journalists, teachers, ministers, and chemists. Better training and more carefull testing to determine candidates' suitability for mission work is also contemplated.

The Advance Program as presented by the Committee of Reference and Council at the FMC conference is next scheduled for review by the 118 participating mission boards. On June 1-3 the boards will send representatives to Columbus, Ohio, where final details of the Advance will be blueprinted for presentation at the Foreign Missions Assembly in Columbus, October 6-8.

Following the Columbus gathering, the Advance Program will be presented in 36 key cities in the United States and Canada. A conference will be held in Richmond, Virginia, October 19 and 20.

As the Advance Program moves forward, it is well to remember that the world mission of the Christian Church is to make disciples of all nations and peoples. This mission includes every effort in the United States and Canada to make our home countries really Christian, in personal life, and national policy.

The evangelistic purpose is the uniform warp upon which is woven the many-colored pattern of Christian misisons today. Both the doing of "good works" and persuasion through the spoken and written word are integral parts of sharing the Christian message.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## ETERNAL LIFE.
(EASTER.)

Lesson XIII—March 28, 1948.

Memory Selection: *This is eternal life, that they may know thee, the only true God, and Jesus whom thou hast sent.*—John 17:3.

Lesson: John 21:1-14; Colossians 3: 1-4, 12-17; I John 5:11-12.

Devotional Reading: John 14:2-6.

*The Mystery and the Miracle of Easter.*

Jesus was dead. There was no doubt about that. His friends were convinced of that—they had seen Him die on the Cross. And later, some of them had taken his dead body and after hasty preparation had laid it in a new tomb in a nearby garden. His enemies made sure of it. They were taking no chances, so they made doubly sure of the fact by having a spear thrust through His side. The authorities also made sure of the fact that He was dead. Before Pilate the Roman official would release the body to His friends, he got an official report from the guard that had been detailed to perform the dirty deed, and got the assurance that the Man was dead. Jesus was dead, and that was that.

And He was buried. They put His body in a new tomb in a nearby garden. They did not want any monkey business about this thing either. They had heard Him say something about rising again the third day, and although his enemies knew, of course, that there was nothing to it, they were not going to be caught off guard, they were not going to let His friends pull a fast one on them. So they not only sealed the door of the tomb with the official Roman seal, but they had Pilate to send a company of soldiers to guard the tomb. Even though friend and foe alike knew that Jesus was dead, it might complicate matters if in some way His friends could steal the body and then report that He was alive again. So they took special pains to thwart that slick trick. It perhaps did not occur to them that His friends would have gotten cold comfort out of saying that Jesus was alive again, when they knew they had His dead body hidden away somewhere. But like a lot of smart folks, they could be plain dumb sometimes. In any event Jesus was dead, and buried, and His body was guarded by armed soldiers. That is the place to start any story of the mystery and miracle of Easter.

But this Jesus who was dead and buried, did not stay dead and buried. He came alive again from that tomb. There is no doubt about it. It is a stubborn fact of history, as well as a keystone fact of the Christian religion. The fact is attested to by the consternation of the enemies of Jesus. In their confusion they bribed the soldiers to tell the story that while they were asleep, the disciples had come and stolen away the body of Jesus. Did it never occur to them that it might be quite a serious offense for a soldier to be asleep at his post of duty? Or that, as has been said above, they could hardly expect the disciples to go about asserting that their Master was alive again from the dead, when they knew all the time where they had hidden his dead body? The enemies of Jesus knew that He was alive again from the dead.

And His friends knew it, too. Not all at once. Not as a matter of wishful thinking. Indeed, as much as they would have liked to believe it, they came to believe it, at least some of them, only after a period of skepticism and unbelief. And even after they did come to believe it, it seemed too good to be true. "They believed not for joy" says one gospel writer. But Jesus appeared to them so often, and to so many of them at one time or another, as Luke says "He showed himself alive to them by many infallible proofs for a period of forty days," that His friends knew that He was alive again. There is no other way to account for the change which came over them. There is no other way to account for the Christian Church. There is a big element, a tremendously big element of mystery and miracle in the story of Easter, many questions about the how of it. But there is no question about the fact of it. In all the maddening maze of things, and in spite of all the baffling mysteries of the Christian religion, this one thing stands sure—Jesus Christ rose again from the dead, He is alive, and is alive forevermore.

*The Practical Side of Easter.*

All this has a practical aspect. Paul knew that full well. For although he did devote a whole chapter in one of his letters to establishing the fact of the Resurrection, for the most part he simply took it for granted, he made it a starting point for drawing some practical conclusions. For Paul, and for John, the Resurrection was not so much an intellectual matter to be believed, as it was a spiritual experience to be appropriated. If through faith in Christ one arose in newness of life through Him, then one ought to live differently. Christ's followers were to set their affections on things above, not on the things of the earth. The power of the Risen Christ was available to them for daily living. This fact is emphasized not only at the end of the immortal fifteenth chapter of First Corinthians where, after establishing the fact of the resurrection, Paul enjoins his readers "to be steadfast, immovable, always abounding in the work of the Lord. Because they had new life in Christ, the believers ought to live in a new way. He repeats the same idea in the lesson for today, but he uses another figure of speech. They are to put on the new man, they are to embody and express the virtues of compassion, kindnss, lowliness, meekness, long-suffering, love and gratitude. The Spirit of Christ is to dwell in their hearts richly. Life is to take on a new quality and a new measure of fulness. Easter ought to make a difference in the way a person lives.

*Eternal Life Here and Now.*

Folks, at least many of them, think of eternal life in terms of the world to come. They think of it as something which they are going to have and to enjoy in the other world. They think of it as something they will get in heaven. They also think of it in terms of length, of something that merely endures forever. But Jesus did not put the emphasis here at all. While there was a future element inter of being alive at more points and volved in it, eternal life became the privilege of folks here and now. He that believed, said Jesus, already had entered into eternal life. Furthermore the important feature in eternal life was not its length or quantity, but its quality. Eternal life is a mat- on higher levels. It is life and life more abundantly.

This eternal life is in Jesus Christ. Indeed Jesus went so far as to say "this is eternal life," that people might know God, the only true and living God, and Jesus Christ whom God had sent. "He that hath the Son hath life." We need this emphasis anew at the Easter season. We need to discover newness of life in Jesus Christ.

## THE CONGREGATIONAL LIBRARY.

*By* Francis W. Allen, *Librarian.*

In that "ex-Athens" of America, Boston, there still can be found a few vestigial remains of the culture which flourished there some two centuries back. Though neither a vestigial remain nor two hundred years old, the Congregational Library at 14 Beacon Street does attempt to exist as a cultural service, not only for the Boston community, but also for Congregational Christians the world around.

The Congregational Library has a two-fold purpose for its existence. First it acts as an aid to ministers and lay workers by furnishing current theological, religious and related books and periodicals. Secondly, it is a repository for Congregational Christian history and the religious history of America. In this capacity it has become one of the most important of research libraries for scholars in this special field.

In the Library are some hundred and fifty thousand books, pamphlets and periodicals in every field of human knowledge, but specializing, of course, in works of value and use to the clergy and to the denomination. Among our special collections are some five hundred rare Bibles and nearly all modern translations and editions of the Book. We are proud, and we feel justly, of our traveling Bible exhibits. On the request of a minister or education director we make up Bible exhibitions for local occasions and send these exhibits to any church in the country.

Other strong fields include theology and religion, pastoral and homiletical works, church history in general and of all denominations, education including religious and education, hymnology and church architecture. We try to collect all council minutes of all local associations, thus sharing with Chicago Seminary the official records of the denomination. Many local records of discontinued and inactive churches are also deposited in the Library.

Of particular interest to members of the Southern Convention is the fact that the Congregational Library is *your* library, just as much so as if it were in your own study. With the exception of its rarest books and periodicals the entire resources of the Library are as close to you as the nearest letter box, the only expense involved being postage charges. The Library publishes a Quarterly Bulletin of its new accessions, with occasional special bibliographies and we will be most happy to send this Bulletin to you regularly. Just drop a card and let us know that you would like to receive it.

The Library receives requests for books and periodicals in any form the borrower desires. Some of our patrons send in a list of a hundred or more titles, specifying the number they want at a time. Others request only a single book. Either way, or any gradation between, we file the request and send the books as the borrower desires. Normal loans are for three-week periods, with renewal privileges. Generally we send no more than two current titles at a time, but there is no set limit on older titles.

In addition to this regular mail service we have a few special services designed to meet special needs. Scholarly works in foreign languages not owned by the Library may be borrowed from other research libraries and loaned to our patrons.

The Library has a series of traveling libraries for church school teachers. These consist of some twenty books for teachers and are sent on request to religious education directors on a special time limit of three months. If found helpful they may be replaced by a different set when the first group is returned.

Finally, we offer a mail and telephone reference service for research questions. These questions often involve considerable research and may take some time, but we endeavor to supply satisfactory answers to all questions coming within the limits of our collections.

The Congregational Library is *your* libraray. It exists for *your* benefit. Please let us serve you.

Visit the library on your next visit to Boston. You will find it on the second floor at 14 Beacon Street. In emergency, you may call Haymarket 1401 for information or to place an order.

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This I believe, that a sinning humanity, with Jesus for its Masterpiece and Redeemer, is a finer thing than a sinless humanity with no Jesus could ever have been.—*Benjamin Andrews.*

## MISSIONS.

Give because of the need.
Give as the cause appeals to you.
Give as an act of worship.
Give because God commands it.
Give as a practice of unselfishness.
Give out of loyalty to the church.
Give to share the expense of our religion.

## THE UNION: PRO OR CON?

(Continued from page 5.)

in the nature of a testimony rather than a test! Congregationalists have nothing to lose and much to gain by this merger. There will be not only numerical gain, but an added strength of witness and extension of fellowship. Duplication and wasteful competition in some areas will be remedied, and, since actions speak louder than words, the United Church will be preaching unity in a way that cannot be misunderstood or denied.

What the world of today needs more than anything esle is reconciliation, understanding, trust, cooperation, and fellowship between all its people. No divided Christianity will be effective in restoring unity to a disunited world. Effective missionary work will receive constructive aid from the union movement. I happen to be the Director of a home for training adolescent boys. We are united in all the undertakings sponsored by the House, but on Sundays we are divided into small groups belonging to competing churches. This is a tragedy. If we were united at this point, our work would be helped enormously. By the same token, the present religious, cultural, and economic chaos in the world may ultimately be resolved by a global Christianity, and now is the time to take a step towards it.

I, therefore, venture not only to hope but also to pray that you will mark your ballots when they come, for the union of these two great Christian communions and I suggest that before voting, we should all consider *more than anything else*, the words of our Lord, the great Head of the Church, as we hear Him say: "Neither pray I for these alone but for them also who shall believe in me through their word. *That they may all be one*, as Thou, Father, art in me, and I in Thee, that they may be one in us, *that the world may believe*. . . . Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. . . . *He that is not with me, is against me*" Solemn words, purposeful words, true words, having much greater weight than all the partisan words of men!

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## FOR THE CHILDREN.

(Continued from page 10.)

become, so we try to be sensible in dealing with her, too."

"You are helping all three to grow up for years of happy living," I answered. "I wish more parents would take time to look into their children's futures."

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

I hope we will soon be through building and making repairs. We are making some repairs on Johnston Hall, which has been needed for some time. The plaster in the large front room continud to fall off. We have had it put back several times, but it would fall off again.

The Chairman of the Orphanage Board suggested that we use Johns Manville glaze-coat ceiling panels, 12-inch square, or some other similar material. For twelve long months we have been trying to find it. No one had any. We tried all the lumber plants and did find one man who could buy it, but his price was so high we would not pay it. Last week a good friend in Burlington, a lumber dealer, got a car load, and let the Orphanage have what it needed at a fair price. We happened to catch a carpenter who is a fine workman, and he agreed to bring his crew of workmen and put it up for us. Except for the painting, this will put Johnston Hall in splendid shape. The walls will have to be painted to make it a finished job.

We have built a poultry house that will take care of three hundred hens, but we have no hens to go in it. We have not asked for any, because we had no place to put them. We are going to try to produce enough eggs to give the children eggs to eat. It may cost us more than we could buy them for, but we will have the satisfaction of having fresh eggs to eat. We want to ask the good women in our country churches to furnish us some hens. If you good women will get together and furnish one or two hens each, you will soon make up a coop of hens. We will be glad to pay the express and return the coop. If twenty-five church communities would do this, it would fill our poultry house and no one would be hurt. Everyone who contrbiuted would be happy in knowing that they had a part in sitting a platter of nice fresh eggs on the breakfast table before the children. You, in your imagination, can see the happy smiles that would play on their faces. Who will send the first coop of laying hens?

We have fixed a first-class brooder house and got in two hundred biddies today. We will get more later. We want to raise several hundred pullets this year for layers next season. Don't forget that we want twenty-four coops of hens with twelve or fifteen hens in a coop. This is one of our needs now.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR MARCH 18, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $1,291.77 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Catawba Springs ..... | | 32.00 |
| Eastern Va. Conference: | | |
| Rosemont S. S. ..... | $ 35.00 | |
| (Simmons children) .. | 25.00 | |
| | | 60.00 |
| N. C. & Va. Conference: | | |
| Durham S. S. ..... | $ 31.59 | |
| Happy Home ..... | 8.22 | |
| | | 39.81 |
| Western N. C. Conference: | | |
| Pleasant Union S. S. . | $ 10.33 | |
| Zion S. S. ..... | 15.06 | |
| Seagrove ..... | 30.00 | |
| | | 55.39 |
| Va. Valley Conference: | | |
| New Hope S. S. ..... | $ 2.17 | |
| Winchester ..... | 8.52 | |
| | | 10.69 |
| Total ..... | | $ 197.89 |
| Total this year from churches | | $1,489.66 |

## AN ADAPTED EVANGELISM.

*Address Before International Council*

*By* DR. GAINES S. DOBBINS.

Wrapped up in the word "evangelism" are many of the great concepts of Christianity.

The New Testament makes it clear that in the beginning evangelism did not connote a separate function but was a richly descriptive term to characterize all preaching, teaching, witnessing, whose primary purpose was to bring to me the message of salvation through Christ.

It is unfortunate that evangelism should have come to be thought of as something apart, and the evangelist as a professional specialist. The proclaiming of the gospel message is not the whole work of the church, neither is it the specialized task of a few individuals. To be sure, some can do the work of evangelizing better than others, and they should be encouraged and given every opportunity for the exercise of their special abilities. Yet no Christian, much less pastor or teacher, is exempt from the duty or cut off from the privilege of witnessing by word and life to the saving power of the gospel of Jesus Christ, and this is the heart of evangelism.

In the evangelization of children, we would make much of the influence of the home, the loving care of the church, the importance of direct teaching of Biblical truth, the weight of attendant learnings, the development of habit patterns affecting conduct and character, but in all these considerations we would keep clearly in mind the fundamental necessity of conscious personal choice of Christ and his way of life in the presence of the alternative choice of an egocentric way of life.

An adapted evangelism must take into account the winning of adolescents to Christ. Scarcely less important is the evangelistic responsibility for winning life-long committal to Christian ideals and standards and loyalty to the church and its causes. Early childhood convictions and decisions must be re-thought in the adjusting adolescent years.

An effective Christian evangelism must confront them with Christ and his gospel as the answer to all their deepest needs. Their frank response of doubt that this is true will best be met by Christ's own answer, "Come and see!"

An adapted evangelism calls imperatively for the winning of adults to Christ. A dangerous corollary of the theory that evangelism is primarily concerned with children and young people is that the evangelism of adults may become a lost art.

Adults feel the need of all that Christ has to offer far more than children. The uncertainties of life and the certainty of death impinge on them with inescapable force. The burdens of life grow heavier for the majority of adults as they grow older, and their yearning for peace and rest deepens. Their capacity for understanding the claims of Christ and their appreciation of the reasonableness of these claims and his demands and promises develop with maturity.

## FIRST CHRISTIAN CHURCH, PORTSMOUTH, VA.

(Continued from page 3.)

forward sharing in the splendid effort of annexing to the church property a home of which every one is proud.

The property portion of our finances has been heavy and will continue to be for some time. Many of our members and friends of the church have come to the rescue again and again, so that there is every reason to believe that with patient and steady effort and a united spirit we shall soon have wiped out our whole indebtedness.

The spiritual life of the church is growing, congregations have been most heartening, and a spirit of optimism is abroad, as we work together through the Lenten Season, striving for an ingathering on Easter Sunday.

W. STANLEY CARNE,
*Pastor.*

# Book Reviews

TOMORROW IS HERE. Kenneth Scott Latourette and William Richey Hogg. Friendship Press. $1.50.

Kenneth Latourette, noted church historian, along with one of his best students, after surveying quickly the advance of the church across the world in the "tomorrow that is here," describes this advance in terms of personalities. It centers almost wholly around ideas and men at Whitby, Ontario, seat of the International Missionary Council in the summer of 1947.

Admitting that the reader may not like the "tomorrow that is here," the authors picture it in most certain phrases. The small volume reads like the abridgment of a masterpiece, so that one wonders how much larger it might have been in the hands of writers less astute.

After telling the story of six leaders, mostly from the "younger" churches, the authors point out that only unity will make possible the final achievement of the missionary movement today. The last chapter but one gives the concrete steps by which this may come about, through evangelism, race relations, visual aids, and international relations. The final chapter tells specifically what Mr. and Mrs. Christian within the local church can do to help this world mission. This is the heart of the volume for the average reader, who having read this far will seek just these specifics that the authors give.

HAROLD WILEY FREER.

* * * *

NO TRUMPETS BEFORE HIM. Nelia Gardner White. Westminster Press. $3.

The novel, *No Trumpets Before Him* received the Westminster Award for Fiction of $8,000. The book has been serialized in *Saturday Evening Post* and now appears in the book stores.

Nelia Gardner White is a popular writer who treats her subject in a popular manner. This story concerns itself with a young minister and his wife who are attempting to find their way and their salvation in a difficult city church. It is a good subject, and a good theme, but it has one difficulty: it is the same old story. Will no writer in our generation rise to give real meaning to a minister? Everyone should know that ministers and their wives are breathing, hating, loving, living individuals. Almost without exception the cloth is presented in a hackneyed manner.

In this case, Paul Phillips, the minister, is young, attractive and a misfit. The majority of young ministers are. Too soon out of seminary for realism and too radical for listening to advice, it takes time for them to find the way. Mr. Phillips' way is complicated by the bishop's daughter, his wife, his trustees, and his congregation. Little is said abou his brother ministers.

As a prize-winning novel it will achieve wide acclaim and a great many church people will read it and nod piously that it is indeed a true study. It is filled with the common ideas that ministerial people are supposed to either champion or preach against smooth hypocrisy, class and racial distinctions. Is it necessary for all American clergymen to think alike on race, creed, bazaars, suppers and sex? No! May some good student of man arise and write a tale of the minister and his fame that will do him justice, honor and present him in a manner true to life.

Not all ministers have to face racial riots or discrimination. The majority of them concern themselves with everyday matters: babies arriving, parents not understanding their children, routine affairs, marriage, death, committees, talks, their own families. Their lives are very ordinary really, they have given themselves. What other group in contemporary America throws itself and its family upon the mercy of another group of people to receive their salaries and shelter?

Too long has there existed a "pumped-up" estimate of the American clergy. Award or no award, *No Trumpets Before Him* blows the same old tune. Turn the page, Maestro!

J. J. H.

* * * *

THE COMBINED GOSPELS. Russell Hubbard White. Colonial Press. 100 pp. $3.00.

This is a book that many Bible students and Bible teachers will welcome with enthusiasm, as it gives the reader the benefit of the countless hours of tiresome effort in reducing a Harmony of the Gospels into a single narration giving the Gospel Story, as found in the four Gospels, in one composite whole and with no repetition of verses. It is indeed unique in conception and in presentation. The different subjects are presented in chronological order. The book is arranged in nine parts: (1) "The Birth and Youth of Jesus," (2) "Jesus in Galilee," (3) "Jesus in Jerusalem," (4) "Jesus in and about Galilee," (5) "Jesus in and about Judea," (6) "The Betrayal of Jesus," (7) "The Trial of Jesus," (8) "The Crucifixion," (9) "The Resurrection."

It gives the entire New Testament without any repetition, 1,116 verses of purely duplicate material being eliminated.

No doubt many pastors will find this volume useful in reading their scripture lessons in worship services as it will make unnecessary the awkward turning of pages to find related verses. Church school teachers will find it useful in preparing their New Testament lessons. Bible readers, generally, will find that this chronological presentation of the material contained in the four Gospels, makes the material itself not only more accessible, but also more readable and more interesting.

ROY C. HELFENSTEIN.

* * * *

FIVE MINUTE STORIES FROM THE BIBLE. E. Jerry Walker. Abingdon-Cokesbury. 128 pp. $1.25.

"Something different!" That will be the comment of many after reading the twenty graphic Bible stories found in this attractively edited book. The old stories here find a new presentation which lends interest to what always have been interesting in their own right. The author is a young man who has early won an enviable reputation as an author and as a radio speaker. He makes the Bible characters to live again in the uniquely told stories he has taken from the greatest story book in the world.

Sunday school principals of the Junior and Intermediate Departments will find these stories very serviceable for being read as a part of the worship program. Young People's groups and Adult Groups will find the mequally interesting.

ROY C. HELFENSTEIN.

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# Evangelism and the Societal Pattern

**Address by Dr. J. Paul Williams, Professor, Department of the History and Religion, Mount Holyoke College, South Hadley, Mass., at the International Council of Religious Education**

Evangelism in some form is essential to the church and to the nation.

As I see it there are two areas in which evangelistic efforts are essential today: one is the area of our differing personal religious convictions, the other is the effort to undergird the ethics of democracy with religious conviction.

Let me comment on each of these areas in turn. Surely most of the old-line churches need to make evangelistic efforts. Any institution which believed it had something of value to human beings could hardly avoid some type of evangelism. Large sections of our population have never had any real exposure to Christian teachings and have only the meagerist notions of what the churches stand for.

Concerning the evangelistic efforts of the churches, may I make six observations:

1. Evangelism must include adequate follow-up, that is, elaborate educational arrangements to go along with evangelism. Now if follow-up is essential, it would seem a move of dubious wisdom to do more evangelizing than we can do educating and educating is much the most expensive job.

2. Wherever educational follow-up has been successful it has generally made use of group experience. Much of the weakness of traditional evangelistic campaigns has been that decisions have been made under the influnce of temporary crowds; after the evangelist has departed the crowd has disappeared and the convert has been left to shift for himself. The permanence of his decision is largely dependent on his success in finding a group with which he can share experience.

3. Evangelistic goals should be simple. The error in evangelism is not in having a simple aim, but in assuming that the attainment of the simple aim is the end of the process. Adequate Christian living is a very complex thing. To assume that a decision makes a Christian, in some deeply significant sense, of a person who has little experience of Christianity is to cheapen Christianity and to further weaken the position of the churches in our society.

4. It will probably be more difficult in the future than in the past for the churches to conduct successful evangelistic campaigns. Campaigns of Christian evangelism in this country have generally been revivals; that is, they have assumed that the persons approached have had a Christian background and need to be called back to the Christian life. I side with those who believe that there is less and less knowledge of Christianity in our society, and therefore feel that the evangelism of the future will have to be a longer and more elaborate process than it has been in the past.

5. Honest efforts at evangelism should express the same level of emotionalism as do the general run of church experiences—for the purpose of evangelism is to persuade individuals to begin a given course of action, and they need to have genuine samples of what this course of action means to other people.

6. I see no reason for making a special evangelistic appeal to children. Of course persons who are part of a vital Christian fellowship are constantly confronted by new aspects of the Christian life. The need for such challenge never ceases; within the church let us have a constant campaign of evangelism, evangelism in the sense that we never cease being urged to make decisions for the improvement of our spiritual lives.

HISTORICAL SOCIETY 1956
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MARCH 25, 1948. NUMBER 13.

## EASTER

*By* JOHN GALLOWAY TRUITT

*Easter is so different*
*And its memories so dear,*
*The flowers bloom so bravely*
*And the birds call so clear;*
*Somehow I've come to thinking*
*The Holy One above*
*Has given the Easter season*
*An extra load of love.*

*Every humble pathway,*
*And all the hidden spots*
*Are fragrant with the pansies*
*And blue for-get-me-nots;*
*And deep within the forest*
*Lest we forget to see*
*Are a thousand lighted candles*
*On every dogwood tree!*

*The home is bright at Easter,*
*The church is sweet with prayer,*
*The parents and the children*
*And neighbors are all there;*
*Until I've come to thinking*
*The Holy One above*
*Has sent the Risen Savior*
*With an extra gift of love!*

# NEWS AND VIEWS

Dr. Frank H. Lewis assisted Rev. J. F. Morgan in revival services last week at Second Church, Norfolk.

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The sympathy of many friends is extended to Mrs. J. F. Morgan of Norfolk in the death of her mother, Mrs. Bell.

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The Midyear Session of the Virginia Valley Central Conference is meeting Thursday of this week with the Bethlehem Church, near Broadway, Virginia.

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The Thirty-eighth Biennial Session of the Southern Convention of Congregational Christian Churches meets with the Liberty (Vance) Church, located near Henderson, North Carolina, April 27 to 29, 1948.

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News has reached us concerning the death of Dr. Robert W. Gammon, veteran represetnative of the Division of Christian Education who participated in many of our summer conferences. Dr. Gammon made his home in Chicago.

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Dr. Jason Noble Pierce, who had served the First Congregational Church in Washington and the Norfolk Christian Temple, died March 16 in San Francisco where he had led the activities of the First Congregational Church for the last fifteen years.

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Berea, Norfolk, gave a reception for Rev. and Mrs. Ellis N. Clark on Friday, January 23. Mrs. Earnest Waterfield served as toastmistress. Many gifts were received by the new minister and his wife. The young people of Berea were entertained by the Woman's Auxiliary on Wednesday evening, February 4. The young people served in the choir on Sunday of Youth Week.

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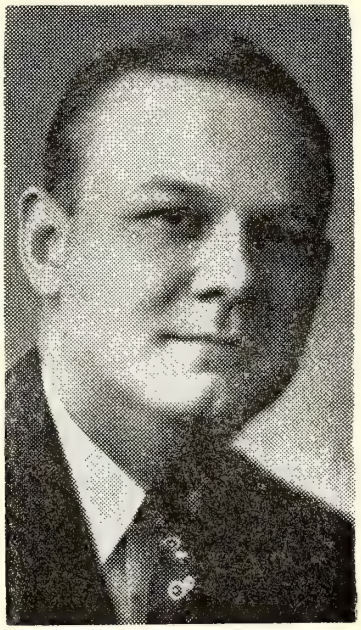
Mr. Shrader, who will speak at the Norlina Women's Missionary Rallies, March 30-April 2, and at the Eastern Virginia Rallies, April 6-8, will also be available for Sunday appointments during the period March 30-April 11. He will visit local churches for night meetings if desired. Churches desiring a visit from Dr. Shrader should contact The Convention Office, Elon College, N. C.

## REV. JOHN L. GWIN.

Rev. John L. Gwin, new pastor of the First Congregational Christian Church, Norfolk, Virginia, was ordained by the Executive Committee of the Eastern Virginia Conference, Sunday, March 14. The ordination took place in First Church. The ordaining presbytery consisted of Dr. Frank H. Lewis, Dr. Will B. O'Neill, Rev. J. Frank Morgan, Rev. O. D. Poythress, Rev. H. E. Crutchfield, and Rev. Herbert G. Council. Following the ordination service Mr.



REV. JOHN L. GWIN

Gwin was installed as pastor of the church.

The service took place at 3:00 P. M. and was largely attended. The First Church choir rendered special music, and the sermon was delivered by Superintendent Wm. T. Scott.

Mr. Gwin is a native of Chattanooga, Tenn., and prior to coming to Norfolk was a member of Pilgrim Congregational Church. He was a licentiate of the Kentucky-Tennessee Conference. Mr. Gwin is well trained, receiving his A. B. from the University of Chattanooga in Religious Education and Music. He received his M. A. degree from the University of Tennessee, his thesis being written on "Religious Education in Prisons." He did graduate work at the University of North Carolina in the field of Sociology.

Mr. Gwin was a successful public school teacher and administrator, having served as principal of Harrison Consolidated School, Chattanooga, and Supervisor of Instruction in the County school system.

Mr. Gwin served as Assistant Pastor and Director of Religious Education in Methodist Churches of Knoxville, Tenn., and Jacksonville, Fla. He was pastor for one year of a Methodist Church in Eastdale, Chattanooga, prior to identifying himself with the Congregational Christian denomination.

Mrs. Gwin, the former Miss Virginia Campbell of Knoxville, is a graduate of the University of Tennessee, and is a successful teacher in the Junior Department of the Sunday school. These two young people are an excellent addition to our ministry and under their leadership First Church should experience now life and growth.

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## EASTERN VIRGINIA DISTRICT RALLIES.

The following is the program of the District Rallies of the Eastern Virginia Woman's Missionary Conference, which are to be held April 6, 7 and 8, 1948:

THEME: "We Press On . . . In a Fellowship World Wide."

10:30 Hymn: "Lead On, O King Eternal."
Worship Service.
Appointment of Committees.
Roll Call of Churches.
Recognition of Ministers and Visitors.
District Superintendent's Message.
Special Music.

11:45 Address: "Pressing On In a Fellowship World Wide."—Rev. Ralph R. Shrader, Secretary, Missions Council, Boston, Mass.
Offering.
Hymn: "Take My Life and Let It Be."

12:30 Recess for Lunch.

1:30 Hymn: "O Zion Haste."
Prayer.
Special Evangelistic Project — Presented by District Superintendent.
"Our Responsibility for Evangelism in Local Church"—Rev. Robert Lee House, Waverly District; Rev. John G. Truitt, Suffolk District; Dr. Frank H. Lewis, Norfolk District.

2:35 Missionary Discussion Period and Quiz Program—Foreign, Rev. Ralph R. Shrader; Home, Superintendent William T. Scott.
Reports of Committees.
Hymn: "Jesus Shall Reign Where'er the Sun."
Benediction.
"He that sent Me is with Me, the Father hath not left me alone, for I do always those things which are pleasing to Him."—John 8:29.

* * * * *

April 6—WaverlyDistrict, Richmond Church, Mrs. W. C. Seeley, District Supt.

April 7—Suffolk District, Cypress Chapel Church, Mrs. Wm. T. Harrell, District Supt.

April 8—Norfolk District, Bay View Church, Mrs. W. B. Williams District Supt.

## SOUTHERN CONVENTION LAYMEN.

A group of laymen sat around a table in one of the rooms at Elon College on Saturday afternoon, March 6, discussing the laymen's work in our churches. They had come from different parts of the Convention as representatives of their respective section. This was a called meeting of the Southern Convention Laymen's Council.

Chairman George Colclough called the meeting to order and Dr. Scott offered a prayer for guidance. Past activities relative to the organization of the men of the Convention were reviewed and a program necessary to the further development of this work was studied.

It was decided to prepare a report for presentation at the afternoon session of the Southern Convention on April 28. This report will contain information regarding progress made thus far and plans for the future. It is intended also to have a laymen's supper meeting on the same day, about which more details will be given later.

A committee, composed of Mills Godwin, Harry Lee, R. D. Holland, Charles Heath, Jr., and Dr. Scott, was appointed to draft a Constitution and By-Laws for presentation to the laymen.

What is this all about? What is this Laymen's Council? What is this Laymen's Fellowship? Let us go back to a recent bulletin issued by the Convention Comittee on Laymen's Work.

"Realizing the steady growing interest of men in Christianity and the Church, and feeling the need for improvement of the total Church's program of the Southern Convention, the Convention Comittee on Laymen's work recommend:

"1. That each local church appoint a chairman and secretary of laymen's work in that church.

"2. That every unit of men's work in a local church, such as Bible Class, Men's Evangelistic Group, Laymen's Brotherhood, or similar groups be considered jointly as the Laymen's organization of that church.

"3. That the Convention be divided and that each of these districts appoint a chairman and secretary of laymen.

"4. That the Convention Council on Laymen's Work be created to be composed of one representative elected by each Conference, together with the Chairman and Secretary of each geographical districts.

"5. That the Convention Council on Laymen's Work establish and maintain a working relationship with the National Comittee of the Laymen's Fellowship of the Congregational Christian Churches."

CHARLES HEATH, JR.,
*Reporter.*

## RICHMOND TO BE HOST TO REGIONAL CONFERENCE OF CHILDREN'S WORKERS.

One of a series of ten National regional conferences for Children's Church workers will be held in Richmond on April 19-21 at St. Paul's Protestant Episcopal Church.

Mrs. John L. Fairly, Chairman of the Children's Division of the Department of Christian Education, Virginia Council of Churches, will be general chairman of the conference. The following persons constitute the local program committee, Miss Charlotte Stokley, Miss Atha Bowman and Miss Martha Pray.

Among the national leaders attending will be Mrs. Mabel Garrett Wagner, Director of Children's Work for the International Council of Religious Education, Chicago, Ill., and Miss Dessie Miller, National Director of Children's Work for the Church of the Brethren, Elgin, Ill.

The conference will open with an evening session on Monday night April 19 for discussion leaders and visiting national leaders. The conference proper will begin on Tuesday with the registration at 9:00 a. m. and the opening worship at 10:30 a. m. The morning session will be followed by a fellowship luncheon to be served by the women of St. Paul's Church from 12:30 to 2:30 during which time important discussion will be continued.

There will be group meetings in the afternoon from 2:30 to 4:30 with

(Continued on page 6.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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## AUSTERITY.

A current magazine article carries this heading: "Britain Can Offer the Traveller Much in Little—Scenic and Historic Interest of the Island will compensate for some Evidences of Austerity." Many Christian people applauded the picture of England's austere minister of economics, Sir Stafford Cripps, refusing a drink just opposite a liquor ad in Life magazine. Yes, there are many compensations for the lack of food: culture, entertainment, scenery, and noble living. Push this truth to its logical conclusion and one understands Jesus: "I have food to eat that ye know not of."

The story is told of the preacher who repeated his subject: "John was an Oyster Man," until someone corrected him: "John was an Austere Man." But our world is more interested in oysters than austrity. Even during Lent the evidences of carelessness and extravigence are on every hand. One is able to detect little if any diminution of smoking, drinking and other forms of pleasure. The Mission Period as well as Lententide should prompt us to simple living in order to release more income for the service of God and man. Self-rationing in behalf of others, of great causes, of imperative needs, has ever proved life's most liberating and joyous experience. Our Convention-wide missionary period extends the time for spiritual discipline and purposeful austerity from March through June. Gear your program of stewardship to this schedule.

Our world and our church is slow to realize the spiritual power which may be liberated through austere living. Gandhi could bring a nation to its knees by fasting. How often the church has exchanged its birthright for a mess of porridge! Church suppers are far more prevalent and popular than Austerity Luncheons.

Easter, when properly understood and celebrated, is a joyous occasion. But if it means the casting off of our superficial restraints and sacrificial endeavors, it is without significance. These words, written by William Graham Cole, are so appropriate for our continuing mission period:

They say you fasted forty nights and days
And wandered hungry through the desert ways,
Refusing stones that cried out to be bread:
"Man does not live by bread alone," you said.
Today you walk again in hunger's wake—
In Europe's desert, where an anguished ache
Comes to your heart to hear the children cry,
While all around their parents slowly die.
Could you but speak a word to cruel stones!
Transform them into food for flesh and bones!
There are such stones—not there, but here—in hearts
Grown hard and lifeless, shopping in our marts
For food that's wasted, left in garbage pails—
Food that would silence children's awful wails.
Speak to our stones and change them into bread!
Speak to our hearts, and through us make them fed—
The aged, sick, the young, forlorn and lone,
Help us to hear their hunger's frightful moan.
So shall our fast a richest blessing be
To us, to them, but most of all to Thee.

## FEDERAL COUNCIL ACTION.

Endorsing "in principle" the recent proposal by President Truman that $570,000,000 in economic aid be given to China, the Executive Committee of the Federal Council of the Churches of Christ in America, meeting March 16 at the Marble Collegiate Church in New York City, urged that "steps be taken by our government designed to alleviate human suffering in China."

The executive body asked that the aid be given in order "to afford that country an opportunity to initiate measures of self-help, stability and public order, to retard economic deterioration, to promote projects of long-range reconstruction, and to maintain in China conditions that will enable the Christian churches to carry forward their missionary and educational activities."

A further action of the Executive Committee urged that inclusion in any new tax bill of a provision to increase the present limitation of fifteen per cent for income tax deductions on contributions to religious, education and charitable institutions. Stating that "we believe that the use of the 'standard deduction' in its present form tends to discourage the making of contributions since the individual receives the same deduction whether he actually makes any contributions or not," the committee also recommended a change in the individual income tax form where the 'standard deduction' lumps together contributions and payments of interest on debts, taxes, etc.

## PROTESTANT RADIO COMMISSION.

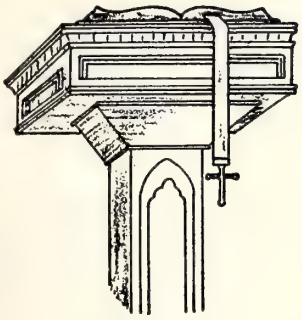
Formal organization of a Protestant Radio Commission, a cooperative agency of fifteen major denominational and eight interdenominational bodies, has been announced.

Commission spokesmen stated the major purpose of the newly created organization is to encourage a wider and more intelligent use of radio for religious purposes; to maintain Christian standards of public decency and good taste in commercial programs; to serve as Protestantism's representative before the Federal Communication Commission; to represent Protestantism on inter-faith broadcasts; to further cordial relations with the radio industry; and to help ministers and church leaders to make more effective use of radio.

One of the first projects of the Commission will be to institute a comprehensive research study of the field of religious radio, and its relation to the church.

A statement outlining the purpose and function of the Commission stated that for the first time in history the church has in radio "a God-given instrument whereby the Gospel of Christ may be brought to all men."

"In this day of crisis and opportunity, the church must speak with a united voice," the statement said. "A divided and competing Christianity cannot bring a united world. Earnest-minded Christians in all the Protestant denominations are calling for a concerted program of witness of the Lordship of Christ."



## "WHAT CHRIST MEANS TO ME."

**II TIMOTHY 1:12 (MOFFATT).**

*A Sermon*

*By* Rev. Aaron N. Meckle, *Pastor, First Congregational Church, St. Petersburg, Florida.*

That ardent crusader for Christ, Hugh Price Hughes, was once telling a London audience what the Master had wrought in the lives of famous men. But his appeal reached its most thrilling climax when he said, "And I, Hugh Price Hughes, also, with to tell you what Christ has done for me." It is when our Christian witness gets over into first person singular, that it becomes compelling, contagious and irresistible. We are so weak when we merely argue. We are powefrul as we testify what God's Grace has wrought in our lives. It is then a man can say with the Psalmist, "I will declare what God hath done for my soul." (Psalm 66:16.)

I come to that one who next to the "Crystal Christ" Himself has been my unfailing source of inspiration through the years, the Apostle Paul. I ask, "Paul, tell me what Christ means to *you?*" He replies: "I know whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great day." And then, with stirred and grateful heart I find myself replying, "Paul, when life is most real for me, I can say that, too. Your confession of faith becomes mine. I, too, know in whom I have trusted." My "here" in the realm of faith, has helped me to tell what Christ means to me.

And now, let us make a few frank and candid observations on this greatest of all themes.

I

First of all, for me and for countless other Christian believers, the Christian religion is epitomized and gathered up in a Personality, Jesus Christ the Son of God, and the Savior of men. My salvation, for time and eternity, is not determined by my relationship to a creed or book or a system of theology. It is brought to a focus by my relationship to One who through faith, has become my All in All. Emil Brunner, distinguished Continental theologian, uses a telling and apt word in speaking of salvation: the word *encounter.* God coming face to face and standing over against His creature man in Jesus Christ, demanding of him his "yes" or "no" in response to the offer of life—the ultimate destiny of man's soul hinges on that. And it is when man, by means of a child-like and available faith, lays positive hold on that offer of life that God imparts to him the gift of new life in Christ. Thus, John Bunyan tells us that he beheld in a dream Christ standing at God's right hand, making intercession for him. And new life floods in on his sin-darkened consciousness when he is led to confess, "There, in Him, is my righteousness."

Professor John Knox, an American theologian, stresses the need for the believer to confront what he terms the "total Christ," that is, Jesus Christ in the full context of his divine relationships. Thus, when we say "Christ" we mean no solitary and confined figure, but a Divine-Human Person, plus the Church He brought into being, plus the radiant witness of His saints through the ages.

But alas! which of us shall delineate this "total Christ?" Who shall adequately compass the greatness of the Son of God? I feel the warmth of Florida sun's rays illumining my body, but cannot adequately describe that flaming orb. What we can know for certain is what Jesus Christ means to us at the point where He has warmed and enriched our being. That is what Whittier does in the much loved and quoted words: "But warm, sweet, tender, even yet, A present help is He, And faith has still its Olivet, And love its Galilee."

And so, friend, if you are seeking the inner, saving message of the Gospel for your life, stop making reconnaissance flights afar! Come, with your deep need, and with a sense of new surernder to Christ say with Paul—yes, and with many a one since —"I know whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great day." "I am certain," says this great heart. "I am certain!" No guess work here!

II

So also in the realm of character and in the universe of moral values, I have primarily to do, not with a code of ethics but with a Character and a Person. Ethical and moral codes are necessary, to be sure. But Paul long ago pointed out that at best the Law is a "school-master to bring us to Christ." Once a man has found his life-center and spring of action in Christ he is no longer negatively bound by a code of ethics. He is positively released through a Person and a Spirit. He begins to sense the truth in the Augustine dictum: "Love God and do as you please!" His conscience is delivered from the bane of scrupulosity. Here in the area of personal character where a man or a youth is, in the dark, what he is in the light, he can agree with Browning, that: "That one Face, far from vanish, rather grows, Or decomposes but to recompose, Becomes my universe that feels and knows."

My good friend, Dr. Frederick L. Fagley, once said that he wished someone would write a book on the subject, "Why be a Christian?" Yes, why? Thousands in this day who seek to rationalize away their shoddy and careless conduct, are asking if not flaunting that question. After teaching for a while at Columbia University, Paul Gallico writes in *Esquire* to say that there is "an appalling lack of simple ethics and moral probity on the part of the younger generation." The young people of today, he says, do not seem to know the difference between right and wrong. And he concludes his indictment with the words, "Unless there is an ethical and spiritual renaissance of the good, the great and the dignified that live in man, we will all be back in the primal slime from which we came. The atom bomb won't get here a minute too soon!" (*Reads Digest,* December, 1947.)

"But wait a minute, Mr. Gallico!" one finds himself saying in response to this summary indictment; "If our youth of today are ethically and morally ignorant, who's to blame? If Christian standards of conduct are ridiculed as Victorian on many a college campus, whose fault is it, if not ours? If we of the older generation have sown to the wind, shall we not expect to reap the corruption of loose and vagrant morals? After all, it's not so much easier to write a book on moral casuistry than to live a life which is an ethical beacon to the "lost generation" of our time. Smug self-righteousness hardly becomes us!

I have only one word to offer young and old alike in a morally confused day. Far from being a word of censure or blame, it is a word of simple testimony: Keep close to Christ! Do only what you feel confident He would approve. In the midst of uncertainty, ask, "What would my Master do in this situation, and what is His will

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Palm Sunday came to a close today in the Suffolk Church with the chapel choir singing the final triumphant notes of their beautifully rendered Easter Cantata: "The Dawn of the Kingdom." It was a full choir of forty voices, and as their talented director, David Brown Harrell, said to me at the close of the day, "Everyone did their best." It was beautiful. And the congregation packed the church balcony and main floor. It was a lovely climax to several weeks of good practice, and also a week of evangelistic meetings.

Our pre-Easter evangelistic services closed this morning at the 11:00 o'clock service. At the closing this morning we received thirty-six new members—twenty-eight on profession of faith, and eight by transfer of their membership. During the week we had received ten, thus bringing the total for the week of service up to forty-six. Prior to the pre-Easter ingathering we had received ten, which brings us up to fifty-six. We need forty-four more to reach our goal for this church year of one hundred. And from the fine work done by our laymen and women during this campaign it looks like we shall reach it yet. At least we shall keep working along that line.

The congregations have been very encouraging to the pastor during the week, and especially since he was doing the preaching. We received new members at every service save two, and the congregations increased right up to the closing service. Our four choirs each had a turn at leading the congregational sing. and bringing a special number and each of them did their part well. I wish, too, to emphasize the fine work of calling done by members. I have not yet had time to fully check the results, but several persons are expecting to come into the church before summer as a result of their calls.

It is one of my favorite slogans to say: *Work tells.* Today we have seen that slogan exemplified in our church. And many of us have caught a vision of sharing in the work of the church in such way as to make for continuous progress in our own spiritual development, and in the effectiveness of our church. I wish our total had been many more for today, and indeed there were several others whom we expected, for I am earnestly praying that all our churches will have good reports by March 31. We are humbly grateful for what has been accomplished and shall press forward in His name to cultivate and train those whom we have recently received so that they may make good and faithful workers in our church.

JOHN G. TRUITT.

## NEWPORT NEWS NEWS.

Two things of interest, among other possibly interesting things, have taken place at our church recently. First of all, the Robert Lee House Bible Class presented the Sunday school with the basic equipment for Visual Education, including a Tri-Purpose Reflector suitable for the use of films, film-strips, and slides; and a large portable Radiant Screen. Stimulated by this generous act and this very serviceable gift, the Sunday school purchased a full set of slides of the Life of Christ by Elsie Anna Woods. In addition to these materials, several film strips and individual slides have been added to what we hope will be an increasingly large and usable library of visual educational materials. These slides and films can be used both in the individual classrooms and in general assemblies of worship, both for teaching and as themes for worship. There are splendid possibilities in these materials. A Special Committee consisting of Mrs. Herbert West and Mr. George Dangler are in charge of the Visual Education Equipment.

A second matter of interest is the recent landscaping project, also initiated by the Robert Lee House Class. The church lawn has been plowed and graded and seeded with grass seed. And a large number of shrubs and evergreens have been set out around the church. The effect is already pleasing, and in due time we are going to have a place of beauty as a setting for our church. The cost of the landscaping is to be met by volunteer gifts, but the class has underwritten the project.

H. S. HARDCASTLE.

## HOLY WEEK.

Do you know that to cover these seven days, requires five chapters in Matthew, three in Mark, two in Luke and six in John? Read all of these records and you will gain a conception of the importance of those few days in the life of our Lord.

The glory of the approaching season shows itself clearly in Jesus' experience. Easter would be the culmination of his own work on earth. It was preceded by a glorious burst of life followed by the darkness of storm, before it revealed the beauties of the risen life. Had Jesus possessed only the power to see Calvary as he rode into Jerusalem that day, he would have turned back. Calvary was just another horizon to him, and he seemed to know that it had to be passed before he could conquer the world of men on the other side. He is reported to have lamented over Jerusalem, and yet he must have had the power to see beyond. We wonder how great is his lament as he views the world this Easter? Or how great is his joy to see in how many places the things for which he died have become facts?

Perhaps he would not recognize the crosses on churches, but he would see institutions in keeping with his ministry. He would see people striving to make a new world and rich nations sharing with those in need. The power of a religious life is not alone to be measured by its own self, but by what it shares with others. Religion is dead if it cannot stand that test, and we need not be ashamed of the world-wide achievements of his followers. The Christian faith and work is the one bright spot in world news today.

When one sees only the plague spots on humanity, he sees what all would be like if Jesus had not lived. On race hatreds, corruption, injustices and warfares, the only attack being made on them is the constant impact of the spirit of Jesus. Palm Sunday should be a day of spiritual pilgrimmage, and Passion week should be a time of reconstruction to his ideals, just as Easter should become a new birth in the conviction that God's purposes are eternal.

WALTER H. STARK.

San Diego, Calif.

## REGIONAL CONFERENCE.

(Continued from page 3.)

special study groups meeting at 7:00 followed by an evening session for the members of the conference from 8:00 to 9:00 o'clock. The conference will continue on Wednesday with the opening conference at 9:00 a. m. Luncheon at 12:30. Afternoon session at 2:30 and a mass meeting of the Children Workers with addresses by outstanding national leaders at 8:00 o'clock.

# News of Elon College

*By* President L. E. Smith.

## PUBLIC EDUCATION.

Emphasis is placed today on education. We decry the lack of education. We give no quarters to ignorance. Ignorance is our greatest national enemy. We are demanding that the facilities and opportunities for education be made available and afforded to all. We are insisting that every normal child in America at the proper stage in life give himself earnestly to the pursuit of an education.

In these requests and insistencies we know full well that present facilities and instructors are not sufficient to offer educational advantages to all. Out of this sense of inefficiency, there is an insistent demand that the states and the nation make available huge sums of money that necessary equipment for universal education may be made available and that a sufficient number of capable instructors may be secured This is all good and well. It is encouraging that America is becoming aroused to the educational needs of our people. God speed the day when every child and every American home shall have the opportunity of a good and well-rounded education.

In our insistencies, however, we should not overlook the fact that the Church in this country was the first to cry the need of education and denounce ignorance as our greatest hindrance to progress, that it is the Chuch through its schools and colleges that has kept the light of learning burning all down through the years, and that even today the Church is perhaps offering fifty per cent of the opportunities and facilities available for education.

In the common parlance of today education offered by the state is "public education," and that offered by the Church or privately-endowed schools is "private education." The inference being that education offered by the state is for the public and that education offered by other agencies is for private individuals. This is a misnomer. Our church schools and church-related colleges are public institutions and serve the public as truly as any. An invitation is extended to all qualified students to enroll for instruction in our church schools. They are enrolled when they apply and are given every possible advantage. The church school trains for the church's needs, of course, a service that a state school will find it difficult to render, but the church school also trains for society, for the public needs of the community and for the state. The church school may be a private school in a technical sense but in a real and a vital sense it is a public school. It endeavors to train the whole of life for the total responsibilities of the total community. Its curriculum is broad, its instruction is thorough, its motives are pure, and its vision is community-wide The church school as such should endure, but to endure and continue in its present efficiency, it must receive from some source or other support beyond present receipts.

The church school is rendering a public service that is indispensable to good government and wholesome living. The church, the state, the nation, society cannot afford to let the church school die Give, give, give that it may live

## HEALTH AND PHYSICAL EDUCATION AT ELON COLLEGE.

The Department of Health and Physical Education has been greatly bolstered with the signing of likeable James B. Mallory as Director of Athletics. This provides Elon with a well-rounded program of athletics, health, and physical education equal to that of any school of its size in this vicinity.

Mr. Mallory, former head coach of Burlington High School, will coach football and baseball, and has already assumed his duties with the forty odd baseball candidates as well as those football players who are participating in spring training.

Aiding Mr. Mallory is Assistant Coach Garland Causey, who was responsible for the stalwart line Elon produced on the gridiron last season. Following the resignation of Coach L. J. Perry, Mr. Causey, an Elon graduate, guided the basketball quint through its rigorous schedule to an acceptable position in the North State Conference.

The remaining members of the staff of physical education are Professor J. L. Pierce and Instructor V. K. Whicker, Directors of physical education for men and women respectively.

Mr. Pierce is one of the best informed men in North Carolina on the subjects of health and physical educa-

(Continued on page 14.)

## APPORTIONMENT GIVING.

All of us like to be remembered. No one is fond of being forgotten. The College did not fare so well during the month of February. We are catching up during the month of March. Today we are submitting two reports in one, and they are encouraging reports. It would be of great help and encouragement if all of our churches and Sunday schools would remember the College and forward contributions for its support.

We are grateful to those who do help.

| | |
|---|---|
| Previously reported | $2,139.87 |
| **Churches.** | |
| Eastern N. C. Conference: | |
| Hope Mills | $ 11.65 |
| Liberty (Vance) | 47.81 |
| Amelia | 3.14 |
| Eastern Va. Conference: | |
| Cypress Chapel | 44.00 |
| Norfolk, First | 90.00 |
| N. C. & Va. Conference: | |
| Happy Home | 10.24 |
| Lynchburg | 50.00 |
| Pfafftown | 15.00 |
| Tryon, Ersk. Mem. | 78.00 |
| Western N. C. Conference: | |
| Ether | 8.68 |
| Randleman | 20.00 |
| **Sunday Schools.** | |
| Eastern N. C. Conference: | |
| Mt. Gilead | 15.00 |
| Eastern Va. Conference: | |
| Holy Neck | 96.00 |
| Newport News | 50.00 |
| Portsmouth, First | 40.08 |
| Rosemont | 72.65 |
| Union (Surry) | 10.55 |
| N. C. & Va. Conference: | |
| Concord | 12.00 |
| Durham | 12.63 |
| Hines Chapel | 11.36 |
| Western N. C. Conference: | |
| Liberty | 14.00 |
| Va. Valley Conference: | |
| Bethlehem | 15.00 |
| New Hope | 7.00 |
| Winchester | 25.00 |
| Total | $ 759.79 |
| Grand total | $2,899.66 |

## NOTICE OF CORRECTION!

In the article of March 11, in the first paragraph, the fourth sentence which read as follows: "We are glad to have any qualified young person as a student in Elon College without religious belief or denominational affiliation," should read, "We are glad to have any qualified young person as a student in Elon College without *regard to* religious belief or denominational affiliation."

## A LETTER FROM THE JACKSONS.

Yankow, China,
March 6, 1948.

Dear Friends:

The Old Testament (Exodus) tells us that the sins of the fathers shall be visited on the children down to the third or fourth generation. The sins of a divided Protestantism are today bearing fruit in China, and it makes the heart quite sad. Strength and energy which should be used to bring Christ to the heretofore unreached, now often pours into useless competition.

Yesterday we went into the country to a small village of Chienkow, about two miles from Yankow. A number of years ago, because of the work of the early missionaries and their colleagues, there was not an idol in the village. This is a rare phenomenon even today. There was a building used for a church and the Yankow minister went out regularly for services. Some of the Chienkow people organized teams and went through the countryside preaching.

Then two things happened. Our missionaries left because of the Communist invasion; and the depression in America made it impossible to return. Secondly, the Seventh Day Adventists came. This group found fertile soil for growth among our Christians. It was not to difficult to prove to these uncritical and unsuspecting folks (from the Bible), that the ideas of the missionaries were all wrong. In fact, the minister of our churches, himself, was convinced. Saturday became the Sabbath. Many of the folks were re-baptized and the church became hepelessly split. Even today, the two groups of Christ's followers in Yankow will have little to do with each other.

Today, in Chienkow, there is little left of the Christian vitality which once characterized the village. One of the younger men told me, "The majority of the people neither worship God nor idols." A divided and quarreling church did not attract the younger generaion.

Before we left the States, I had heard that denominationalism was at a minimum in China. I was told that the various missionary boards had agreed not to compete with each other but had divided up the territory. In the main, this is true. The Episcopal, Methodist, E. & R., Brethren, Congregational Christian and other major co-operative denominations all work together very well. Interdenominational rivaly is at a minimum. Only the individualistic sects refuse to work together.

Let it be said that some of them do a good work. They are more aggressive for Christ than are many of our churches. The printed material they make available free for people to read is attractive, well written and beneficial to all Christians.

I was reading this morning from Luke 9:49, 50, where Jesus rebuked his disciples for forbidding a non-disciple from casting out devils in Jesus' name. The Master said, "Forbid him not, for he that is not against me is for me." This surely should be our guide in our dealings with these groups, but it hurts to see our churches so divided.

Pastor Fan, my present companion and fellow worker, is also troubled by these divisions among Christ's followers. He told me that in Foochow one group split off from the church who called themselves "The True Church." Later, another group sprang off from the first called "The True True Church." Pastor Fan has read of Dr. Stanley Jones' speaking tour in America in behalf of interdenominational cooperation and federation. "We need someone in China like him," he said.

Surely the church in America must lead the way in a united Protestantism. China is already so divided by language, customs, politics, and even war. She needs desperately a great unifying force—not a divisive one. The church can be that when we take Jesus' prayer seriously "that they shall all be one" (John 17:21).

I am glad to hear of the steps our own Congregational Christian Churches are taking in union with the Evangelical and Reformed Churches. I sincerely hope not only that the merger is effected, but that it is only a beginning to greater cooperation in the future. I am confident that such action by parent churches will do much to cause the younger churches to "become one."

Sincerely,
DICK JACKSON.

* * *

NOTE: Yankow is a small but important trading and business center on the Min River about eighty miles southeast of Shaowu. It can be reached only by water.

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## WHY RETURN TO CHINA?

*Come over . . . and help us.*—Acts 16: 9.

*The love of Christ constraineth us.*—II Corinthians 5:14.

On the eve of sailing we should like to answer a question that has been asked us several times: Why return to China where discouraging chaos and confusing conflict appear to reign? Why?

1. Because we have had almost forty years of happy life in China. We love the Chinese people. We want to help them in the difficult task of salvaging and continuing the Christian missionary and educational work through which alone we see hope for the future.

2. Because we believe that such Christian service in China is the most

(Continued on page 13.)

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## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Hank's Chapel—W. N. C. | $ | 10.26 |
| Mt. Carmel—E. Va. | | 7.13 |
| Portsmouth, First—E. Va. | | 9.97 |
| Total | $ | 27.36 |

**Churches.**

| | | |
|---|---|---|
| Ether—W. N. C. | $ | 1.70 |
| Greensboro, Pilm Street—N. C. & Va. | | 36.00 |
| Liberty Vance—E. N. C. | | 13.56 |
| Oak Grove (for Carroll Co.)—E. Va. | | 5.00 |
| Tryon, Erskine Memorial—N. C. & Va. | | 38.00 |
| Total | $ | 94.26 |

**Shaowu.**

| | | |
|---|---|---|
| Tryon, Erskine Memorial—N. C. & Va. | $ | 100.00 |
| Miss Bruce Walker, Route 3, Carthage, N. C. | | 10.00 |
| Total | $ | 110.00 |

**Church Extension.**

| | | |
|---|---|---|
| Tryon, Erskine Memorial—N. C. & Va. | $ | 100.00 |
| Total period March 12-18 | $ | 331.62 |
| Previously acknowledged | | 17,123.94 |
| Total Since Sept. 1, 1947 | $ | 17,455.56 |

Respectfully submitted,
WM. T. SCOTT,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## REV. RALPH R. SHRADER TO SPEAK AT SPRING RALLIES.

"World-minded Christians regard the age in which we are living as both appalling and glorious. They know it is appalling because of the fruits of war—fear, hatred, slavery, starvation, poverty of mind and soul. They see it as glorious because of what it may become—a world community under the fatherhood of God. Christians not only have faith that a world community *can* be achieved, but *know* that it already exists as a result of the world mission of the Christian church," says Rev. Ralph Raymond Shrader of Boston, Mass., a Secretary of the American Board of Foreign Missions. Mr. Shrader will speak in North Carolina and Eastern Virginia at the spring rallies: March 30-April 2, in North Carolina, and April 6-7, in Eastern Virginia.

Mr. Shrader, who is a member of the staff of the Congregational Christian Missions Council, is familiar with life in the Orient having served as an American Board missionary in Foochow, China. There Mr. Shrader taught in Foochow College. He has also had pastoral experience in the U. S. A., his last church being the Bethany Church of Montpelier, Vt.

In 1937 Mr. Shrader visited the churches of Hawaii where with racial backgrounds of Caucasian, Chinese, Filipino, Hawaiian, Japanese and Portuguense, the people live and work together in an amazing exhibition of "one world" in microcosm. With Mrs. Shrader, he flew to the Hawaiian Islands, where in 1820, the American Board sent the first missionaries and where there now is the independent Hawaiian Evangelical Association doing its own missionary work.

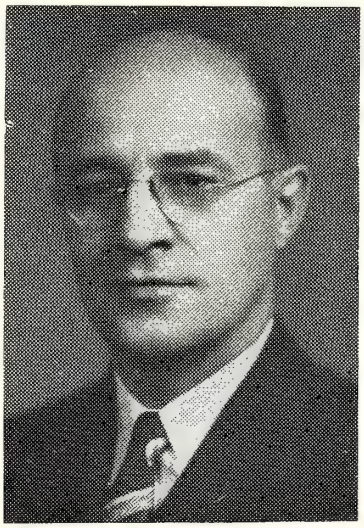
Mr. Shrader's background, prior to assuming his present post at international headquarters included not only foreign service as a missionary and American pastorates, but religious education work, leadership in young people's conferences and work with pastors' conferences.

Born in Kansas, Mr. Shrader was educated at Washburn College (AB), Chicago Theological Seminary (BD) and the University of Chicago (MA).

Following are dates and places for the Rallies:

*North Carolina* — Tuesday, March 30, Durham Church (Durham, Wake, Vance, Warren); Wednesday, March 31, Union Ridge Church (Alamance, Guilford, Rockingham, Forsyth); Thursday, April 1, Ingram Church (Halifax); Friday, April 2, Randleman Church (Randolph, Chatham, Lee Moore).

*Eastern Virginia*—Tuesday, April 6, Richmond Church (Waverly); Wednesday, April 7, Cypress Chapel Church (Suffolk); Thursday, April 8, Bay View Church (Norfolk).



DR. RALPH R. SHRADER.

## NEWS FROM SOCIETIES.

### HINES CHAPEL.

Our society is having a good year under the leadership of Mrs. R. W. Isley. Planned programs, usually adapted from the *Plan Book* suggestions, are given each month as we meet in the homes. These are usually well attended.

At our Thank Offering service, which was held in the church auditorium as a part of the regular morning service, we were most fortunate in securing Mrs. O. H. Paris as featured speaker. It was an inspiration and a challenge to all churches in the Convention to hear the urgent need of a home for our Convention Superintendent and his family. We could well see the need of such a home, since we are in the midst of a building program for a home for our pastor and his family. The offering received was $100.

At Christmas, all members and their families met at the community building for a supper which was served in the cafeteria. Some of the leaders from the Baptist Church along with their pastor and his wife were in attendance. Our pastor, Rev. M. V. Welch, was master of ceremonies, with readings given by Mrs. Welch and Mrs. Rowland Isley, while some of the school-age girls sang songs, accompanied by Mrs. Dot Boswell. The games, the beautiful tree, the gifts for all, and the offering of $25 for C.W.V.R. showed the real Christmas spirit.

Friendly service gifts have been received and are being mailed while those in our community who are shut in are regularly remembered.

Several of our members attended the World Day of Prayer Service at Greensboro. This was interracial and is a forward step to World Brotherhood. We are looking forward to our special Easter Services and our District Rally at Union Church near Burlington.

MRS. WILLIAM G. DAVIS,
*Reporter.*

* * *

### THE CHRISTIAN TEMPLE.

The Woman's Council of the Congregational Christian Temple, Norfolk, Va., comes to the half-way mark of the year's work with mingled feelings of pride and regret. While all requirements have been met to date, we feel even more should have been done.

The program for each meeting has been prepared to suit that particular occasion with a brief, but carefully studied devotional emphasizing the theme of the meeting.

The Thank Offering meeting was well attended, and probably surpassed in interest any of previous years.

The Council was pleased with the response to the plea for overseas relief, and 127 pounds of new and used clothing were sent to New Windsor, Maryland. With this clothing there were several boxes of "Christmas Cheer" packed especially for children. Christmas boxes were also sent to local orphan children.

In December, the Council sponsored a supper and bazarre. Both were largely attended, and provided fine fellowship.

The World Day of Prayer was observed with the City Union Service, and the churches of this area held an evening service at the Christian Temple. The February blizzard prevented one of the year's highlights when a deleate to the Copehagen Alliance was to bring us a message on "After War Missions." In March, we had a luncheon meeting, when Mrs. J. F.

(Continued on page 11.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Easter Greetings:

Do you feel all spring-like and are you wearing new shoes or getting them? Some of our boys and girls at church last Sunday were showing me shiny patent leather ones and new socks and telling me about their Easter plans and the many flowers blooming in their yards Our first violets are peeping out rather shyly and our plum tree is showering blossoms on our heads when we sit or play under it.

Easter is such a happy time. It is nice to have new clothing but the important thing to remember is that it is a time to re-clothe one's life besides one's body. We see the bulbs coming up and we know they are shedding their dry brown coats and we must shed our old winter feelings and be happy and thankful that God has made His seasons and this is the nicest of them all.

In our family we are still young enough for baskets although we call the bunny "just for fun." Do you keep your basket from year to year? We do. We got sturdy ones that would last and we have them out now filled with fresh grass ready for any gifts that we may receive. Already a great-grandmother has sent china biddies to go in them. The baskets came from Mexico and were woven of wide fibers that are in beautiful colors. We also have a smaller twig one that was made for me as a real egg basket by a dear lady at Apple's Chapel long ago. I treasure it very much.

We like eggs, too, but it really is a frightful waste to boil them and roll or hide them and never to eat them and so we have been collecting egg shells for the past weeks. Whenever posisble we broke the end as little as could be and washed the shells and have saved them carefully for this week's coloring and decorating. For hiding the eggs may be filled with plaster of paris and dyed in the usual way. Put a sticker over the cracked end. Glue the broken part to a button mold and make it into a humpty-dumpty, rabbit, or girl. For humpty, paint the button mold black, paint the bottom of the egg dark, and then put his face on the upper half. Glue on plaited pieces of wool for legs and arms. The rabbit needs a face painted, whiskers made of string, and pieces of paper lined with pink and glued on the sides for his ears. The girl requires more work. She can have hair of wool or a bonnet made from scraps. Put lace around the button mold so that she loks as if she had a collar. Paint her face and you might glue on an old pearl bead for her nose. These are lots of fun and look very attractive in a basket. We like them better than stale eggs.

In the older part of our Bible, in the book called "Songs of Solomon," we may read of the wonders of the spring. It says: "For, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come." I know some boys and girls that wrote a litany about this verse. Here it is:

The seeds are awake for winter is gone
God made it so.
Only gentle rains will fall now.
God made it so.
Birds sing and build their nests.
Thank God for spring.

---

## ALLEN'S PLAY-LIKE STORIES.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

Four-year-old Allen and his mother were visiting at "Grandfather's." In the big yard there was a pipe carrying water to the garden. Grandma had been gathering tomatoes, and she was taking them into the house just as Allen came out. Soon the little boy's mother heard water running, and on going to the garden found a faucet on full force.

"Did you turn the water on, Allen? she inquired.

"No. Grandma did it to wash the things she picked up. She left it running; and didn't she make an awful mess?"

Mother went back to the house, but in a little while she returned and approached Allen in a wiser way. "What did you want water for when you turned the faucet on?" she asked.

"Grandma turned it on," Allen persisted.

"No, Allen, Grandma didn't turn it on."

"How do you know?"

"I asked her. She said she didn't wash anything."

"Well—it just turned on by itself."

"But a faucet can't do that. You probably gave the handle a little turn," suggested Mother gently.

"Yes, I turned it just a little bit. Then I went over there and the water came out with a big rush."

Upon further questioning, Allen, who is fond of fishing, admitted that he wanted "a river to fish in." Mother explained that they could not afford to have water running away, and then she helped Allen to fill a pail. When, supplied with a cord and a bent hairpin for fishing tackle, the boy was calmly fishing in the pail, she said, "That was just a play-like story you told about Grandma turning on the water. You remember I told you about play-like stories."

"Yes," faintly.

"What was the real story?"

"That I turned it on."

"What are the two kinds of stories?"

"Real stories and play-like stories."

"Which are true?"

"Real stories."

"Which are the ones you make up?"

"Play-like stories."

"Yes, playlike stories are only make-believe—they are like the fish in your pail. I like you to know about play-like stories; they give you all the pleasures of make-believe. Still you must make a difference between play-like and real stories. When people ask questions about make-believe things, you may answer with play-like stories; but when they ask you about real things, tell them real stories."

How much of this did Allen understand? Not all, probably, but his understanding will grow if Mother continues, quietly and patiently, to require real stories about real things. Will he always tell real stories about real things when he *does* understand? That will depend largely on his experiences. Let no one blame the child or introduce the element of fear. Then, if he is *always* gently pressed to tell real stories about real things, there is little doubt that before long he will do this without any help.

---

I believe the recipe for happiness to be just enough money to pay the monthly bills you acquire, a little surplus to give you confidence, a little too much work each day, enthusiasm for your work, a substantial share of good health, a couple of real friends, and a wife and children to share life's beauty with you.—*J. Kenfield Morley.*

## EVANGELISM IN CHINA TODAY.

*International Council Address*
*By* Dr. Luther C. S. Shao.

One of the reasons why Christianity has not been deeply rooted in the Chinese culture it because its literature is still alien to the people. Buddhist literature commands real admiration of even the most learned. Buddhist terminology has been deeply inculcated in the life and thought of the Chinese masses. The Chinese people are noted for their respect for good literature. The Bible has a larger circulation than any kind of Christian literature in China today. However, other types of Christian literature seem to be mostly limited in Christian circles. The translation of Christian literature from other languages to the Chinese is important, but we need more writings by the Chinese Christians themselves.

It seems that through Christian schools, colleges and universities, and other channels of Christian work, the Christian movement in China has succeeded in reaching many students and brought them to become Christian or show an interest in the Christian enterprise. In most cases the moral and religious needs of the student classes cannot adequately be met by the present Christian ministry. A call for qualified and consecrated church leadership is of uttermost importance and urgency.

You have heard much about "the untouchables" in India. I find that in China, there is a larger field of evangelism which I would likewise term, "the untouchables." I would like to mention two clases of people who might exert unusual influence in the national life of China if they were to be reached by our evangelistic efforts—namely, the intelligentsia and government officials.

Chinese people, particularly in the student groups, always pay high respect to the learned scholars, the so-called intelligentsia. We take it for granted that they are out of our field of evangelism. This is a challenge to select few Christians who are competent in the various fields and who have a rich Christian background. There is need for some who will prepare and consecrate themselves to reach this group of men and women.

The second group is composed of the so-called government officials. Methods of strengthening the spiritual life of a few devoted Christian offiicals and through them reaching out of some non-Christian officials should be devised.

Audio-visual aids are new methods of evangelism. This appeals more to the Chinese because they are realistic and practical. The National Christian Council of China and the University of Nanking under the leadership of Dr. Arthur Rinden and Mr. Swen Ming-Chung are working on some religious moving pictures and still-films to be shown in rural and city churches.

Before the war we had several Christian broadcasting stations, but now there is only the one in Shanghai. Even though we have more freedom to arrange our own programs, it is expensive to run our own broadcasting stations. The alternative would be that Christian organizations appeal to the government broadcasting stations to allow churches to broadcast the Christian message and church music from time to time.

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

Morgan brought a great message on World Fellowship and Evangelism" in connection with our mission study, *Committed Unto Us*. Instead of waiting until fall, there will be a visitation and membership campaign during the spring months. Under the interested and efficient leadership of our president, Mrs. A. B. Jarvis, we press onward toward a goal of 100 per cent loyalty to denominational and kingdom interests.

Mrs. L. W. Stagg.

* * *

### WAVERLY.

The Woman's Missionary Society of the Waverly Christian Church would like to share with our readers some of the things we have done so far this year. We were privileged to entertain the Eastern Virginia Women's Missionary Conference at the last session October, 1947.

Our Thank Offering service was held on the second Sunday night in December at the church. On February 13, we observed the World Day of Prayer. It was a union service with the other churches in our town in attendance and taking part in the program. Mrs. F. E. Knoeller of our church was the leader. Our society also has a membership in the Eastern Virginia Missionary Association.

We are now about to begin on our penny-a-meal plan for the Mission Period. We hope to have good response from the members of our church.

We also wanted to have a part in the work on the foreign field, especially in Shaowu, where Dick and Dorothy Jackson are. So, we decided to send $50 to help Dr. Edward Riggs to buy anti-malarial medicine.

We have sent boxes of clothing to our church at Fancy Gap, Va. Also, we sent a box of clothing to the Elon Orphanage for Easter.

Our Mission Study Book is being reviewed by Mrs. W. H. Johnson, one of our members.

Mrs. O. C. Osborne,
*Secretary.*

* * *

### BEREA (NORFOLK).

The Ladies' Auxiliary of Berea Christian Church of Great Bridge is happy to report a successful fall and winter session of work together with our president, Mrs. E. E. Waterfield.

We have had five meetings with a large number of our members and visitors present. Each meeting has been an all-day session, with covered dish luncheons. We have observed the morning sessions with an appropriate devotional, and Bible study of Matthew. The Bible study has been presented by Mrs. T. L. Dozier. This study has been presented with inspiring messages, we all look forward for the inspiration we receive from this study each month.

Our public service was on Sunday evening November , 1947, with a large number of our members and congregation of Berea present. Mrs. E. E. Waterfield conducted our devotional.

She was assisted by five other members participating in a very effective mission service.

Mrs. E. A. Eason and Mrs. W. S. Sorey reviewed the work and messages of the Jacksons from Shaowu Mission in China. Our thank offering amounted to $6.00, and this was sent to Shaowu Mission.

Our auxiliary had the pleasure of entertaining our church on the evening of January 3, 1948. This was a reception and miscellaneous shower in honor of our new pastor, Rev. Ellis N. Clark and family coming to us from Burlington, N. C. We do appreciate so much the interest and help they are extending in every department of our mission work.

On February 13, 1948, we observed the World Day of Prayer service by having an evening service so everyone would have the opportunity to attend. Our pastor, Rev. Clark conducted this service using the "Lord's Prayer" as his subject and regular order of service from "The United Council of Women." Even though it was a big snow of the season we had a large number present. We are so thankful that we had an opportunity

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## A PROPHET AMONG THE EXILES.

Lesson I—April 4, 1948.

Memory Selection: *Son of man, I have made thee a watchman unto the house of Israel.*—Ezekiel 3:17.

Lesson: Ezekiel, chapters 1-4; 33: 1-9.

Devotional Reading: Psalm 137:1-7.

*The Prophet.*

Folks often think of a prophet as one who predicts of foretells, on who reads the future, and in some instances a kind of fortune-teller. To be sure there is that idea involved in the word prophet. And the biblical prophets often foretold what was to come to pass. Basing their predictions, both in their knowledge of the character of God and His will, and the signs of the times, they foretold what was to come. With inspired insight they read the meaning of the times in which they lived, against the holy character of God and His eternal purpose, and forewith they boldly proclaimed their prophetic message.

But the root idea of the word prohet is "one who speaks for God, or in behalf of God." A prophet did not always predict or prophesy. But the true prophet always spoke in behalf of, or for God. He often prefaced his words with the statement "Thus saith the Lord." He had a direct experience of God. One of the characteristic features of the prophetic office was the feeling that God spoke through dreams or visions or voices. But God also spoke through the ordinary and the natural, as well as the extraordinary and the supernatural.

*A Major Prophet.*

Ezekiel belongs with the major prophets. His mental and moral stature, his grasp of national and international affairs, his insight into human nature, his spiritual statesmanship, and his spirit of devotion to his fellow-countrymen and his nation stamp him as one of the great men of the Bible and of history. To him, perhaps more than to any other, is due the credit for taking the dispossessed nation and welding it into a church. He spiritualized religion. To be sure he belonged to the priestly class and much of his writings have a legalistic tinge to them. But he emphasized the spirit of religion, and he sought to give it an organized form and fixed content. He was one of the giants of the pre-Christian era, and ranks in God's Hall of Fame.

*The Prophet's Call and Commission.*

The prophet's call came in a somewhat weird form. The account of the vision as recorded in the first chapter of his preserved writings is a symbolic and confusing thing. There are those of course who know—they think they do—what every detail of the account means. The basic fact was that the prophets saw in it all the "glory of the Lord," and heard in it the voice of the Lord God calling him to dedicated service, and commissioning him for that service. He was to be God's man, and he was to speak for God to God's people. His message would not be popular and it would demand courage to proclaim it. But the word was deeply implanted in his inner life and he had to proclaim it. Futhermore he was not to be afraid of the face or the words of men. Nor would his mission always be successful. He was not to be responsible for results; he was to be responsible for effort. He was to speak for God, whether they heard or not. He was to be instant, in season, and out of season. His mission involved hardship, misunderstanding, indentification of himself with his deported fellow-countrymen

*The Prophet as a Watchman.*

Ezekiel had a responsible position. Even as a sentry on duty must be vigilant and alert to the approach of an enemy, and ready to sound the alarm and call to arms, so was Ezekiel to be as a watchman unto Israel. He was to see the signs of the times and warn Israel against the dangers involved in the course they might pursue. God had given to him clearer insight, greater skill, and God had given him the responsibility of standing guard over his fellowmen. He was to lift a cry of warning, to point out danger, or extend a restraining hand. Woe unto him if he slept at his post or was recreant to his duty.

Watchmen are needed today. There are many sinister forces and factors abroad in the modern world which can, and are playing havoc with individuals and institution. The times need watchmen who will lift up their voices in warning against the liquor traffic, against the increasing secularization of life, against the peril of Communism, against formalism in the churches, against the tyrnanny of materialism. Ministers and teachers ought to be waking people up. This is no time for comfortable preaching in the sense of soothing preaching.

*Early Visual Education.*

He would not have called it such, but Ezekiel was good at teaching by the use of visual education. For instance when he wanted to bring home to the people the impending siege and capture of Jerusalem, he made a working model of the city out of tile and placed miniature battering rams around the model, thus dramatically illustrating what was to take place. Futhermore he placed an iron wall—here was an early "iron curtain" but in this case it was a symbol of the way in which Isreal had cut itself off from Jehovah. Again and again in his ministry Ezekiel and other of the prophets, used the method which Jesus later used superlatively, by teaching abtract spiritual truths by objects and stories. The method is sound and is finding increasing use in many modern Sunday Schools, as well as in the public schools.

*The Responsibility of Hearing.*

Would the people listen? Would they change their ways? Would his preaching do any good? Well, it just could not be said. But this principle comes out clearly in the story. If Ezekiel does not warn the people, it is his responsibility. If he warns them, it is their responsibility. Even in that far off day God was warning folks to take heed how they heard.

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The Bible is the window in this prison world, through which we may look into eternity.—*Timothy Dwight.*

*The*
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## EASTER.

*By* Ruth Elliott, *Overseas Consultant for North Carolina Council of Churches.*

What does Easter mean? It has many associations, some of them having nothing at all to do with its real significance. To a child it may mean stories of an Easter rabbit and a basket filled with green straw and bright colored candies, or it may mean a hunt for painted eggs. To an adult it may mean an early morning service or new spring clothes or crowds of people going to church. To almost everyone it brings the thought of life re-newed after the cold of winter.

Above all, and to a Christian, Easter is a time of hope. But in much of the world this year, as last, there is no hope at Easter. Instead the day comes in the season when food is scarcer, when hunger is most bitter, when bodies are worn out with the struggle for survival. In this spring of suffering, many see no help for their misery. For them there are no new clothes, no candies for children, no comfortable services in churches, often, not even homes.

Yet, in almost every needy area of the world, the Christian churches of America are working. Through their cooperative efforts, especially through Church World Service, they have helped to ease the suffering that war left in its wake. Clothing, collected in America, has been shipped to replace the ragged garments of destitute people. Shoes, blankets, sheets, medicines, vitamins and tools have gone, but still the need continues. And the work of the churches cannot go on without funds. Money must be had to keep on supplying extra meals for undernourished children, medicines to the sick, care for the orphaned. Money must be had, too, to ship the many millions of pounds or donated supplies overseas. Without such funds, some needed work must be curtailed or stopped.

But this is not a time to give up. As never before, the lives of thousands depend upon the gifts of the church people here. Easter Day will bring the climax of Church World Service's special Lenten Appeal for funds. Christians throughout the nation are urged to give now, through their denominational relief committees so that the work of overseas relief may be carried on and increased in the time of great need.

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In every pang that rends the heart the Man of Sorrows had a part.

—*Michael Bruce.*

## WHAT CHRIST MEANS TO ME.

(Continued from page 5.)

for me?" Wait for His green light! What are those words of shame and remorse issuing from the mouth of tragic Judas as he goes out to take his life? Listen: "I have betrayed," he is saying. But what? An ethical code? A moral abstraction set down on paper? Listen again: "I have betrayed the Innocent, the dearest and most trusted Friend I ever knew." How many a son or daughter have been kept morally straight by the remembrance of a mother's sainted face! Recall the warning Francis Thompson places on the lips of the "Hound of Heaven": "All things betray thee who betrayest Me."

III

Once more, Christ is for me the one stable and abiding Center in an otherwise unstable and careening world. The generations rise and pass away, but he remains. The "earth reels to and fro like a drunkard" (Ps. 73) but there is a stability in Him that outlasts the stars and shall remain when our human annals have run their course. A heightened awareness of Him is greatly needed just now with so many hearts fearful, and anxious. One remembers the plaintive bed-time prayer of the littl girl closing with the words, "And now, dear Lord, be sure and take care of Yourself, because if anything happens to You we're all sunk!"

Listen then again to the tones of calm assurance issuing from yonder prison cell in Rome. Suppose we go together to "look in" on this flaming Apostle, this "fool for Christ's sake," whose spiritual zeal turned the stream of civilization into new channels. And let us draw near quietly, for Paul is dictating a letter to an amanuensis with quill in hand. Observe that he is chained to a Roman soldier, but mark the calm and confident repose on his face as he speaks. "Who has put down death" he is saying, "and brought life and immortality to light by the gospel? Of that gospel I have been appointed a herald and an apostle and a teacher, and this is why I am suffering." He is thinking affectionately of a young man named Timothy, an early convert of his as he continues, "Still I am not ashamed of it: I know whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great Day."

At that essential point of a Crucified, but also of a Risen Savior, Paul's universe stands intact. Because he is sure there he is sure everywhere!

Dear friend—committed to Him, you, too, will know yourself kept, through time, and through eternity!

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## WHY RETURN TO CHINA?

(Continued from page 8.)

effective way in which we may have a personal share in the worldwide struggle for human rights; a personal share, also, in helping meet some of the worldwide human needs of these days; a personal share in working for world peace.

3. Because we are convinced that the spirit of Christ opens the only way for overcoming the barriers between divided and conflicting human groups. Think of them—the racial, national, economic, political, cultural conflicts! And all insoluble except through good will, mutual respect, willingness to cooperate. Only as the love of Christ constrains men as brothers in the one household of God, can these solvents be found. The world's need is spiritual. The essential primary solution is religious, the touch of God's grace on human hearts.

4. Why do we go back to China? Is it not the very reason that you who send us go to church? You gather to worship together because you believe in God. Yu believe that all things work together for good to those who love God. You believe in the love of Christ revealed in your own experience, in the experience of our own country, in the fruits of Christian missionary service. You go to church to renew the inspiration of Christian love in your own living, so that in your daily contacts with men and women you can become the channels of God's grace to others. You go to church to worship because you believe that Christ is the way and the truth and the life for men. You believe that his is the only way. You try to be messengers for him in your particular place. We, too, believe that Christ's is the only way. And like you, we try to follow his way in our place. Your work and ours are the same.

Lucius C. & Lillian D. Porter.
Yenching University,
Peiping West, Peiping, China.

(Note: The foregoing was taken from their farewell letter on the eve of their sailing.)

---

Men are more important than tools. If you do not believe so, put a good tool into the hands of a poor workman.—*John R. Bernet.*

# The Orphanage

**Chas. D. Johnston, *Supt.***

Dear Friends:

Easter will soon be here. It is a time when the children look forward to a chicken dinner and eggs. The writer well remembers when he was a young lad. Mother raised a lot of chickens and we boys would start several weeks before Easter and rob the hens' nests. We would hide Easter eggs, and on Easter morning we would bring up our eggs and count them to see who had the most. We got a real joy out of seeing so many eggs at one time. It was lots of fun —while it gave mother some concern about getting fresh eggs to set the old hens, but she was patient with us and never scolded us.

The good women throughout the Southern Convention have sent in many beautiful dresses for the girls to have a new dress for Easter. The writer has been thinking of the part he has to play in buying the new Sunday shoes and getting them fitted to their feet. There is nothing more painful than to wear a shoe too small, because we know from experience and have suffered all through the years from a bunion caused by wearing a shoe too small, when a young boy. We try to get good fits so the children will have a comfortable shoe to wear. To do this takes time and patience but it is worth the price.

We think little Jackie Wilkins will be about the happiest child on our campus for Easter. The Huber Class of the South Norfolk Church has adopted Jackie to clothe. They wrote me to take him to town and dress him up from head to foot. We took him to town today, March 19, and bought him a beautiful Sunday suit, shoes, cap, and other clothes he needed, and he is the happiest little fellow you have ever seen.

It takes a lot of work to get them all fitted out in their spring clothes, but on Easter Sunday morning to see them all march off to Sunday school and church with happy smiles on their faces, one forgets the trouble and worry, and just feels happy to see them happy.

We have the best group of children we have ever had. Our biggest trouble is that the majority of them are under ten years of age. That makes us short of help. But they will grow up one of these days and then we will have plenty of help.

We have not heard, as yet, from any of the Men's Baracca Classes about a living room suit. We have had a price of two suits for $345.00 in plastic. Who will donate one?

Chas. D. Johnston,
*Superintendent.*

**REPORT FOR MARCH 25, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $1,489.66 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Liberty (Vance) ..... | | 12.89 |
| Eastern Va. Conference: | | |
| Newport News ..... | $ 9.15 | |
| Portsmouth, First ..... | 7.58 | |
| | | 16.73 |
| N. C. & Va. Conference: | | |
| Ingram ..... | $ 11.30 | |
| Tryon, Ersk. Mem. ..... | 70.00 | |
| | | 81.30 |
| Western N. C. Conference: | | |
| Ramseur ..... | $ 20.97 | |
| Shiloh ..... | 23.00 | |
| | | 43.97 |
| Total ..... | | $ 154.89 |
| Total this year from churches | | $1,644.55 |

## ELON COLLEGE.

(Continued from page 7.)

tion. For the students he has established an intramural program consisting of softball, basketball, tag football as major activities, and further participation offered in more than five minor activities. Miss Whicker, a graduate of Appalachian State Teachers College, conducts a similar intramural program for girls. Volleyball, basketball, and softball teams compete in periodic tournaments. The Elon girl's basketball team took third place in the "Playing Day Exercises" at Lenior Rhyne College, comperting against other teams in the North State Conference.

Jointly, Mr. Pierce and Miss Whicker are responsible for the required program of physical education, the training of more than fifty future teachers of health and physical education and the admirable intramural program.

Elon provides for its students unlimited opportunities for participation in intercollegiate as well as competitive sports within the student body inself. The well trained staff ably prepares others who will be the directors of physical education of tomorrow.

## CHURCH WOMEN AT WORK.

(Continued from page 11.)

to worship together as every church was observing this service the wide-world over, also for the opportunity to reach across the sea with our prayers and mission work to help establish the word of God.

Mrs. W. S. Sorey,
*Reporter.*

## W. W. KIMBALL.

Mount Auburn Christian Church has sustained a great loss in the death of William Warren Kimball. Brother "Bill" died at the age of eighty-two, on February 7, 1948, after an illness of thirty days. He had given his life to the service of the church, having been a member seventy years. His devotion to the church serves as a beautiful pattern for others. He never swerved in a task, but did it well. For about thirty-five years he was the active and faithful treasurer of Mt. Auburn; always having in mind the effect of the service, both toward the donor and the one, or cause for which the money was given. His theory was that it would be easier to go back, and with sucess. In all my years of service in the church I have never had a more loyal and devoted co-worker.

From the human viewpoint we may think of death as ending, but when we look with the leavening influence, faith in Christ, we may change to think of it as life beginning, and that more abundantly. John Milton said, "Death is the golden key that opens the palace of eternity." So death always brings sorrow here; and sometimes despair. But that sorrow can be alleviated. Then let us look beyond the grave to the eternal home where our departed ones now are. Then we may attend to the words, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you."

Brother Bill was a son of James Allen Kimball and Mary E. Watkins Kimball. Surviving are his widow, Mrs. Mary Read Kimball and six children, Mrs. H. M. Robinson, and Mrs. L. R. Gooch, Jr., of Henderson; Mrs. J. C. Allison of Wytheville, Va.; Mrs. H. T. Strang of Roanoke, Va.; C. L. Kimball of Delhi, Ontario, Canada; and W. W. Kimball, Jr., of Wilson; and one brother, J. A. Kimball, of Manson. Eight grandchildren also survive.

E. M. Carter.

## ONENESS IN CHRIST'S BODY.

We American Protestants are still, in wide reaches of our life, so lamentably individualistic. When shall we be cured of this? It cripples us badly, seriously reduces our power. The easy-going "choosiness" with which many a Protestant picks out his church fellowship in a new city; the careless assumption that he can "take

(Continued on page 15.)

# In Memoriam

### ODOM.

Chester Crafton Odom, Suffolk, Virginia, died March 18, 1948, at the age of fiftyfour. He is survived by three sisters, Mrs. Louise Gullens, Lawrenceville, Va.; Mrs. John Kilborn, Richmond, Va.; and Mrs. Staley Griggs, of Portsmouth; and five brothers, Raleigh, Bremen, Ind.; Vernon, Chester, Ind.; H. B. and Leroy, of Norfolk, and Ira, of Suffolk.

Funeral services were conducted by the writer Sunday afternoon, March 21, from the Hill Funeral home, Suffolk, Va. May our loving heavenly Father comfort and bless those left behind.

JOHN G. TRUITT.

### BEALE.

In memory of Hugh Patrick Beale (deceased November 28, 1947), a member of Grace Memorial Methodist Church, Sedley, Virginia, and a co-worker with Johnson's Grove in every need. He was beloved by all who knew him. While he did not claim perfection, but followed that pattern which helped him to keep the faith that made him a devoted husband and a good father, as well as a loyal friend and neighbor. This writer never knew him to turn off a worthy cause empty handed, for he was generous and kind to the unthankful. His children are living monuments of faithful service. His widow is the wide-awake president of the W. M. S. of Johnson's Grove Church.

FRIENDS OF THE FAMILY.

### BEALE.

Mr. Hugh P. Beale, a consistent and loyal member of the Sedley Methodist Church, passed away November 29, 1947.

He was also faithful in attendance at Johnson's Grove Christian Church, ready and willing to help at all times.

Resolved that: The Johnson's Grove Missionary Society has lost a loyal and faithful member in the death of our friend and brother.

Whereas, God in His infinite wisdom, has seen fit to call him from his earthly home, we offer the following resolutions of respect:

1. We wish to express our appreciation for his life, which was lived in consecration to God, his family and his friends. The influence of his life will live on.

2. We wish to extend our heartfelt sympathy to his family and we commend them to God, whose grace is sufficient in this hour of sorrow.

Miss DONA WILLIAMS,
Mrs. B. F. HANCOCK,
Miss MARY WILLIAMS,
Committee.

### MATHEWS.

Mrs. Emily Smith Mathews, eighty-two, wife of Thomas W. Mathews, was born November 24, 1865, in Exter, England, and died January 23, 1948, at the Maplewood Nursing Home, Winchester, Va., following nine weeks of illness as a result of a fall that fractured her hip.

Funeral services were held at the Congregational Christian Church, Winchester, January 25, at 3:00 P. M. The body was laid to rest in the family lot, Mt. Hebron cemetery, Winchester.

The deceased is survived by her husband, two daughters, one son and five grand children, one of whom lives in London. Other realtives, both in America and England survive.

Mrs. Mathews was a member of the Winchester Church and had served the church faithfully and well during many years. She was a woman of sweet disposition, spiritually minded and loyal in service. Her faith in God which she maintained to the end will ever be to those who knew her intimately an inspiration.

ROBERT A. WHITTEN.

### MILLS.

In loving memory of Mr. Stanley Gibson Mills, whom God in his wise providence called to be with him on October 11, 1947, we, the members of the Rosemont Christian Sunday School, desire to express our devotion to his memory as a faithful and loyal member of the church and Sunday school.

Mr. Mills was born May 10, 1916, and started his career in the Sunday school at a very early age. He was present every Sunday for fourteen years, prior to his entering the armed forces. Several months later he was given a medical discharge.

Mr. Mills was the son of Ollie S. and Mrs. Alice Gibson Mills. He is also survived by his two sisters, Mrs. F. A. Goforth and Mrs. F. J. Richardson.

Therefore, it is resolved:

1. That a copy of these resolutions be spread upon the minutes.

2. That a copy be sent to "The Christian Sun" for publication.

3. That a copy be sent to the family.

Mr. W. H. FARROW,
Mrs. O. G. FLEMING,
Mrs. A. P. COFIELD,
Committee.

### GASTOR.

We, the members of the Board of Decons of the Randleman Christian Church, hereby express our appreciation of the good life and long faithful service of the late Deacon A. P. Gastor, who passed away December 16, 1947.

Mr. Gastor was quiet and modest in spirit, friendly in attitude, and faithful in the performance of his duties. He loved his church and as long as his health permitted he attended the services of worship. He missed only three Sundays in forty-five years. He was treasurer of the church for forty years. He missed conference one time in the forty-five years.

He lived a consistent Christian life and had the respect and confidence of those who knew him. He was devoted to his family and to his home, and was characterized by a strong personality and a wholesome religious spirit.

We hereby express our sympathy to the members of his family circle. May the grace of God sustain and comfort them.

Respectfully submitted,
Rev. B. H. LOWDERMILK,
L. V. DORSETT,
W. G. LAMB,
Committee.

### WHITT.

On September 26, 1947, Liberty Christian Church lost a faithful, and devoted member, as long as she was able to attend. The Sunday school, church, and missionary society extend to the family and loved ones of Mrs. Elizabeth Bray Whitt, their love and sympathy.

She was the daughter of the late John A. and Sarah Tuck Bray, and on December 26, 1894, she became the wife of James D. Whitt to whom she was always a devoted wife, mother, and a true friend to all who knew her.

Two daughters and three sons are left behind to carry her life on, which is a good life to live. Those surviving are Mrs. John Tuck, Mrs. Erving Crutchfield, John, James, and Edward Whitt. We commend them to our Heavenly Father, who is able and willing to bear all burdens if we will only take them to him.

We are all deeply grieved at her going, yet we humbly bow in submission to our Father's will, knowing that in that heavenly home, where all is bright and fair, she who loved beauty and was so devoted to her church, and so loyal to her family, will continue to live.

Mrs. Y. A. BRAY,
Mrs. W. M. YEAMON,
Committee.

### LILES.

We, the members of the Missionary Society of Oak Grove Church of Sunbury, N. C., submit the following resolutions of respect for one of our most loved and loyal members, Mrs. C. M. Liles, who departed this life on February 11, 1948, at the age of fifty-eight years. Besides her husband, Charlie M. Liles, she is survived by five sons of Sunbury, N. C., and Norfolk, Va. Three daughters, two of Washington, D. C., and one of Portsmouth, Va.; one sister of Portsmouth, Va., and one brother of Norfolk, Va.

She was a loving wife and mother, a very kind and considerate friend and neighbor, and will be greatly missed in her church and community.

Therefore, be it resolved:

1. That we shall miss her in the sweet fellowship of our work together. We shall always cherish the memory of her friendship and faithful service.

2. That to her loved ones we extend our deepest, heartfelt sympathy in the name of our Lord, who is the Resurrection and the Life and will comfort them all, in their sorrow.

3. That a copy of these resolutions be sent to her family, one to "The Christian Sun" for publication and one kept for the records of the Missionary Society.

Mrs. T. R. ELLIS,
Mrs. T. A. GREEN,
Mrs. ELSIE EASON,
Committee.

## ONENESS IN CHRIST'S BODY.

(Continued from page 14.)

it or leave it;" the idolatrous attachment to a certain minister, and conversely, the unhealthy aversion for another minister, as if a minister made a church—how long are these capricious and selfish ways going to reduce our spiritual vitality and hurt the power of the visible fellowship itself?

When next we are at Christ's Holy Table, in those revealing and soul-stirring moments when we realize our oneness in his Body, let us think on these things, and ask his forgiveness. Let us be fellowship men, and not stubbornly self-regarding individuals. We must be right with his Body, the Fellowship, if we are to be right with Christ.—*John W. Brush in Daily Devotions.*

# An Easter Meditation

By JOHN L. GWIN

It is of utmost importance that we ask ourselves on this Easter Sunday, "Do we really believe, down deep in our hearts, in the Resurrection of our Lord, Jesus Christ?" If we do, Easter gives to us a new hope for life and for living in these days of uncertainty.

Do we believe enough to do anything about our belief in our Risen Lord? "For not every one that sayeth unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but He that **doeth** the will of my Father which is in heaven." Too often, we express verbally a belief in Jesus and His Resurrection, but our actions give conclusive proof that we really do not believe. Jesus tells us that "by their fruits, ye shall know them." Where there is no fruit, there is no real belief.

If there is a Resurrection, there is a Heaven! If there is a Resurrection, there is a Hell! If there is a Resurrection, there is a Judgment!

Are you living the life that your Risen Lord wants you to live? Are you the person you want to be for all eternity? If you are not, through the Power of Him who rose again from the dead, **you can be.** Remember, you are building your life for not only now, but also for eternity.

I searched the world for an eternal faith,
At times, it seemed I had lost my way;
Then He led me back to the Empty Tomb,
And I found that faith on Easter Day.

"Thanks be to God, who giveth us the Victory through our Lord Jesus Christ."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, APRIL 1, 1948. NUMBER 14.

## First Congregational Church

NORTH HAVEN, CONNECTICUT

Reverend WILLIAM D. CARROLL, Minister

### A PRAYER FOR THE CHURCH

*Father, who on man doth shower gifts of plenty from thy dower,*
*To thy people give the power, all thy gifts to use aright.*
*Give pure happiness in leisure, temperance in every pleasure.*
*Holy use of earthly treasure, bodies clean and spirits bright.*

*Lift from this and every nation all that brings us degradation;*
*Quell the forces of temptation, put thine enemies to flight.*
*Be with us, thy strength supplying, that with energy undying,*
*Every foe of man defying, we may rally to the fight.*

*Thou who art our Captain, ever lead us on to great endeavor;*
*Father, who hath sought and found us, whose love hath bound us,*
*May the Church the world deliver, give us wisdom, courage, might.*
*Holy Spirit, in, around us, hear us, Godhead infinite.*

—Percy Dearmer.

# NEWS AND VIEWS

The Editor is attending the annual meeting of the Church Press Conference in New York this week.

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Rev. and Mrs. John L. Gwin of Norfolk announce the birth of their first child, Janet Ann, who was born at Leigh Memorial Hospital on March 27.

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We salute the new town of Portlock. This newly-formed town is worthy of recognition not only because it is in the vicinity of Norfolk, but also because it is the location of our Rosemont Church. Four of the five councilmen are members of the Rosemont Church.

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A new set of Deagan chimes will be dedicated next Sunday at our South Norfolk Church. They are the gift of Mr. and Mrs. C. E. Hollowell, presented in memory of their parents, Mr. and Mrs. W. L. Lane and Mr. and Mrs. J. D. Hollowell. Mrs. Lane was a charter member of the church which was organized in 1904. The service of dedication will be led by Rev. O. D. Poythree and the chimes will be played by Miss Gladys Hanbury.

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### CABLEGRAM.

Born to Rev. and Mrs. Richard L. Jackson a son, Lewis Byers Jackson, in Foochow, China, March 9, 1948.

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### ASHEBORO CONGREGATION WORSHIPS IN NEW BUILDING.

Easter was an occasion of rejoicing for the congregation at Asheboro, North Carolina. Though the church building is not yet completed, the first service was held there on Easter Sunday at eleven o'clock. All but six resident members were present for the occasion, and thirteen new members were received. The church was beautifully decorated with flowers, and an excellent program was rendered if the nicely printed bulletin is any indication. An offering of $948.30 was received. We congratulate the pastor, Rev. F. C. Lester, and members.

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### CORRECTION.

Delegates to the Southern Convention from Suffolk are as follows: Mrs. John G. Truitt, Mrs. W. V. Leathers, Mrs. J. S. Rollings, Sr., and J. C. Ramsey, Jr.

### MID-YEAR SESSION OF VIRGINIA VALLEY CONFERENCE.

The eighteenth mid-year session of the Virginia Valley Central Congregational Christian Conference was held at Bethlehem Church March 25.

The theme of the Conference was: "Unto the Furtherance of the Gospel." The session was called to order at 10:00 A. M. by President Roy A. Larrack. Opening worship service was conducted by Rev. Clyde O. Koon, host pastor. The enrollment revealed that all except one church was represented by one or more delegates.

Superintendent Wm. T. Scott address the Conefrence on "Our Church and How It Works." Dr. L. E. Smith, President of Elon College, spoke on the Conference theme, pointing how the support of all the institutions and agencies of the Convention add to "The Furtherance of the Gospel." He made a strong appeal for adequate support of Christian Education in the homes, Sunday schools, and in our colleges. Miss Elizabeth Chicoine spoke on "The World Mission of Our Church," giving a review of the various mission fields served by our churches at home and abroad.

Rev. S. E. Madren appealed for more adequate support of the Christian Missionary Association pointing out how the Association serves the churches. Mr. Madren also led a discussion on the Young People's Summer Conference to be held at Powell's Fort in August.

The proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church was discussed and the Conference voted overwhelmingly in favor of it.

The afternoon Devotion Service was conducted by Rev. R. E. Newton.

Initial plans were made for the Centennial Session of the Conference to be held at Antioch Church August 4 and 5.

It is always an encouragement to attend a session of the Valley Conference. Harmony and eagerness are manifested in all actions taken.

The Valley Conference continues to demonstrate the successful grouping of churches into pastorates.

Wm. T. Scott,
*Superintendent.*

### PASTORAL PRAYER.

*By* Rev. Roy C. Helfenstein.

*Thou God of infinite compassion and of unbounded love, we desire reverently and believingly to bow before Thee now in prayer. We come to Thee in prayer because Thou hast bidden us to come, and because in the experience of prayer we have received Thy blssing. Bless us each one as here assembled we bow our heads and our hearts before Thee with our need as our petition for Thy grace. Make our hearts responsive to Thy holy presence, and make our minds responsive to Thy divine truth. Make our thoughts of Thee to be worthy. Make our love for Thee to be constant. Make our trust in Thee to be firm. Make Thyself very real to us—so real that in reaching out for Thee we shall feel Thee and know Thee, "Whom to know aright is life eternal."*

*Forgive us our sins, our wasted time and our wasted talents. Help us partially to atone for our neglect and our failures by giving our best to Thee in service so long as life on earth is ours.*

*We pray for those whose lives are cast in unpleasant places, whether by the fault of others or by their own failures and mistakes. We pray for those who are fighting a losing battle against temptation. We pray for those who have given up the fight and today are helpless victims of evil desire and sensual appeal. May all mankind—the bad and the good, the weak and the strong, the high and the low—look unto Thee and be saved.*

*In Jesus' name we pray. Amen.*

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### MERGER VOTE.

The following is the Merger vote as reported to *Advance* as of March 17:

| | For | Against |
|---|---|---|
| Associations | 26 | 0 |
| Churches—all | 226 | 77 |
| Churches with membership of more than 500 | 46 | 14 |
| **Actual Vote.** | | |
| Associations | 975 | 161 |
| Churches—all | 15,237 | 6,805 |
| California | 1,176 | 112 |
| Idaho | 64 | 76 |
| Illinois | 11 | 112 |
| Indiana | 74 | 5 |
| Iowa | 363 | 134 |
| Kansas | 129 | 3 |
| Maine | 378 | 333 |
| Massachusetts | 89 | 63 |
| Michigan | 0 | 110 |
| Minnesota | 296 | 192 |
| New Hampshire | 142 | 17 |
| Nebraska | 111 | 3 |
| Ohio | 290 | 64 |
| Oklahoma | 20 | 0 |
| Oregon | 193 | 94 |
| Rhode Island | 274 | 3 |
| Texas | 42 | 10 |
| Wisconsin | 1,042 | 151 |
| Wyoming | 5 | 0 |

## SOUTHERN CONVENTION LAYMEN.

The purpose of the Laymen's Fellowship is to unite the men of the Convention, Conferences, Districts, and local churches in personal devotion to Jesus Christ, in putting the Spirit of Christ into business and social relationships, in winning others to Christ and the Church, and in laboring for the success of the whole program of the Church at home and abroad.

*Wanted!*—At least ten thousand men, in the Southern Convention, are wanted by the Laymen's Fellowship to work on the following projects which are suggested by the Council.

The following are suggested projects for 1948-49:

1. A working organization of men in every local church.
2. A father and son banquet in every local church or district.
3. Annual fellowship visitation on some Sunday or during some week in every church.
4. Observance of Laymen's Sunday (third Sunday in October) in every church with the laymen participating in a special service.
5. Churchmanship Institutes for deacons and officers of the local churches.
6. Better business organization and administration in the work of local churches.
7. Promote subscriptions to THE CHRISTIAN SUN.
8. Maintain private and family daily devotions, daily Bible reading and prayers.
9. Encourage attendance at church, Sunday school, conference and convention enterprises.
10. Adequate salaries for pastors.
11. Improvement of church property.
12. Sponsor one or more social fellowship meetings in the local churches during the year.
13. Support the convention goal for church extension—one new church in each Conference per year.
14. Support the program of Christian Stewardship. Encourage the practice of and practice Christian principles of earning and using money.

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## CHURCH WORLD SERVICE—1948.

Nearly six million pounds of relief and reconstruction supplies, valued at $3,360,000 were sent overseas in the first two months of this year by the church people of America, through

(Continued on page 14.)

## "NATIONAL RADIO PULPIT" AND "RELIGION IN THE NEWS" APRIL SERMON SERIES & TALKS SCHEDULED.

Dr. Ralph W. Sockman will open his April sermon series on NBC's "National Radio Pulpit" with "How to be Sure of God" on Sunday, April 4 (10:00 a. m., EST).

Topics for subsequent Sundays will be "What the World Wants Most," April 11; "Having the Right Enemies," April 18, and "Life's High Threshold," April 25. There will be music each week by the Radio Choristers.

During April, Dr. Walter W. Van Kirk will continue as speaker in the NBC "Religion in the News" period (Friday, April 2, 6:30 p. m., EST; Saturdays, April 10, 17 and 24; 6:15 p. m., EST).

## A PRAYER FOR ARMY DAY. April 6, 1948.

By Maj. Gen. LUTHER D. MILLER, Chief of Army Chaplains, U. S. Army.

O Eternal Lord God, be pleased to receive into Thine almighty and most gracious protection the soldiers of our country. Support them in the day of battle, and in their service to our country amidst the storms and floods of national disasters. Shield them from all danger; keep them strong and steadfast; give them courage and chivalry; uphold their hands as they seek to further the cause of righteousness for the maintenance of a just peace. Hold in Thine omnipotent keeping our many comrades, who, having made the great sacrifice upon the altar of liberty, now rest with Thee. Grant that we, the living, may keep faith with these brave ones who have gone before us, to the end that we may glorify Thy Holy Name and be worthy trustees of the moral heritage of our beloved country. Bless our comrades, we pray Thee, O God, wherever they serve; and keep this our land, the United States of America, under Thy holy protection. Amen.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

**BOARD OF EDITORS.**

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



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Dr. Wm. T. Scott
Elon College, N. C.

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## CRUSADE CONTINUED.

The results of the Evangelistic Crusade have not been tabulated at this writing. Tentative reports at ministers' meetings indicated many prospects for the Easter ingathering and it is reasonable to assume that this condition prevailed generally throughout the Convention. This Palm Sunday and Easter had added significance in many churches because of the new members who swelled their ranks. Prayers were answered. Parents, relatives and friends rejoiced as those, long sought, returned to the Father's house. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Valuable experience gained in this Crusade should be conserved, but it can be conserved only as it is utilized. Few, if any churches have exhausted their prospect lists. Prayerful concern and systematic visiting revealed unsuspected prospects. Laymen had, some for the first time, the inexpressable joy of leading people to Christ and into the Church. New life, new talent, financial and spiritual resources have come into our churches. New members must be assimilated. The machinery and momentum of the Crusade should be maintained.

Pentecost is our next spiritual objective. All those churches which discovered additional prospects, plus the churches that failed to explore the evangelistic possibilities of Lent, should join now in a mighty effort to duplicate our Easter record at Pentecost. It can be done! Those who have been initiated so recently into the evangelistic fraternity should not be dismissed just when they are ready to do their greatest work. Easter and Pentecost are indispensable landmarks in the history of the church. What God hath joined together in the spiritual record of the race, let not man put asunder. On, therefore, to Pentecost!

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## OUR NEXT MODERATOR.

One of the most exciting moments of the General Council is the election of a moderator. A moratorium is hastily declared on all Ferdinand sessions. Standing room only is available as candidates are placed in nomination. Delegates await with bated breath the result of the balloting and the announcement of the election.

Who will be elected at Oberlin in June? Those who attended the last Oberlin Council (1934) will remember the speech of Hugh Elmer Brown nominating S. Parkes Cadman. Dr. Cadman was elected honorary moderator; J. T. Stocking, moderator.

According to the customary rotation of the office between the clergy and the laity, Moderator Palmer will be succeeded by a layman. Roger Babson, William Sweet, and Ronald Bridges, are the lay moderators who have served in recent years.

Nathaniel A. Talmage of Long Island, N. Y., is nominated in the May issue of "Advance" by Raymond F. Elliott, who writes: "In the business field, Mr. Talmage is one of the outstanding dirt farmers in our state, a graduate of Cornell University, an authority and counselor on farming problems and agricultural organization. . . . He is a Director of the Board of Home Missions, is a member of the Layman's Fellowship Committee of New York State and his local church affiliation is with the Baiting Hollow Church, one of our rural churches with 103 members."

Many of our people would roundly applaud the election of a dirt farmer as moderator. Our rural churches should have greater recognition and leadership. Our urban and urbane programs need to be brought down to the good earth. No greater benefit could come to our denomination than a biennium of constructive rural emphasis. Moreover, the communicants at Popes Chapel, the constituency at Holy Neck, the members of Apple's Chapel and the parishoners at Shallow Ford would have their hearts warmed and their dignity restored by the election of a moderator from Baiting Hollow!

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## CHINA BANKRUPT?

"Fix your eyes upon China's present economic bankruptcy, her civil war, her multiplied post-war problems, her lack of able and honest leadership, and you can become completely pessimistic about the future," the Rev. F. Olin Stockwell, Methodist missionary in Chengtu, West China, has declared. "But climb to a peak where you can get a longer perspective — her history of 4,000 years, or only of the past hundred years—and see what mighty changes have been wrought in this great land, in all fields of social advance. See what a magnificent role the Christian Church has played in this. Then add to your perspective some of the faith and love and hope that drove Judson Collins, the first Methodist missionary, to come to China one hundred years ago today—and you will thank God and put your shoulder to the task."

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## LETTER TO THE EDITOR.

Dear Editor:

The Christian Sun plays a great part in our home because it is a bright light coming into our home once each week. The children read The Christian Sun as well as the parents. First, when very young, they read the Orphanage Page and the Children's Page. As they grow older, and reading becomes easier, they read other articles and the financial reports. Children are eager to know just what "My church" and other churches are doing to support Christianity.

Therefore, when the children become adults, they read The Christian Sun from cover to cover, and wish it contained more. For the small sum of $2.00, I wonder how this weekly contains so much inspiration and such splendid guidance for better living in our homes.

Sincerely,
ERNEST D. FRY.

McGaheysville, Va.

# North of the "Invisible Line"

*By* John R. Scotford

To the naked eye Canada looks very much like the United States. The railroad trains, the automobiles and the scenery are identical, although the bill-boards are somewhat different. Canadian money is the same size and has the same value as ours but is adorned with the royal family rather than with busts of liberty, Indians, buffaloes and Abraham Lincoln. Traffic keeps to the right and goes as fast as it dares. Tea is more abundant and quick lunches much scarcer than in the United States. The English language and English ways prevail except where one encounters the French—which is another story.

The real differences between Canada and the United States lie beneath the surface. The fundamental fact is that although the area of the Dominion is somewhat greater than that of the forty-eight states there are at least twelve times as many people south of the international boundary as there are north of it. There are more people in the metropolitan area of New York City than in all Canada.

Matters are made worse by the way our ten million northern neighbors are scattered. It is much further from Halifax to Vancouver than from New York to San Francisco or even from Boston to Seattle. Canada is divided into four sections each of which is separated from the others by natural barriers. Between the eastern sea coast of Nova Scotia and New Brunswick and the settled portions of Quebec and Ontario is a great wilderness given over to hunters and lumbermen. The railroad connecting these provinces is compelled to go several hundred miles out of its way to keep from trespassing on the state of Maine. North of Lake Superior lies another barren region where the chief settlements are the railroad division points. Because no highways have yet been built through this section Canadians cannot drive across the continent without availing themselves of the hospitality of the United States. The third great barrier is the mountains which intervene between the prairie provinces and British Columbia.

The scantiness of the population combined with truly magnificent distances affects Canadian life in more ways than one might think. The simple truth is that everyone is compelled to bear part of the cost of getting men and materials from one place to another. Aside from commodities which are locally produced, prices are higher than in the United States largely because the cost of distribution is so much greater. Gasoline can be delivered to the twelve million people who live in the State of New York much more cheaply than to the same number of possible customers scattered over half a continent. Canadians pay more for what they get than do those of us who live south of the line.

Another by-product of Canada's' appalling distances is government ownership of all her important railroads except the Canadian Pacific. This has been the result of circumstances rather than desire. The maintenance of rail communication is essential to the well-being of the Dominion. Private capital could not operate the railroads and make a profit, and so the government took them over and pockets the annual deficit.

Because the government must spread itself over so much territory it cannot permit itself such luxuries as are indulged in by the United States. The post office does not go in for granite and marble but sells its stamps in modest quarters. The Royal Canadian Mounted Police is famed for its efficiency, but knows little about style. Those who run afoul of the law are questioned in the front parlor of the house where the sergeant happens to live. Court houses and city halls are modest places with the accent on the antique. Necessity has made the politicians acquainted with frugality.

One of the interesting by-products of Canada's many miles has been the merger of the Methodist, Presbyterian and Congregational denominations into the United Church of Canada. For these bodies to endeavor to stretch themselves across the prairies of the West seemed both silly and impossible, and so they came together into one organization.

"Why has not the small and scattered population of Canada tried to escape from some of their burdens by seeking to become a part of the United States?" is a question which the visitor from south of the line is almost certain to ask. Several answers can be given.

The first large group of English-speaking settlers to come to Canada were the United Empire Loyalists who fled from the thirteen colonies at the close of the American Revolution. Before that time Canada was a territory which England had only recently acquired from France and whose people were overwhelmingly of French descent. This influx of people who had left their homes in the United States because of their loyalty to England tended to create a strong tie with the mother country. As an English speaking country Canada was founded by people who did not like the United States.

In a curious way the French who overwhelmingly dominate the Province of Quebec have bound Canada to Great Britain. The one ambition of these people is to be let alone in the use of their language and the maintenance of their customs. Their most obvious loyalty is to the Roman Catholic Church. Soon after she took over the country the English government guaranteed to the French that they would not be disturbed in their language, laws or religion. As soon as the French were sure that England meant what she had said they settled down to live happily under her flag. They trusted England but distrusted the Protestants of the United States.

For over a century and a half the French and the English have lived together in Canada without mingling their blood to any perceptible degree. Each has made the other more loyal to their own traditions. The presence of the French has heightened the devotion of the English Canadians to the British crown.

A small country always fears lest it absorbed by a larger neighbor. Through most of her history Canada has dreaded the superior numbers and power of the United States. Fortunately the boundary has never been fortified, and the Great Lakes have been kept free of ships of war since 1815. On the other hand, England maintained the fortress which she took from the French at the City of Quebec and built a great citadel overlooking the City of Halifax where she boasts that the British flag has flown continuously since 1749. The only foe who would ever have been tempted to attack either fortification was the United States. And until the beginning of the present century Great Britain maintained garrisons in Canada equal in manypower to the army of the United States.

As Canada has grown in numbers and strength her fears have diminished. The British army departed from her shores at the time of the Boer War, and has never come back. The citadel of Quebec still has a garrison—of Canadian troops—but the citadel of Halifax is merely a showplace where visitors can hob-nob with

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Forty-six junior boys and girls, members of Miss Ruthanna Foard's choir and choral club, sang Easter carols at the two hospitals, and several homes of shut-ins, on Easter Sunday morning at sunrise; and were entertained for breakfast at the Elliot Hotel by the father of one of the juniors, Mr. L. S. Burton. It was a privilege of the pastor to join with them, and to pray an Easter prayer of gratitude and thanksgiving at the breakfast table. Mrs. Truitt and a few other ladies who had driven cars shared in the breakfast. Mr. Burton was thrilled at the privilege of being host to the entire group, and we were all equally grateful to him. At eleven o'clock the children, and I mean very small children, had their day. They sang and recited the story of the risen Lord. Easter lilies, singing canary birds, and costumes, sweet, gay, and beautiful — and the hush of their prayers as well as the triumph of the great resurrection hymns made a service which brought honor to the Christ and joy and happiness to many homes. It is not the traditional Easter service, but it has become a tradition in the Suffolk Church, and standing room goes at a premium.

Several of our Eastern Virginia churches have been receiving new members during this week and on Easter day. My friend and fellow-pastor, Dr. I. W. Johnson, did a week of pre-Easter preaching in his Berea Church and had a joyous and happy meeting. Several of the ministers at the recent meeting of our ministers' organization made encouraging reports concerning their ingatherings, an their outlook for today. We are hoping that reports will go into the Convention Office showing some inspiring results. What a fine thing it is for our churches to catch the spirit of working together to make great local churches, and conferences. Our local churches are made of mighty good people, and we should all so work together as to have strong conferences, and a really good spirit of progress and growth in our Southern Convention.

Easter has come so early this spring I am hoping that we shall go right into April and May with inspiring Sunday school and church attendance, and in that way make up somewhat for the unusually inclement weather we had during the winter. Easter sounds a note needed in our times—victory that goes beyond the darkness and confusion of the hour. We can have it in our own hearts and minds, and we can help to give it to others. Let us begin by loving one another, by being kind and thoughtful, and patient with one another, and then there shall be victory in our own souls which the world cannot give, nor can it take away.

JOHN G. TRUITT.

## STEWARDSHIP.

By ENID S. GRIFFITH.

If I can chant a bit of song
When the world is clothed in pain,
Then I must search the highest scale
For a heavenly, glad refrain.

If I can point some beauty out
When the world is drab and gray,
Then I dare seek its hidden face
In each cranny along the way.

If I can hold a high ideal
When the world is pagan-led,
Then I must cling at any cost
Though it leave me alive, or dead.

If I can but be spirit-filled
When the world is an earthy clod,
Then I dare not do otherwise,
For I have a trust from God.

Penryn, Calif.

## THE PRODIGAL URN.

[The following article was written by Mr. Clyde Fields in Mrs. L. S. McDonald's Creative English Class at Elon College. Mr. Fields is pastor for our churches at Berea, Ingram and Mt. Bethel.]

Through bitter cold, across frozen brown grass, over icy dead leaves, with impetuous wind driving the snow into our faces, we hurried across the forsaken south campus of Elon College. My ministerial student companion had just uttered very pompously, "Why, we Congregationalists came over on the Mayflower," as we came abreast the imposing O'Kelly monument at the edge of the walk leading to the Alamance building. "Ouch," was all my dignity would allow me to say as my moving feet tangled with a round piece of stone masonry. My face was hot with humiliation as I arose to explode my "righteous indignation" on this stone foot-tripper. My anger melted into shame as I recognized the "prodigal" urn, kicked about the campus, lured away on various occasions by kidnapping students, unnoticed, profaned instead of revered—the urn set by loving friends in the center of the oval monument to James O'Kelly, Champion of Religious Freedom.

The Methodists have their Wesley, the Lutherans have their Luther, the Presbyterians have their Calvin, the Congregationalists have their Browne, but the hearts of pre-1932 Southern Christians have a shrine room in their hearts for James O'Kelly, founder of the Christian Denomination—or do they?

In 1942, Columbus set out to find a new world, later to become a land where men and women might be free to worship God according to the dictates of their own hearts. Three centuries later, November 1, 1792, in Baltimore, Maryland, another quest for freedom was initiated.

The "papal" gavel of Bishop Asbury raps the desk for the Methodist Assembly to come to order as he shouts, "The power of the bishop has been and will continue to be the final authority of ministerial practice and conduct in the Methodist Church."

Like another immortal Virginian who loved liberty more than life itself, James O'Kelly stands up. All eyes and ears battle for his reply. "Brother Asbury, Christ is the Head of the Church; the Bible is a sufficient rule of faith and practice; and Christian character is the fundamental test of Christ fellowship." In his eyes are the tears of a martyr but in his determined march from the assembly shines the courage of St. Paul. One thousand like-minded men quietly pick up their wraps and file out behind James O'Kelly. The great assembly sits dazed as if the whole world has tumbled down on them.

Mounting slowly to their horses, with their great coats buttoned about them, silently adjusting their saddle-bagi, they ride away into the glorious sunrise of religious freedom. With the banner, woven in the fabric of secession from the Baltimore Assembly, flying proudly in the breeze, the O'Kellyites storm the "stronghold of evil" in North Carolina and Virginia. So successful are they in "snatching men from the fire" that meeting houses spring up rapidly throughout the two states bearing the simple Biblical name, "Christian Church." These churches bear a visible testimony to the consecrated efforts of this nineteenth century apostle.

About six months after willing five dollars to his son, John, ten dollars to the heir of his departed son, William, and designating the remainder of his few possessions to his loving wife, James O'Kelly paid the price for being mortal. Almost within the shadow of what was to become Duke

(Continued on page 15.)

# News of Elon College

*By* President L. E. Smith.

## VIRGINIA VALLEY CENTRAL CONFERENCE.

The Valley Conference met in mid-year sesion Thursday of last week. This is the only conference in our Southern Convention that has two sessions annually. Mr. R. A. Larrick of Winchester is the president, and a good one. Mr. Larrick is a layman, loved and respected by all. He presides with positiveness and fairness to everyone. His programs are clear-cut and well executed with precision and effectiveness. He does a good job. There were some whisperings that Mr. Larrick would probably retire at the next annual session of conference in August. I hope not. His retirement from office would be a loss to the conference and to its entire program.

This mid-year meeting is not for the transaction of business but for fellowship and inspiration. The president said that since this was not a business session, they always tried to have some "big" speeches. That is why they insist on having Bill Scott present and on the program morning and afternoon.

At this particular session they were considering the work of the Church as a whole. The theme: "Unto the furtherance of the gospel." Our superintendent gave his famous "thumb and finger" address in which he gave us a clear picture as to how all the local organizations of the Church and agencies of the Convention work together for the furtherance of the gospel. Miss Elizabeth Chicoine, our young people's worker, led the conference in a discussion of the missionary phase of our church activities. Rev. S. E. Madren, a pastor in the conference, presented the claims of the Christian Missionary Association and explained its functions, opportunities, and responsibilities.

The one important item of business to be considered was the effort on the part of the Congregational Christian Church and the Evangelical and Reformed Church to merge these two constituent bodies into one body to be known as the United Church of Christ. We are all interested in this question. It is a vitally important question. The members of the conference approached this problem in a sane, sensible way. There were differences of opinion certainly. The ones in favor had their say and were confident that they were right. Those who were not in favor spoke with conviction and were grim in their decision. There were no serious contentions nor bitterness of any kind. All were anxious to do the best thing for the Church and wanted to be guided by the Spirit that no mistake be made. When the vote was taken it was in favor of the merger by a safe majority.

This mid-year session was held at Bethlehem Christian Church. It is the custom of the conference to hold all spring sessions with this church. The Rev. Mr. Coon is the pastor. Mr. Coon is a young man with energy and ambition. He and Mrs. Coon have done a splendid work with the Salvation Army for a number of years. They are transferring their membership and interest to our church that they may have the privilege of locating in a given pastorate and concentrating their efforts and interest for the growth of the Church. They are serving the Bethlehem pastorate and are getting started in a fine way. We are glad to have them in our fellowship.

The Rev. R. L. Williamson, a member of the conference for years, conveyed by letter his regrets at not being able to attend. It was announced that Mr. Williamson was in bad health and it was necessary for him to go regularly to the hospital for treatment. The conference expressed its interest in a substantial way. I am sure that many of our people throughout the entire Convention will remember Brother Williamson. He was born and reared in our church and has served in different sections of our Convention. He and Mrs. Williamson will appreciate your interest and prayers. They are now making their home at Charlottesville, Va.

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## CONFERENCE APPORTIONMENTS.

The expenses of the College are continuous. Heat, lights, janitor services, upkeep, faculty salaries and all are daily. The Convention is aware of the continuous and continuing expenses of its college and has provided for its support on a similar basis. Our churches and Sunday schools are not expected and cannot make their contributions for the support of the College daily. They make their contributions, however, at stated periods throughout the year. The Convention has provided and requested that all Sunday schools in the Convention make a contribution for the support of the College at least on each fifth Sunday. These contributions to be forwarded promptly and to be added to the College's current funds in order that it may meet its obligations promptly. The majority of our churches endeavor to carry out this provision of the Convention. The College would feel much better if all of our Sunday schools would cooperate in carrying out this request of our Convention.

The College expresses its gratitude for the cooperation and support of the Church in our program of Christian education.

| | |
|---|---|
| Previously reported | $2,899.66 |
| **Sunday School.** | |
| Eastern Va. Conference: | |
| Oakland | 19.26 |
| **Churches.** | |
| Eastern N. C. Conference: | |
| Fuller's Chapel | 30.00 |
| Mt. Auburn | 48.62 |
| Oak Level | 26.00 |
| Wake Chapel | 61.26 |
| Eastern Va. Conference: | |
| Bethlehem (Disp.) | 5.00 |
| Western N. C. Conference: | |
| Seagrove | 25.00 |
| Va. Valley Conference: | |
| Antioch | 27.08 |
| Total | $ 242.22 |
| Grand total | $3,141.88 |

Correction: The Convention Office reports that the $14.00 which was credited to Liberty Church, Western North Carolina Conference, last week should have been credited to Smithwood.

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Socrates took his place on the couch; and when the meal was ended, and the libations offered, and after a hymn had been sung to the god, and there had been the usual ceremonies —as they were about to commence drinking, Pausanius reminded them that they had a bout yesterday, from which he and most of them were still suffering, and they ought to be allowed to recover, and not go on drinking today. . . . All agreed that drinking was not to be the order of the day. Then, said Eryximachus, as you are all agreed that drinking is to be voluntary, and there is to be no compulsion, I move, in the next place, that the flute-girl, who has just made her appearance, be told to go away; she may play to herself, or, if she has a mind, to the women who are within. But on this day let us have conversation.—*Plato.*

## A LETTER FROM THE JACKSONS.

March 10, 1948.

Dear Friends:

In North Fukien, if there is a heavy fog early in the morning, you can be sure the sun will come out later and the day will be clear. It was such a morning while the fog was still covering the hilltops that we left Yankou to visit some of our interior churches. Pastor Joshua Fan, the district chairman, Liao Ho, the newly elected secretary of the Synod (corresponds to the superintendent of the Southern Convention), Lin Chang Liang, a recent graduate of the Foochow Theological Seminary, our load carriers and I made up the party. Pastor Fan told me, "No foreigner has been up there for over twenty years." I knew I would be a curiosity.

As we were leaving town, we met a young man who came running up excitedly. Pointing to me, he said, "When I was in the army during the war against Japan, I met you in Hunan, didn't I?" I had to confess I had never been to Hunan. Pastor Fan explained to him, "All foreigners look alike." I had to laugh because when I first came to China, I thought all Chinese looked alike. Now I know better, but I didn't realize that they thought we all looked alike, too.

That day, March 9, was market day in Yankou (there is a market every five days) so we passed quite a number of people coming to sell their goods. It was an interesting sight to see them coming with two baskets hanging from the ends of a pole across their shoulders. They were bringing rice, vegetables, paper, cowhides, firewood, etc. One man had two small pigs, one in each basket, and they were squealing for all they were worth. Some carried skins of animals they had trapped. One skin in particular is quite attractive. They call it leopard but it is much too small so I don't know exactly what animal it is. One farmer had two small animals which looked like a cross between a rat and a groundhog. The hair is used to make Chinese brush pens, I was told.

We met one of the members of the Lanhsia church who was on his way to Yankou. After apologizing many times for not being there to entertain us, Pastor Fan asked him how the road was. He answered: "Meiyou shrching" (literally "not anything" which is to say "no bandits"), so we need not fear.

When we left the river and walked back into the country, we saw the most heavily forested region I have seen yet in China. I was much surprised as in most areas, including Shaowu, the mountains are burned over yearly. "How is it there are so many trees?" I asked Pastor Fan. He answered that here lumbering was the chief industry and that the people really took care of their forests. A little later we saw people out planting trees. I was amazed to discover they were successful in planting cuttings from larger trees.

"Lanhsia and Taikou have an old custom," said Pastor Fan, "which is very practical. When a male child is born, all the neighbors gather at the parents' home to rejoice and feast together. Then they all spend one day planting a mountain side with trees. When the boy grows to be a man, he will have a good start in the lumber business.

The path we were traveling followed a small stream down which the logs were floated to the Min River. There they are made into rafts and floated to Foochow. In Foochow, they are loaded onto ships and sent to other parts of China. The Min River is full of rocks and rapids so it takes considerable skill to maneuver the rafts for 150 miles. Quite often they crack up.

We arrived in Talikou (thirteen miles from Yankou) for a one o'clock lunch at the home of one of the Christian families. It surely was a good sight to see a home with Bible scriptures on the wall. Upon surveying the church, we discovered it to be in pretty serious condition because of white ants—in fact it was about to fall down. There had been no Christian worker up there for years and only two of the five hundred families were still Christians. "Most of the former Christians have either died or gone back to idol worship," Mr. Hsi told us. He was a graduate of Han Mei, our Shaowu school and had remained true to his faith.

After a good lunch in the Hsi home we started off again for the remaining seven miles to Lanhsia where we intended to spend the night. It was a beautiful day and the path, following around the little stream between the mountains, led us past some gorgeous scenery. We arrived in Lanhsia about five o'clock. Within a few minutes word was passed around and a large delegation of Christians arrived to greet us. Lanhsia, with its 300 families, is smaller than Talikou, but the church was in good repair and clean. Although there had been no minister for over twelve years, there was still a loyal nucleus of members. Pastor Fan explained, "I have never known a group of Christians to work together so well; and to be so willing to keep things going by themselves." After supper we had a worship service in the church. It was a real thrill to sing with them "The Morning Light is Breaking, the Darkness Disappears." Here were people who had found the light and who had held on to it firmly through these many years.

The next morning, a meeting of the members was held. The spokesman for the group said, "We would like very much to have a minister come to us. We have had no one for so long.

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## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Antioch—V. Va. | $ | 8.60 |
| Oakland—E. Va. | | 15.00 |
| Wake Chapel—E. N. C. | | 31.44 |
| Total | $ | 55.04 |

**Churches.**

| | | |
|---|---|---|
| Bethlehem (Disp.)—E. Va. | $ | 20.00 |
| Happy Home—N. C. & Va. | | 12.24 |
| New Hope—E. N. C. | | 6.00 |
| Oak Level—E. N. C. | | 2.00 |
| Rosemont—E. Va. | | 65.00 |
| Total | $ | 105.24 |

**Shaowu.**

| | | |
|---|---|---|
| Rosemont—E. Va. | $ | 10.00 |
| Total period March 19-25 | $ | 170.28 |
| Previously acknowledged | | 17,455.56 |
| Total since Sept. 1, 1947 | $ | 17,625.84 |

**Correction:**

On the report for the period of December 5-11, 1947 (reported in "The Sun" for December 18), Liberty Spring (E. Va.) was credited $55.00 for regular foreign missions. It should have appeared:

**Regular.**

| | | |
|---|---|---|
| Liberty Spring—E. Va. | $ | 5.00 |

**Shaowu.**

| | | |
|---|---|---|
| C. E. Rogers Bible Class, Liberty Spring—E. Va. | | 50.00 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

**MT. CARMEL JUNIOR MISSIONARY SOCIETY.**

The Junior Missionary Society of Mt. Carmel Church, Walters, Va., has completed a most successful year of work. We met on the second Sunday of each month during the Sunday school period. At that time we had a worship program and studied our study books. We found them very interesting and we feel that we have a better understanding of the people of India and the work that our missionaries are doing.

We made a cut-out sand table scene of India, kept a notebook or individual scrapbook on all happenings of India that we saw in newspapers, magazines, etc. We also packed a box for the Junior Red Cross with each child contributing a small gift.

We are looking forward to a new year with much hope and a prayer in our hearts to do even better work.

Mary C. Turner,
*Leader.*

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We would especially welcome Mr. Lin Chiang Liang (recently graduated from the seminary), and we will be able to give him six hundred pounds of rice each year. We would like to request the North Fukien Synod to send him to us." We could not promise to grant their request as the Synod is a democratic body and must pass on all appointments, but it seemed to be a pretty good possibility to all of us. Mr. Lin is anxious to do rural work and he sees here a real opportunity to serve.

"In addition to the need for a preacher, we also have other needs we hope you can help us with," said the spokesman for the church again. "We badly need Sunday school literature, Bibles, hymbooks. We can buy them if you will make them available for us." This we shall do. Secondly, we have no doctor trained in Western medicine. If a doctor can come up to visit us now and then it would help reduce our high death rate." Another man spoke up, "My wife and child died of small pox last year," he said, "there is no one to vaccinate us." We promised to talk to Dr. Riggs about this and see if he could come with us next time.

Then followed a worship service during which Secretary Liao commended the Christians for the fine way they had carried on and expressed the hope that before long the church would be financially self-supporting. Before leaving, we took some kodachrome pictures of the Christians, the church and the attractive wooden covered bridge which crosses the stream. After a good lunch, we started back toward Talikou.

"There's one problem we have in Lanhsia which I find hard to answer," said Mr. Lin to three of us ministers. "You Americans wouldn't understand this, but all Chinese families want to have a son. If there is no son, they consider life a failure. Several of the families have no son and they said to me, 'Here we have been Christian for twenty years and we have no son. Why?' It's mighty hard to answer them. I told them to help a boy in some other family whose opportunities are small. They see this is a good idea, but it doesn't entirely satisfy them."

This time the Talikou folks were expecting us. The local magistrate (similar to the county sheriff), himself a Christian, invited us to supper, and what a feast it was. He even served us orange pop (probably from Foochow). When we suggested a preaching service, he said, "They're having a Chinese opera on the main street tonight. How would you like to go there and have a service first? I can arrange it."

We all went to the square to find a large crowd gathered. Magistrate Yeh asked the performers to postpone the play awhile so we could have a worship service. They very courteously agreed. The group of us, including the magistrate, sang hymns, prayed and read the Bible together. Secretary Liao preached to the large throng of people, the vast majority of whom had never heard of Jesus Christ. I watched their upturned faces as he spoke. The expressions showed interest and curiosity, but not conviction. The Chinese have been exposed to many kinds of religions over 5,000 years. They are a very practical people, taking what they like from each religion and rejecting the rest. Upon first hearing, they very seldom accept an inclusive faith like Christianity. But, though there were no visible results, we hope that some seeds were sown which may someday produce fruit.

Following the service, we stayed to watch the first act of the opera. It was a story of ancient China. The costumes were bright reds, greens and blues, and very appealing to the eye. The characters all wore masks. Unfortunately, Chinese music sounds to us Westerners like one continual discord and the nasal voices of the singers didn't help. They say Chinese drama has not changed in the last 1,000 years and it seems quite primitive to us. I will say however, the ultimate moral effect on the audience is good (encouragement to be honest, generous, etc.), which is more than can be said of many Hollywood productions.

The next morning found us back on the road to Yankou. As we walked along we talked about church and synod problems just as we ministers used to do in the Southern Convention on the way to conferences and conventions, and it was just as profitable. I thought to myself, "The North Fukien ministers are just as fine and consecrated as any in the world and it is a real privilege to work with them in this great work."

As I write this I am on a sampan on the way up to Tsiangle. We have the portable generator and slide projector with us which Pastor Fan is anxious to use in his own church. During my two weeks in Yankou, we showed pictures four times to capacity audiences. Last Sunday afternoon, we tried to divide it up a bit. In the afternoon the children were especially invited to come; in the evening it was reserved for adults. The same pictures were shown both times. Result: the children came twice; there was no keeping them out. The Elsianna Wood slides on the Life of Christ were especially well received. The pastor explains each picture as it is shown. As Mr. Lin Chang Liang says, "When they hear with their ears and see with their eyes, they don't easily forget." We hope he's right for that's why we came to China —to tell the story of Jesus to those who know Him not.

There is one incident on our return trip I want to tell you about in conclusion. As we neared Talikou, we stopped to see a Buddhist temple which has recently been fixed up and which was clean. Most of them are falling to pieces and uncared for. "Why," I asked, "do images all have such terrifying expressions on their faces." Mr. Lin's answer is worth remembering: "The method of the Buddhist priests is to frighten the

(Continued on page 12.)

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Little Friends:

Are you planning an April Fool prank today?

Once there was a little girl named Jean. She liked jokes and pranks very much. But on this April Fool's Day, she knew she wouldn't be able to enjoy any tricks. That is what she thought. This is what happened:

Jean had the measles and was just feeling well enough to sit up in her bed. The shades in her room were pulled low and everything seemed very quiet and still when in came mother with Uncle Jack.

"Look, Jean," said Uncle Jack, "Aunti sent you something." Jean looked a little closer. It was a big white bowl with a napkin over it. She thought very quickly of the many things it could be—soup, custard, or ice cream. She hoped it was chocolate ice cream.

Mother said, "Don't you want to know what it is?" Jean nodded.

"Jack, does she need a spoon?" Without waiting for an answer mother hurried to get one.

"Now take a peek."

Slowly she pulled off the napkin. Imagine her surprise when she looked in the bowl and saw only a walnut. One walnut. Jean was trying to laugh and not to cry. She had wanted something special. Then Uncle Jack began to laugh as mother came back.

"Mother, look at my nut."

"Why dont' you open it, Jean?" asked Uncle Jack.

Slowly she started to crack the nut. It came open very easily. Inside there wasn't a nut kernel at all. Instead there was a piece of paper. When Jean unfolded it there were some words written on it in big print: APRIL FOOL.

Jean laughed and laughed and felt better. Then she happened to turn the paper over and on the other side Auntie and Uncle had written: "When you are well we will take you for a ride and get you an ice cream soda."

"Oh, Uncle Jack!" exclaimed Jean, "this is the nicest April Fool's Day I ever knew."

All the day Jean kept the little April Fool nut and slip of paper.

* * * * *

I hope that all your pranks for the day will be as pleasant as this one. I want to thank those of you who remembered me with Easter greetings and also for the many comments I have received about the White Pilgrim. I shall be writing about some of the great great men who have worked as ministers and helpers of God in our church.

---

## RUDE GREETINGS.

*By* Janie Elliot.

*Issued by the National Kindergarten Association.*

"Hi, Smith!" This was the greeting from seven-year-old Maud to a lady entering the grocery. It was echoed by her chum, Jane. "Hi, Smith!"

The three being alone on one side of the shop, the lady's first impulse was to ignore such a rude greeting from her neighbor's children. But on second thought she decided this was not the best course to take, so she said, in a friendly way, "That is not my name—I am *Mrs.* Smith. However, maybe that is too hard for you to say. It makes three 's' sounds in a row, doesn't it?" Then she mused aloud: "Miss-is Smith. Yes, there are three 's' sounds. I expect that's too much for your little tongues." And Mrs. Smith looked very sorry for them.

"I can say that," flashed Maud. "Mrs. Smith."

"So can I," echoed Jane. "Mrs. Smith."

"Why how lovely!" exclaimed the lady. "You can say it perfectly—as well as any grown-up person. That's fine! Now, shall we have some peanuts?" and she motioned to a cleark.

As the nuts were being divided into two eagerly-held pockets, the wise lady whispered, "Remember, dears, it's always *Mrs.* Smith."

A few days later, while she was hanging out the dish towel, there came a clear voice from the highway, "Hello, *Mrs.* Smith!" and then the echo from Jane, "Hello, *Mrs.* Smith!"

As Mrs. Smith waved enthusiastically in reply, she congratulated herself that the annoying discourtesy had been so completely and easily reversed.

Soon after this, the writer accepted an invitation to an afternoon tea. The hostess' little granddaughter opened the door. A Mrs. Blair and I, as well as several other ladies, entered together.

"Doesn't our little portress look lovely in her pretty blue frock?" said Mrs. Blair pleasantly.

We were about to agree, but our smiles were frozen on our lips when the child suddenly turned and shrilled, "You can just stop—you, Ellen Bond, you!—you're only trying to *kid* me!"

There it was again! Who was to blame for this youthful rudeness? Was the child merely reproducing the manner of speech commonly heard in her home? Did her mother think it was 'cute" to hear her six-year-old daughter call grown-up friends by their first names? Doubtless, she would have been as shocked as we had she heard this particular outcome.

No number of pretty dresses can make a rude child attractive. Fathers and mothers should realize that without politeness and some charm of manner even the daughters of highly respected parents are not acceptable in cultured socitty. Besides, rudeness to neighbors and other acquaintances is likely to be accompanied by rudeness to parents.

A simple way of preventing a child from forming the habit of using first names when addressing adults would be for the mother to be sure to use the title of each of her friends when speaking *of* them—*Miss* Stone, *Mrs.* Hough, *Mr.* Roxer. It should be *Aunt* Carrie and *Cousin* Sadie, of course, but always *Mrs.* Bond—not *Ellen* Bond.

If mothers let their little girls speak rudely, unchecked, when they are six, these children are likely to be among those who at sixteen are difficult to manage, and who at twenty-six have little remembrance or understanding of any way of assisting in the development of desirable behavior patterns—though great may be their need—for the benefit of their own children.

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## CONSCIENCE.

"Good-bye," I said to my conscience,
"Good-bye for aye and aye."
And I pushed her hands off harshly,
And I turned my face away,
And conscience, smitten sorely,
Returned not from that day.
But the time when my spirit
And I said, "Come back," to my conscience,
"For I long to see thy face."
But conscience cried, "I cannot,
Remorse sits in my place."

—Paul Lawrence Dunbar.

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I haven't got to make over the universe; I only have to do my own small job, and to look up often at the trees, and the hills, and the sky, and be friendly with all men.—*Grayson.*

# Pilgrim Fellowship

## "Youth at Work in the Church"

### IMPRESSIONS OF AMERICA.

*By* Miss Jean Fraser, *Sec'y, Youth Department, World Council of Churches, Geneva Switzerland.*

A great part of the value of internation travel lies in interpreting one part of the world to another and it is only fair that the traveler should give his host the chance to correct false impressions as well as to see himself through the eyes of a stranger.

Hospitality during my six weeks in America, was as generous as I had expected from hearing many travelers' tales and I have never eaten such a variety of food. In one thing, however, I found the groups of Americans I had met abroad had not prepared me for the real situation. I had always met them in inter-racial groups and I had not realized to what extent they were still pioneering. I was thrilled with the boldness of the idea of a nation of equal citizens of many races. It is surely something worth working for even at a high cost.

The size of the United States I knew theoretically but I had not reckoned with the practical consequences in national organization. I was intensely conscious of the difference between Europe with its sovereign nations, mostly comparable in size to a single state, many with only one dominant form of Protestantism and the vastness of the United States with its multitude of variations of Protestantism. I was able to see the extent of the achievement of national organizations in the meetings of the International Council of Religious Education at Grand Rapids and of the Foreign Missions Conference and the Missionary Education Movement at Buck Hill Falls. Yet, the enthusiasm with which Americans tell their organizational story is apt to meet with little response in Europe, for it has not yet its counterpart in any large scale in Europe where traditions of local autonomy are still strong.

Perhaps my arrival in February in time for Race Relations Sunday, the birthdays of Lincoln and Washington and Brotherhood Week made me more conscious than I might have been at another time of year of the effort and energy which is still needed to weld this continent of many peoples and many faiths into a nation. The churches are obviously to the fore in seeking to strengthen healthy community life and the recognition of human rights, but this very position puts Protestantism to a difficult test. Can the churches emphasize that which Christians hold in common with all men of good will and at the same time keep the cutting edge of the Gospel with its call for decision and its power to divide? This question, I believe, goes deep into church life in every country.

One disappointment has been to discover that the American churches are no more successful than those of any other country I know in a ministry to the "masses." They seem on the whole to have abandoned the religious for the social ministry in the industrial areas of great cities, leaving the Christian message to be interpreted by "shop front" churches and sects or by other institutions. This suggests either that church membership as we understand it is not a necessary part of the Gospel message or that the industrial worker—typical product of modern society—is not capable of Christian faith. The difficulties of a constantly changing population and of the predominance of Roman Catholics among the immigrant workers has just been pointed out to me, but for the sake of the spiritual health of any church it seems that it cannot retreat behind an income or occupation bracket. It needs the contribution of faith, fellowship and experience which the industrial worker can bring. This is a pioneer mission field of primary importance throughout the world.

The churches might well reply that they have enough on their hands already. To be in the United States is to realize afresh how decisive is her position in the world and how important is the action of the churches. Their part in the ecumenical movement and contact with Christians of other countries gives them an important responsibility in public affairs. The economic power which now rests with the American people puts them in a position in relation to other countries and to the ecumenical movement in which it is very difficult to maintain relations of mutual confidence and understanding. A great deal is being asked of the United States in the war of dollars but even more in the war of charity in the strict sense of Christian love, which understands the reasons for misunderstanding.

This brings me to our last point—a fear that misunderstanding may arise through differing understanding of the word "ecumenical" in different parts of the world. It does not mean the same thing as inter-denominational or multi-denominational, though that may be implied; it does not mean the same thing as international. It means the church in any one place acting as representing the-church-throughout-all-the-world. Therefore it means increasing knowledge of others who claim to be churches; therefore it demands common action by the congregations in one place but above all it means to be the responsible witness to Jesus Christ, responsible not only in that place but also for the world-wide mission of Christianity.

I think of this sense of the word "ecumenical" particularly as I go back to Europe where for so many international church relations are limited or impossible. These churches are also a living part of the ecumenical movement. They live in conscious fellowship with all who seek to bear faithful witness to Jesus Christ. They would make one appeal above all others to American Christians, "Brethren, pray for us."

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### ALCOHOL BY OUNCES.

In a glass of beer we have ten ounces containing five per cent of alcohol by volume, or one-half ounce of alcohol. If three drinkers are sitting at a table drinking glass for glass, one beer, one a highball and one a cocktail, at the end of a sociable evening, each having had five drinks, the beer drinker will have had two and one-half ounces of alcohol and the highball and cocktail drinkers five ounces of alcohol each. Will any or all be drunk?

All will be under the influence of alcohol. Whether any or all will be drunk will depend upon the individul drinker, his weight and size, his degree of tolerance to alcohol, the amount of food he has consumed, and what his mental and physical conditions are, and the time consumed between each drink.—*The Foundation Says*, December, '47-January, '48.

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Alcohol increases the risk of bodily infection; it is injurious to health, and shortens life.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## GOD'S MESSAGE TO A PEOPLE IN EXILE.

Lesson II—April 11, 1948.

Memory Selection: *A new heart will I also give you, and a new spirit will I put within you.*—Ezek. 36:26.

Lesson: Ezekiel 18, 34; 36:22-38; 37:1-14.

Devotional Reading: Ezek. 34:25-31.

*The Law of Personal Responsibility.*

"The soul that sinneth, it shall die." Thus did this great prophet of the long ago state the law of personal responsibility. We accept it, at least in theory, today without making much over it. But it was not thus in Ezekiel's day. Indeed, these words must have come as a shock to the people to whom he spoke and wrote. For they were people who were handicapped by the thought that they were hopelessly bound by the consequences of their father's sins. They had as a background for their theological and religious thinking the idea of the tribe or the nation as the unit. They thought that their trouble was due alone to the sins of their afthers.

To be sure, fathers do bequeath to their children some dire effects of thir sins and wrong-doings and mistaks. A terrible example is the recent World War II. The blindness and the greed and the selfishness and the prejudices of the past generation furnished the seed-bed for the tragic, global war with all its devastation and death and despair. But what Ezekiel was emphasizing was that although fathers can bring upon their children the effects of their sins, they do not bequeath to them guilt for their sins. Each individual is responsible for his sin—the soul that sinneth, it shall die. This was a revolutionary doctrine then, as it is a disturbing doctrine now. Some of the hardest words to say are the words "I have sinned." We blame everything else, our heredity, our environment, our circumstances, our companions. We rationalize and temporize. We seldom have the grace to say, "I have sinned." "I am guilty." Our modern world needs this stern message from Ezekiel. We need to be reminded that every one of us shall give an account of himself to God. Outside forces may bring terrific pressure to bear upon a man; companions and one's fellowman can tempt him; but ultimately he is responsible for his own acts, and he will be held accountable for them. This man, Ezekiel, was a discoverer even as Jeremiah was, and as Columbus was and as Peary and Byrd were.

*A God Who Cares.*

As was so often the case with the other prophets, and with Jesus himself, Ezekiel could be tender as well as stern. Even as he proclaimed the judgment of God upon the nation and upon the individual, even so does he proclaim the tenderness and the compassion of God for His people and for the individual. And like so many of God's servants, he, too, used the figure of a good shepherd. His words as recorded in the thirty-fourth chapter read almost like the words of the Master in His picture of Himself as the "Good Shepherd." In language which the people readily understood, Ezekiel touched upon first and then another of the offices of a shepherd, his care, his concern, his courage, his healing ministry, his yearning for the lost sheep, his leadership and guidance, his shepherd heart. This message came as a source of comfort to the exiles, living as they were in a strange land, and feeling that their case was hopeless.

Men and women need to be assured of the care and concern of God. There are all too many who are lonely and lost because they do not know God in the fullness of His concern and His care for them. They fear Him, or they evade Him, or they ignore Him because they misunderstand Him. The universe is friendly, there is heart at the core of things, God cares.

*A New Heart.*

The solution of their problem was not to be found in a new program, but in a change of heart. Reformation was to come by transformation. "A new heart will I give you, and a new spirit will I put within you." This is the only hope of the world—changed men. Regeneration must supplant revolution. There are many who thing that if people only had better homes, or more money, or more leisure, or better jobs, or more things, that almost automatically they would become good people. The sad fact is that they would still be the same selfish, sinful people they always were unless they had a new heart. The hope, and the only hope of the world lies in men who have been born again, men who have God's spirit within their hearts, men who live not by law but by love. Only Christ can do this. Christianity as a religion of redemption is the world's hope.

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LETTER FROM THE JACKSONS.

(Continued from page 9.)

people into doing as they tell them. Pointing to this fearsome idol they say, 'If you don't obey, this god will punish you.' That is why we Christians so greatly emphasize the love of God. We Christians serve God not because of fear, but because He loves us."

Sincerely yours,
Dick Jackson.

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## RECONSTRUCTION IN THE PHILIPPINES.

More than in any other of our war-torn mission fields the Philippines have been favored by a larger return to pre-war status as to missionary personnel. All of those in the field in 1941 have returned to the work except Dr. and Mrs. Laubach who have been released for world-wide service with the status of Missionaries-at-Large, the Scaffs who will not return to the Islands, the Woodwards who are home on sick leave, and Mrs. Tong held here by the educational needs of her children. As new members of the mission we are glad to introduce Rev. and Mrs. David Hamm, Rev. and Mrs. Elton Brown and Rev. Jesse B. Wolfe. Along with this fortunate situation goes also a better opportunity to rebuild and restore former work than is generally true in other countries. This is because war surplus supplies and native lumber are available, making it possible to give material aid to our Filipino Christians in their program of resoration of the destroyed one hundred and eleven churches on Mindanao, to plan for the future of the demolished buildings which house the work for the Moros in Dansalan, and for the immediate erection of the hospital at Davao.

Years of cooperation between the American and Presbyterian Boards have led to plans for pooling work by January, 1948, under the direction of the United Evangelical Church. This will be the end of the Mission as an organized group except as it continues in the program at Silliman University, and in the work—for the time being at least—among the Moros in Lanao. The plans for yet wider cooperation under the new Church of

(Continued on page 13.)

NORTH OF THE "INVISIBLE LINE."

(Continued from page 5.)

the past. It lacks the dignity of a battlefield, for it has never been fought over.

Although the Canadians no longer worry lest we invade their boundaries, their reaction to our size has led them to maintain their ties with Great Britain. Everybody likes to feel that they are a part of something big. We are prone to boast of our numbers and wealth. If Canada were an entirely separate and self-contained country she would feel herself hopelessly over-shadowed by the United States. She escapes from a possible inferiority complex by reminding herself that she is part of something even more imposing than her overgrown neighbor—the British Empire, or to use the newer and better term, the British Commonwealth of Nations. The French on the one hand and the United States on the other have tended to heighten English speaking Canada's loyalty to Great Britain.

Yet, hundreds of ties are drawing the two neighbors together. As matters stand today Canada enjoys just as much freedom and possibly a bit more democracy than do we in the United States. The only actual tie with the mother country is that the final appeal in legal matters is carried to England in lieu of a body corresponding to our Supreme Court. This has the advantage of assuring a more disinterested hearing than could be had at home! The more familiar we become with the English parliamentary system both in the mother country and in Canada the greater will become our admiration for both its fairness and its flexibility.

Meanwhile the "invisible line" is constantly being crossed and recrossed. Travelers between New York and Chicago by way of Detroit go through Canada without even waking up! Thousands of Canadians from the eastern provinces have migrated to the United States, while many of the settlers in the prairie provinces of the West have come from our side of the boundary. Each country tends to take its vacations in the other. On a Canadian holiday a host of bargain hunters swarm across the line into the United States, while during the summer months automobiles from the States equal or outnumber those from the Dominion on many of the main highways of Canada. All the eastern provinces need is to finish improving their roads and then to hire some good press agents and a large portion of the United States will drive over to visit them. When it comes to the radio, neither country can keep out the entertainment, religion, or politics of the other. The only difference in the movies is that at the end the Canadians stand up and sing, "God Save the King!" All our magazines circulate in Canada. The two countries think the same thoughts.

Looking ahead, there is every prospect that the relations between the two neighbors will be increasingly on a basis of both mutual understanding and substantial equality. As Canada's population increases and her industries develop we will think of her less as a nephew or a cousin and more as a brother. In freedom these two nations will fulfil their destiny by walking together in peace.

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PHILIPPINE RECONSTRUCTION.

(Continued from page 12.)

Christ in the Philippines as laid down by the Planning Conference in September, 1946, include the Presbyterians, the American Board, the Evangelical United Brethren, and the Disciples. The completion of the proposed program will result in there being only two Protestant Churches of any size in the Philippine Islands, the United Church and the Methodists. Since the feeling of cooperation between these two is good, and the spheres of work well defined, we can be hopeful for the future of the church program.

The Island of Mindanao is the special responsibility of the American Board. There are new opportunities there unknown before because of the thousands pouring in monthly from the northern islands to the sparsely settled fertile provinces of Mindanao challenging the churches and individual Christians to help these homesteaders to find new locations, to get settled, and to make contacts with the nearest church as quickly and easily as possible. The fact that these are often in new and therefore unchurched areas puts a heavy responsibility on the United Evangelical Church which has today only one pastor to every four churches, a sobering lack due to death and loss in the ministry during the war years.

Another drain on the available leadership comes from the call for church high schools in practically every larger center throughout the Island. As it is, the pastors who see the need and answer the call are many, making the situation even more serious. The resulting schools, carried on in the face of much hardship, are doing fine work and giving the education and influence which will result in training strong leadership for the future, but the present outlook is one which causes a good deal of anxiety in our church circles, as one minister after another goes into the educational field.

This points up the pressing need for adequate training for leaders, both men and women, the need being answered by our College of Thelogoy at Silliman University. To meet this adequately, however, there must be more funds for scholarships, for dormitories to house not only single men students but married couples as well, for a library, and for a chapel.

The work for the Moros which was started by Dr. Laubach and almost completely destroyed during the war, is, for the present, considered outside the sphere of the United Evangelical Church because of the uniqueness of its problems in its service to a Mohammedan people. That the Moros are eager for the resumption of the medical, education, and social work carried on in the past in Dansalan was clearly shown by the appeal for the Laubachs' return and the oft-reiterated appreciation of their work in the province. Rev. and Mrs. David Hamm have already moved into the one available house in the city and are gathering the Moros around them, having plans under way to reestablish many phases of the work that were destroyed. The Laubachs' return for a short visit in July and August, 1947, for survey, advice and inspiration was of inestimable value in bridging the gulf between the old and the new. Without doubt this is one of the most difficult of fields, the hardest group to reach in the Philippines. One in which, however, there is reason for deep satisfaction and a sense of achievement because these people are more accessible to the Christian message than are any other Moslem pople in the whole world.—*Missions are People.*

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# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sometimes I think farmers have about as hard a time as any other class of people. It is natural that we think the other fellow has the easiest job. But if we could only see the other side I guess we could think different. Farmers have the weather to contend with. We can plan our work for a day ahead, but during the night it will probably rain and knock our plans asunder.

Last week the ground was nearly dry enough to plant Irish potatoes. We had scattered manure on the land with the intention of working it up into a seed bed and planting the next day. That night there came a heavy rain and our plans did not mature.

We have built a real poultry house and have already quite a number of laying hens in it. We are now building a fence around it so we can let the hens graze in rye, etc. We find they do better when they can have something green to eat. It is real nice when you can take a basket and go to the poultry house and get five or six dozen nice fresh eggs.

We have just finished painting the rooms on the first floor of "Johnston Hall." They look very pretty now. That puts all our buildings in good shape. We first thought, as we had to put John's-Manville celotex overhead on the first floor in the reception hall, that we would paint the walls and make the room look like a finished job, which we did. Then the dining room was so out of balance that we had to paint it. When the dining room was finished it made the kitchen look so out of balance we just had to paint it, too. To make it all look like a finished job, we had to go over all the rooms, but it looks very pretty. We still lack some new furniture to complete the job in the reception hall.

We need two living room suits to put in the two corners. Each should consist of a settee and two chairs, and should be upholstered in plastic, so when it gets soiled it can be washed off with a wet cloth.

What Men's Baracca Class or Ladies Bible Class would like to give one? It would be a nice gift and will certainly add to the beauty of the room.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR APRIL 1, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $1,644.55 |

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Oak Level ..... | 2.00 | |
| Wake Chapel ..... | 73.04 | |
| | | 75.04 |
| Eastern Va. Conference: | | |
| Newport News ..... | $ 15.00 | |
| Norfolk, Bay View ..... | 2.00 | |
| Oakland ..... | 15.00 | |
| | | 32.00 |
| N. C. & Va. Conference: | | |
| Reidsville ..... | | 22.00 |
| Western N. C. Conference: | | |
| Ether ..... | | 2.82 |
| Va. Valley Conference: | | |
| Antioch ..... | | 22.81 |
| Total ..... | | $ 154.67 |
| Total this year from churches | | $1,799.22 |

## CHRISTIAN EDUCATION APPOINTEES.

Three new vice-chairmen of the North American Administrative Committee of the World Council of Christian Education have just been elected according to an announcement from the Council's headquarters at 156 Fifth Avenue, in New York City. The new officers are all prominent laymen and they are Lindsley F. Kimball, Francis S. Harmon and Frank E. Baker. All are active in religious circles.

Mr. Kimball is now personally associated on a full-time basis with Mr. John D. Rockefeller, Jr., in various philanthropic, civic and corporate affairs. A member of the Congregational Church, Mr. Kimball holds degrees from Columbia and New York University and is a recipient of the Medal for Merit for his work with the United Service Organization.

Mr. Harmon is vice-president of the Motion Picture Association and of the Motion Picture Export Association. In 1929 he was elected president of the National YMCA, being the youngest man ever elected to that office.

Mr. Baker is president of the Philadelphia Stock Exchange and widely known in financial circles. He is a member of the Board of Trustees of the Methodist Hospital of Philadelphia and of the Board of Trustees of Drew University. He is vice-president of the Board of Home Missions and Church Extension of the Methodist Church. One of the things of which Mr. Baker is proudest is his teaching of the men's Bible class of Bala-Cynwyd Church of Philadelphia for the past twenty-five years. Recently, he was designated as a lay delegate to the first meeting of the World Council of Churches in Amsterdam, Holland, next summer. He was educated at Shuntleff College, Alton, Ill., and graduated with a B. S. degree from the University of Pennsylvania in 1911.

Rev. Harry H. Kalas, new director of educational evangelism for the International Council of Religious Education, will join the staff April 1, according to Dr. Roy G. Ross, general secretary. Mr. Kalas will succeed Dr. Harry C. Munro, who resigned recently after nineteen years on the Council staff to become professor of religious education in Brite College of the Bible, Texas Christian University. The new director will begin on half-time basis April 1 and will become full time May 10, Dr. Ross said. In this position, Mr. Kalas will be the director for the National Christian Teaching Mission, sponsored jointly with the Department of Evangelism and the Federal Council of the Churches of Christ in America. As executive secretary of Iowa Interchurch Council since 1945, Mr. Kalas has been active in promoting and directing teaching missions in that state. In recent months he conducted missions in Sioux City and Red Oak, Iowa.

## CHURCH WORLD SERVICE.

(Continued from page 3.)

the channels of Church World Service.

During the two months, there were 340 shipments of goods sent to aid the destitute peoples in 30 nations overseas. Chief recipients were European nations. Thirty-five per cent of the materials went to China, Japan, Korea, Pakistan, Okinawa and the Philippines. Most important items were two and one-half million pounds of staple fods and vitamins and a similar amount of clothing and shoes. To aid in restoring health to thousands in the disease-ridden areas of Asia, CWS shipped more than $25,000 worth of drugs, medical supplies and surgical equipment.

Help to the religious life of people in many countries went in the form of hymn books to Japan, theological libraries to Siam, China, Yugoslavia, Germany and Palestine, and other religious literature. Pastors in several countries received typewriters, mimeographing equipment and bicycles to aid them in their ministry.

One important shipment during the first part of the year was made up of seventeen pre-fabricated buildings, valued at $27,000, sent to Japan. Most of them are being used to replace churches and mission schools that were destroyed in the war. Four provide homes for Japanese pastors and mission workers.

# In Memoriam

### COX.

On February 9, 1948, the First Church, Greensboro, N. C., suffered a great loss in the sudden death of Mr. Basil S. Cox.

Mr. Cox was born September 15, 1893, a son of the late Rev. L. I. Cox who started the work in Greensboro about fifty years ago.

Mr. Cox had been a loyal member of First Church for twenty-seven years and took an active interest in all phases of his church's work. At the time of his passing he was active as a Deacon and as a Trustee.

He is survived by his wife, Mrs. Mabel Moffitt Cox of Grensboro, one daughter, Mrs. W. E. Schmidt (Dorothy) of Silver Springs, Md., and one son, Lenneous, of State College, Raleigh, besides a number of brothers and sisters.

W. E. WISSEMAN.

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### COX.

We, the members of the official board of the First Church, Greensboro, wish to express our deep sense of loss in the passing of one of our most beloved members, Basil S. Cox, who died on February 9, 1948, and to pay tribute to his memory as our very dear friend and co-worker.

Brother Cox was a deacon of our church for more than eighteen years, was director of finance of our church for several years and took an active part in our Sunday school. He was quiet, sincere, unassuming and devoted to every interest in our church, his home, and his community. His strong Christian character and his life of loyalty and service challenge us to follow in his footsteps, and inspire us to live better, more useful lives of devotion for our fellow man.

Therefore, be it resolved that we bow in humble submission to the divine will of the Heavenly Father in the death of our friend and brother, and that we extend our sympathy to the bereaved.

S. D. SCOTT,
J. A. MAY,
A. E. PYE,
Committee.

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### PARSONS.

A faithful and beloved member of Berea Christian Church, Mrs. Betty Whitehurst Parsons passed away on March 5, 1948. She was the wife of Mr. Herbert Shepherd Parsons, and daughter of Mrs. Evoleen Onley Whitehurst and the late Samuel C. Whitehurst. She was a native and life-long resident of Great Bridge, and a member of the faculty of Great Bridge High School.

Her church and community knew her greatest happiness was experienced in giving herself in service to others.

Surviving are her husband, mother, and four sisters, Mrs. Lola Curling, Mrs. C. P. Cannon, Mrs. S. P. Frost of Great Bridge, Mrs. Luther Gilbert of Princess Ann County and one brother, Mr. C. E. Whitehurst of Fentress, Va.

Funeral services were conducted from Berea Church on Monday afternoon, March 8, 1948, by the Rev. E. N. Clark, pastor of the church; Rev. O. D. Poythress, of South Norfolk; Rev. J. F. Morgan of Norfolk; and Rev. R. W. Mapp, of Centerville Baptist Church, Fentress, Va.

Mrs. Parsons will be greatly missed by her church, community and many, many friends everywhere. To pay tribute, and desiring to express love and respect from the church, be it therefore resolved:

1. We are grateful for such a true friend and member, one who had a strong Christian character and lovable personality. May each of us strive to be more like her.

2. That we extend to her bereaved husband, and family our heartfelt sympathy and commend them to the Comforter, whose grace is sufficient for every need.

Mrs. E. E. WATERFIELD,
Mrs. W. S. SOREY,
Mr. EVERETT RISHEL,
Mr. ERNEST CALHOUN,
Committee.

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### THE PRODIGAL URN.

(Continued from page 6.)

University, with its edifices and sacred crypts for immortal Methodists, about two miles from the church which bears his name, in the family burial ground, reluctant spades open up six feet of Chatham County soil to receive the earthly remains of the ninety - two - year - old veteran of the cross. Another mansion in glory is occupied.

Twenty-eight years later the Southern Convention of Christian Churches dedicate a marker to his memory on the spot where lies imprisoned the sacred ashes of its founder.

It is fitting to perpetuate his blessed memory; it is right to allow our hearts to swell with pride for the man who suffered the birth pangs of our denomination; it is natural for the places he visited and the churches he founded to feel the air charged with his religious fervor. Surely his humble, sincere manner, his Christ-like spirit, must be ingrained in the monument over his resting place; it must be necessary to guard his shrine from crusaders who would want to carry away his sacred remains bit by bit; it is certainly the desire of every member of the church he founded to make a pilgrimage to the O'Kelly tomb to offer a prayer of gratitude. Come with me.

In Chapel Hill we stop to inquire the way. We hire a guide. Out of town on Highway No. 54, off down Highway No. 55, to the end of the hard surface, along a sand-clay road we drive to O'Kelly's Chapel, the church founded by O'Kelly. I pull over to stop, but the guide motions on. After two more miles down a side road we park the car, get out, and walk toward a clump of bushes. We stumble over an unplowed field as a farmhouse looms in the distance. Unable to keep up with the guide, I slowly fall behind, perplexed at the utter desolation around me. At last the guide stops, tears away some fallen brush, chops down some small pines and bushes, takes out an old rag and seems to be wiping the leaves and rubbish from a tall marble shaft. Surely this is the entrance to the shrine and he is ringing the bell for the attendant to let us in! Not so.

I came; I saw; I was humiliated. No shrine, no hovering angels, no cruader, no guard, no beautiful gardens, no praying saints—just a jungle of wild growth, a sunken mound, a simple monument, a neglected and uncared-for resting place of James O'-Kelly, Champion of Religious Freedom.

A "prodigal" urn kicked about a college campus, a bleak, forgotten, forsaken tomb, are these a proper memorial for the "Father of the Southern Convention?"

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### YOUR GIFTS TO OVERSEAS RELIEF.

Hunger, nakedness, cold, disease, are the words often needed to describe the suffering of millions in war-ravaged lands overseas. They bring to mind pictures of bare-footed children plodding to unheated school rooms in the rain, of meagre dinners placed on bare tables before thin-faced youngsters, of families crowded into basemeit rooms, of women waiting in long lines at food stores and scourging the country for scraps of wood to burn.

Often the individual simply shuts the whole picture from his mind for he feels there is nothing he can do about it. Or he feels that having contributed to funds for distressed people at home and abroad, and having given to two or three clothing drives, he has done all he can.

Yet, giving does not have to be great to help the work of church relief. Forty - three cents (43c) sent through your church relief fund will buy enough dried milk to give an undernourished child whole milk for four days; 48c will buy enough relief cereal to supply four days' basic food; 15c will deliver a pound of needed food or clothing overseas.

And in spite of many clothing drives, most households still have something to give. Seasons change, children grow. And beside clothing, shoes and bedding, worn sheets, towels and table cloths, surplus silverware, kitchen utensils, soap, candle stubs, hand tools and sewing supplies are all needed to to make life in the devastated areas possible. These should be sent to the Church World Service Center at New Windsor, Maryland, for packing and shipment overseas.

To lighten the task of packing relief gifts, barracks bags, for collecting and shiping relief supplies to the Center are available without cost.

# Missionary Partnership

The main lines of missionary policy were given in the command to make disciples of all nations and to teach them all that Christ commanded. Each church is committed to the total evengelistic task. Today that means the conversion of nominal Christians and the recovery of vast areas that have fallen away from Christianity in the lands of the older churches, as well as the proclamation of the Gospel to those who have never heard it and the winning of them to the Christian faith. There is one task. It is only emphases that differ in various countries. While the older churches still have much to contribute to the life of the younger churches, they need in the fulfillment of their charge the rich spiritual resources that are being developed in the younger churches. Indeed, part of the wonder of tomorrow that is here lies in the fact that the church in the United States and the church in England need a Kagawa quite as much as the church in India needs a Stanley Jones. This truth grows ever more apparent.

Opportunities far beyond the good beginnings already made must be created for young church leaders to visit in older churches, to enter into and understand the life of those churches, to bear their own distinctive witness to numerous congregations, and to meet for consultation with mission boards and church leaders. Already some churches have invited ministers of the younger churches to serve their pulpits as temporary pastors or to teach in their theological seminaries for longer or shorter periods. The time has now come when denominational mission boards should follow the example of some of the great interdenominational bodies and invite recognized leaders of the younger churches to serve as consultants and secretaries for a length of time to be worked out with the church concerned. All such development of these exchanges is to be encouraged.

The inviting of younger church leaders for temporary service in lands of the older churches is never of course to be pursued to the detriment of the younger churches. The movement of leaders from younger to older churches and from younger to other younger churches must always proceed within the framework of the total world mission of the church. The allocation by priority of available personnel will be to those areas where that personnel will most effectively aid the total mission. This is the two-way movement of "missionaries" in the tomorrow that is here.

Today church leaders are working in a new frame of reference. The recent past has seen the emergence of a world church—an ecumenical Christian fellowship as broad as the inhabited world. Increasingly, those who serve the churches will do so with a consciousness of their allegiance to this fellowship rather than to a particular denomination in a particular country. The old distinction between the national pastor and the "missionary" is rapidly disappearing. Both are laborers in a particular country for the church of Christ whose Gospel is for all the world. In the same way the old distinction between "sending" and "receiving" churches and "older" and "younger" churches is passing. Yet in accordance with God's provision of varying gifts in different individuals that Paul understood so well, in the tomorrow that is here different members of the world church will have varying responsibilities and contributions.

—From "Tomorrow Is Here," by Latourette and Hogg.

HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, APRIL 8, 1948. NUMBER 15.

Mrs W C Wicker 1-1-49

## A Staggering Command: An Amazing Hope

By DR. KENNETH SCOTT LATOURETTE
Yale University

None of us fully grasps the amazing scope of the Great Commission. Read Matthew 28:18-20.

The little band of disciples was ordered to make disciples of all mankind in the same sense that they themselves were disciples. They were to teach them to obey all the injunctions which Jesus had given to the little inner group. This meant conforming to seemingly impossible ideals of the Sermon on the Mount.

For instance, according to the standards there set forth, all men are to love their enemies, they are to be absolutely truthful, and they are to subordinate economic motives to seeking the Kingdom of God. In our day this would mean that non-Communists would love Communists and Communists would love non-Communists—if, indeed, there would be any Communists in the Russian and Marxist sense of that term.

It would mean the end of race discriminations. It would mean that no nation or class would seek luxuries and even comforts at the expense of others. It would mean the radical and complete transformation of human culture, and institutions. Yet how absolutely necessary to man's highest welfare!

We all know that such a world would be heaven on earth. We know that in it God's full purpose for man would be realized and that this purpose will not be fully realized until such a world comes. Moreover, when we stop to think of it, we know that if the Great Commission had not been explicity given, it is implicit in the Lord's Prayer. It is an expansion of the petition: "Thy kingdom come, thy will be done on earth as it is in heaven." If we pray that prayer sincerely, we will do what we can can to make it effective. We are aware, to be sure, that we cannot bring in the Kingdom. The Kingdom is God's gift. Yet, we must even now live as citizens of that Kingdom and endeavor, hopeless as that may seem to be, to attain to its fullness.

# NEWS AND VIEWS

Berea, Norfolk, raised $60.00 for the Thank Offering, rather than $6.00 as stated in our last issue.

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Rev. R. E. Newton of Luray, Va., is assisting Rev. Roy D. Coulter in a ten-day meeting at Timber Ridge Christian Church.

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Rev. Ralph Shrader preached at First Church, Greensboro, Sunday and at Third Avenue Church, Danville, Sunday evening.

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Superintendent Everett A. Babcock of Ohio was awarded the degree of Doctor of Divinity by Defiance College on February 9, 1948.

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Pattie Lee Coghill has been visiting her family in North Carolina. She is scheduled to speak at the North Dakota State Conference May 11.

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Dr. Henry P. Van Deusen, president of Union Theological Seminary in New York, will deliver the commencement sermon at Duke University on June 6.

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The Michigan State Conference ordained Miss Mary Edith Runyan on January 22. Miss Runyan is a graduate of the University of Chicago Divinity School.

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Dr. Warren H. Denison is assisting Superintendent James H. Lightbourne by conducting Stewardship Institutes in the Rhode Island State Conference.

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The Pilgrim Fellowship at Timber Ridge will elect new officers April 1. This Fellowship has grown to 31 members under the direction of Mrs. Roy Coulter.

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*Correction*—In last week's issue of THE CHRISTIAN SUN, the birth of Rev. and Mrs. Richard L. Jackson's son, Lewis Byers Jackson, should have read March 29.

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Rev. Roy D. Coulter, pastor of Timber Ridge Christian Church, will give the Memorial Day address at Carolina, Bland Leebrick, pastor, on May 3, Home Coming Services.

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Believe it or not, the Minnesota State Conference reports a church at Sleepy Eye. Mr. Clarion Olson, a wide awake layman, has been called, licensed and will complete his studies under the direction of the State Qualifications Committee.

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Revival services are in progress at our Reidsville Church. Rev. Joe A. French has the assistance of Rev. Paul R. Rayle, evangelist of the Western North Carolina Methodist Conference.

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Rev. C. Shannon Morgan has been called as pastor of the First Congregational Church of Van Cleve in Melbourne, Iowa. Three new members were added to the church on Easter Sunday.

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The South Atlantic Area Planning Conference of Congregational Christian Church for completion of the Post-War Emergency Program and the launching of our Christian World Mission meets in Philadelphia, Pa., on April 8 - 9. The Southern Convention leaders attending will be Dr. H. S. Hardcastle, president of the Mission Board; Mrs. O. H. Paris, president of the Woman's Convention; Superintendent Wm. T. Scott and Miss Elizabeth Chicoine, Convention Field Worker.

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## CONVENTION NOTICE!

The Southern Convention of Congregational Christian Churches will meet April 27-29, at Liberty (Vance) Church, Epsom, N. C. (near Henderson). It is hoped that all pastors and delegates will attend. If you plan to attend the Convention and desire over-night entertainment, please notify Mrs. Tollie Smith, Route 1, Henderson, N. C., chairman of the entertainment committee, immediately.

If you are coming by bus or train, notify Mr. K. G. Weldon, Route 1, Henderson, N. C., as to time of expected arrival in Henderson, N. C., and transportation to the church will be provided.

T. FRED WRIGHT,
*Pastor.*

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## THE EVANGELISTIC CRUSADE.

Submitted below are some of the results of the Evangelistic Crusade of the Convention which began in February. Many churches have not yet reported on the results attained but we are greatly encouraged and stimulated by the devotion and earnestness evidenced by our pastors and church leaders.

It has been suggested that the Evangelistic Crusade ought to continue through the Conference year ending in the fall of 1948. With special emphasis placed at Pentecost and during the annual revival services this summer. We hope all our churches and pastors will devote themselves earnestly to the Christian task of winning men, women, and children to Jesus and to church membership. Let us continue the Evangelistic Crusade!

| Church Pastor | Received on Confession | Total |
|---|---|---|
| **Eastern Virginia.** | | |
| Bethlehem (Nans.)—R. E. Brittle | | 20 |
| Cypress Chapel—R. E. Brittle | | 3 |
| Damascus—W. L. Wood | | 3 |
| Franklin—R. M. Kimball | 4 | 13 |
| Holy Neck—H. E. Crutchfield | | 2 |
| Hopewell—D. D. Nash | 3 | 3 |
| Newport News—H. S. Hardcastle | 13 | 39 |
| Norfolk: | | |
| Bay View—J. E. Neese | 11 | 22 |
| Berea—E. N. Clark | 10 | 17 |
| Christian Temple—Peter Young | 9 | 20 |
| First—J. L. Gwin | 10 | 10 |
| Rosemont—H. G. Councill | | 11 |
| Second—J. F. Morgan | | 8 |
| Portsmouth: | | |
| First—W. S. Carne | 14 | 33 |
| Shelton Memorial—F. H. Lewis | 5 | 11 |
| Richmond—R. L. House | 4 | 13 |
| Suffolk—J. G. Truitt | 29 | 60 |
| **Valley of Virginia.** | | |
| Antioch—Rev. R. E. Newton | 2 | 2 |
| Bethel—S. E. Madren | 9 | 27 |
| Mt. Olivet (G)—S. E. Madren | | 1 |
| Mt. Olivet (R)—S. E. Madren | 5 | 7 |
| Timber Ridge—R. D. Coulter | 11 | 11 |
| Winchester—R. A. Whitten | 20 | 32 |
| **Eastern North Carolina.** | | |
| Amelia—F. P. Register | 2 | 2 |
| Chapel Hill—B. V. Munger | | 10 |
| Damascus—G. C. Crutchfield | 3 | 3 |
| Liberty (Vance)—T. F. Wright | 0 | 2 |
| Sanford—C. C. Dollar | 4 | 8 |
| **North Carolina & Virginia.** | | |
| Asheville—E. D. Weed | 1 | 11 |
| Burlington—W. M. Stevens | 8 | 17 |
| Belew Creek—G. H. Veazey | 4 | 6 |
| Danville—M. T. Sorrell | 20 | 30 |
| Elon College—J. H. Dollar | 19 | 28 |
| Greensboro, First—W. E. Wisseman | 13 | 16 |
| Happy Home—T. F. Bowers | 4 | 4 |
| Haw River—Earl Farrell | 3 | 3 |
| Lynchburg—J. B. Allan | 4 | 12 |
| Greensboro, Palm St.—J. L. Neese | 10 | 14 |
| Long's Chapel—G. H. Veazey | 1 | 2 |
| Reidsville—J. A. French | 13 | 18 |
| Winston-Salem—W. J. Andes | 3 | 9 |
| Pfafftown—W. J. Andes | 3 | 9 |
| Union (N. C.)—Kenneth Register | | 1 |
| **Western North Carolina.** | | |
| Asheboro—F. C. Lester | | 13 |
| High Point—B. J. Earp | | 25 |
| Pleasant Ridge—W. T. Madren | | 3 |
| Seagrove—L. M. Presnell | | 1 |
| Totals | 270 | 605 |

WM. T. SCOTT,
*Superintendent.*

### SOUTHERN CONVENTION LAYMEN.

The Laymen's Movement for a Christian World consists of a group of men who recognize the power that religion could have if it were applied intelligently and fearlessly to all the aspects of everyday life. It is believed by this group that the laws of God for human conduct provide a workable pattern for living, and that the Spirit of God is the conditioning force that allows them to understand those laws and put them to work in an atmosphere of mutual faith and understanding with their fellow men.

It is their conviction also that the secret of Christian living is contained in the two commands—"Love the Lord thy God with all thy heart, with all thy mind and with all thy strength"—and, "Love thy neighbor as thyself"—that the use of either command is good, but that the effectiveness is greatly reduced unless a balance is maintained between the two.

The urgency of the present world situation makes it critically necessary for these convictions to be taken out of the realm of vague generalities and put into detailed, practical operation in economics, politics and every other field of human endeavor.

It is the purpose of the Laymen's Movement to help discover these laws and to learn how to apply them.

The Laymen's Movement was spontaneously organized in 1941 by a group of laymen in New York City. It was incorporated in 1942. No attempt at mass membership has ever been undertaken—such growth being felt to be contrary to the design and purpose of a genuinely spiritual reconstruction among laymen. Yet, there are now active members in nearly all the states, Canada and New Zealand. An office is maintained at 347 Madison Avenue, New York 17, New York.

The Movement functions in several ways through:

1. Individual contacts of its members and the example which they try to set as practical Christians.
2. A gathering of men around the luncheon table in business districts and group meetings which are held in homes and which follow specific lines of Christian study.
3. Small conferences on specific problems such as the application of Christian principles to employer-employee relations.
4. Special projects on human relations, community tensions, social adjustments and world peace.
5. *The Christian Laymen*, a bulletin which is published regularly.

A special contact with the churches is maintained through the observance of Laymen's Sunday, which is sponsored each year in October. On this day, pastors are requested to invite laymen to give their interpretation of the application of Christian principles to everyday affairs.

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### NEW POTENTIAL IN LAY ACTIVITIES.

Calling for the building of a strong organization of lay people of all denominations in each community of America to work together in their community for "a growing moral and Christian culture," Thomas West of Chicago warned that unless a majority of Americans "will to be moral and Christian, America cannot be a moral and Christian nation." Mr. West addressed the Lay Section of the International Council meeting last February.

"So long as each person does not fight graft and corruption in public life, does not strive against the evils of divorces and the liquor traffic, does not seek to reduce the prevalence of juvenile delinquency—each and everyone of us is surrendering our moral responsibility," Mr. West declared.

"While there are organizations which contend against these evils, as well as many character-building agencies at work in the life of the nation, yet there is something over and above all these organizations," Mr. West stated. "This is the common living to which we all contribute and for which each has his own measure of responsibility. It is made up of the attitudes which we express together in our everyday life, and is the mold in which the moral and religious standards of the oncoming generation is shaped."

(Continued on page 13.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



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Elon College, N. C.

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## CHURCH PRESS CONFERENCE.

The Protestant Church editors have been meeting annually for a number of years. This year's meeting was held last week in New York. Approximately 130 church publications hold membership in this organization. Meetings are held to promote acquaintance, provide information, and establish common goals for the Protestant press.

This editorial representative journeyed to that phantasmagora called New York, stared at the skyscrapers, went window shopping, drank penacolada on Broadway, attended the press meetings in The Christian Herald Building, provided a House for the Hostel at the International Service Center for Congregational Christian Churches, visited 287 Fourth Avenue, and attended a session of the United Nations Security Council. Many streets have their ecclesiastical landmarks. A short walk west from the Service Center at 110 E. 29th Street takes one to the Church of the Transfiguration, popularly known as the Little Church Around the Corner, and to the Marble Collegiate Church of which Norman Vincent Peale is the minister. Churches, museums, publishing houses, denominational headquarters, and a host of other items offer perennial interests to New York goers. The vast city is not only a concentrated cross-section of civilization, not only a Mecca for pleasure seekers, but it is one of the primary spiritual nerve centers of the world.

Church editors are human beings. They have their problems and "headaches." They must write and publish for a constituency with varied opinions and tastes. They must decide whether to give the reading public what it wants or what it needs. Many of them work under stringent financial limitations. Like the prophet Ezekiel, each editor must stand vigil at his watchtower, call the signals as he sees them, and report to his people without fear or favor. Uphold the Protestant press by your contributions, prayers and subscriptions.

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## BISHOP OXNAM CALLS ON PRESIDENT TO BROADEN EFFORT TO AVERT WAR.

Bishop G. Bromley Oxnam is one of the dynamic leaders of Protestantism. His forthright pronouncements on church union, Catholic-Protestant relations, capital and labor problems, and our relations with Russia have provoked serious thought and widespread comment. The fact that many Christian leaders disagree with the Bishop stimulates further thought and discussion of these current problems.

Nearly 1,000 people attended a testimonial luncheon in New York last week in honor of Bishop Oxnam, who was referred to as "a spiritual crusader, releasing latent powers in those responding to his appeal."

What should be the attitude of churchmen toward Russia? Is war imminent, inevitable? Right or wrong, the Bishop has a definite answer. He declared that "When war is on the horizon, churchmen must speak." He made a public plea for the President to find other than military counselors and new principles of action in his efforts to block the threat of war. His views on this crucial problem are set forth in these excerpts from his message:

"There are at least two factors in the Russian challenge that must be considered, one, imperialism, the other, an ideology. Armed might may block the advance of imperialistic armies, but it cannot stop the infiltration of an ideology. Our present policies appear to be developed by men better acquainted with stopping the expansion of imperialism than with ending ideological infiltration. Our policies are therefore partial; and because they are partial, they neither solve the real problem nor prevent war.

"The peoples of Europe know what we are against; they do not know what we are for. They saw our superb armies defeat the forces of Hitler and of Mussolini. They understood our democratic pronouncements; and we were indeed the forces of liberation. But these people are at a complete loss to understand policies that back reactionary regimes; that support leaders who have lost the confidence of the people; that can tolerate and even cooperate with a Franco; that can even now consider the wisdom of restoring to strength a Germany that has twice made war upon democracy within a generation.

"What we are for becomes more important than what we are against, because it is the practice of democracy and the creation under freedom of justice and of brotherhood that will eradicate communism. An attack upon communism, unaccompanied by a democratic program, is not likely to be successful.

"Who are the counsellors of the President? Has he had the counsel of religious leaders who are more interested in peace and democracy, in world law and order, that they are in the power, prestige, and property of the church? Has he had the counsel of missionaries who have served their Lord overseas and are fully conversant with the yearning of the common people for more abundant living, who know that hunger has been the lot of millions through the year, and that a dole now that does not change the conditions that permit a few to live in luxury and the many to exist in poverty can never win the consent of peasants who cry for land and their children who cry for bread?

"Must we live in the hysteria of headlines, in the bated breath of broadcasts? Some columnists and some broadcasters give us the impression that they sleep under Stalin's bed, that they have seen all and heard all, but because of our immaturity and their omniscience, they cannot tell all. The holy tone of the preacher that the church thought had been properly buried has risen from the grave to live in the radio. But, seriously, is there no more that can be done?

"We have not hesitated to take unilateral action in the case of Greece and Turkey. What about the door the President said is open to Russia? What are doors

for? If they are locked, they are to keep people out; but if they are open, they are to be passed through. We are strong enough to take the initiative. Surely the billions we have spent for defense must have bought something. Certainly, our industrial potential that made us the arsenal of democracy is still present. Surely, our resolve to remain free and to preserve freedom for mankind is alive in the American heart.

"Very well, what about the door? Has the President done all that can be done? The answer is 'No.' Let us admit the bad manners of the Russians at past conferences, count up the vetoes in the Security Council, face realistically the frightful facts of Russian control in satellite lands and the totalitarian tyranny within its own borders. Let us remember the Czars were tyrants, too. Their tyranny did not make war inevitable. With utter realism, let us face the full meaning of the communist threat to freedom, become fully conversant with the communist movement as it seeks to cover the earth. Let us face all the facts, and ask, 'Is there nothing more we can do than get ready for inevitable war?'

"First, I believe because of our strength, in fact, as an evidence of our strength, we ought to invite Stalin to conference, to sit at the table and there seek to work out some understanding that will avert war. If he won't come here, let us go there. Strong men are unafraid of discourtesy. Let the President send a delegation of the best minds of this nation to that conference, tough minds, democratic minds, religious minds. Let him frankly say in his proposal to Stalin, 'Our countries are close to war; that we are unafraid; that we do not believe the common people of Russia want war any more than the people of the United States want war; that sensible men ought to find some way to live together.'

"There are some who say this is appeasement, that it means another Munich. It is what we do at such a conference that determines whether or not it is appeasement. The weak men who bowed at Munich to the will of the totalitarian dictators were appeasers; but strong men who might attend a conference at Moscow might be able to discover a way to avert war without appeasement. Appeasement of dictators is futile. Discovering a way that conflicting ideologies can exist in the same world is good sense.

"There are those who say such a conference is doomed to failure. Suppose it does fail? What have we done

(Continued on page 13.)

## TENTATIVE PROGRAM
of the
Thirty-Eighth Biennial Session
of the
SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Liberty (Vance) Christian Church
Henderson, North Carolina
April 27 - 29, 1948

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### TUESDAY—AFTERNOON SESSION

2:00 Worship Service—Rev. Tucker G. Humphries.
2:15 Roll Call.
Report of Program Committee.
Appointment of Committees.
2:45 Report of Historian—Dr. C. E. Newman.
3:00 Report of Executive Board.
Report of Treasurer—Mr. G. D. Colclough.
Financial Report of Convention Office.
3:30 Report of Field Worker—Miss Elizabeth Chicoine.
Report of Superintendent—Dr. Wm. T. Scott.
4:10 First Reading of Report of Revisions Committee—Rev. W. M. Stevens, Chairman.
First Reading of Report of Finance Committee—Dr. Stanley C. Harrell.
4:40 President's Address—Dr. William E. Wisseman.
5:15 Adjournment of Afternoon Session.

### TUESDAY—EVENING SESSION

7:00 Musical Program presented by Elon College Singers.
8:00 Report of Committee for War Victims and Reconstruction—Rev. Frederick B. Eutsler, Chairman.
Address—Rev. Frederick B. Buschmeyer, Mt. Pleasant Church, Washington, D. C.
Report of Committee on Memoirs—Rev. J. Frank Morgan, Chairman.
Communion Service—Rev. T. Fred Wright.
Benediction.

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### WEDNESDAY—MORNING SESSION

9:00 Hymn and Prayer.
Roll Call and Minutes.
9:20 Report of Pilgrim Fellowship—Mr. C. Baxter Twiddy, Chairman.
9:30 Report of Board of Christian Education—Dr. J. H. Dollar, Chairman.
Address: "The Future of the Church College"—President L. E. Smith.
10:20 Report of Woman's Missionary Convention—Mrs. O. H. Paris, President.
Address—Mrs. Robert M. Kimball.
10:50 Report of Mission Board—Dr. H. S. Hardcastle, Chairman.
11:00 Report of Committee on Stewardship—Rev. W. M. Stevens, Chairman.
Address: "We Belong to God"—Mr. Stevens.
11:30 Final Reading and Vote on Finance Committee Report.
12:15 Worship Service: "Power with Purpose"—Rev. R. A. Whitten.
12:30 Adjournment of Morning Session.

### WEDNESDAY—AFTERNOON SESSION

2:00 Hymn and Prayer.
Discussion and vote on the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church.
2:30 Report of Laymen's Fellowship—Mr. George D. Colclough, Chairman.
Address: "Rise Up, O Men of God"—Mr. Thomas L. Moose, Rockwell, N. C., Chairman, Evangelical Reformed Brotherhood.

(Continued on page 14.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The men's class in the Suffolk Sunday school is doing an excellent job. Today, I had the privilege of attending it, and found there were 145 men present. I made 146. They sang songs into which all could join, and there was something about the singing of 146 men that was inspiring. They were led in prayer by the Rev. L. L. Lassiter, a faithful attendant of the class and a most devout follower of the Christ. Announcements were made concerning attendance, and about the sick, with requests that visitations be made on all absentees. There was a bit of good natured banter. There was freedom with reverence, there was fellowship with worship, and there was something to bless the soul of a tired business man, or to inspire the heart of the young man, or to give welcome and the feeling of friendship to the visitor.

The class was taught by the principal of the Suffolk High School, W. R. Savage, Jr. This young fellow was prepared. And he came before his class with that confidence and poise which real preparation gives. You could see that his lesson was the thing. For it they waited, and with no fanfare, but in the calmest, easiest, friendliest fashion he led us into the lands and amongst the peoples described in the text of the lesson. We saw the discouraged, disheartened Jews of exile. We saw Ezekiel, their young prophet, arising from their ranks with the spirit of prophecy on him. We heard his warnings, shared his assurances, and felt he had something good for our present time of unrest and confusion. When Mr. Savage had finished I could see the men look at each other in genuine appreciation of the way in which he had taught them. It is easy enough for us to see why Suffolk is proud of the principal of its High School. He has understanding, training, and the spirit of consecration to his task.

Recently I had to be out of the city on Wednesday night and I asked another one of our prominent schoolmen to conduct my prayer meeting service. This gentleman, S. T. Godbey, is superintendent of the Sunday school in the Presbyterian Church, an A-1 teacher of the Sunday school lesson. He is superintendent of the city public schools of Suffolk. He had conducted a mid-week service for me before, and I knew he would do an excellent job. We are justly proud of the men and women who make up the teaching staff of our city schools. Attenuating circumstances may keep the Bible out of the schools, but just so long as such consecrated men and women teach its classes, we cannot keep the spirit of the Christ out of the pupils. I could make this letter much too long by telling just a little of the work in the churches and Sunday schools of Suffolk, which is being done by teachers in our public schools. God bless America's public school teacher today and ever.

JOHN G. TRUITT.

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To live in hearts we leave behind is not to die.—*Campbell.*

## PASTOROL PRAYER.

*By* REV. ROY C. HELFENSTEIN.

*"Spirit of God, descend upon our hearts. Stoop to our weakness mighty as Thou art, and make us love Thee as we ought to love. We ask no dream, no prophet ecstacies, no sudden rending of the veil of clay, no angel visitant, no opening skies—but take the dimness of our souls away."*

*We would worship Thee, O God; and we wish to serve Thee in the name and in the spirit of Jesus Christ.*

*We thank Thee for Thy matchless love and for Thy glorious majesty expressed in Thy willingness and Thy power to forgive the sins of all who repent and seek Thy forgiveness. We thank Thee for the joy experienced in human hearts in response to the experience of repentance.*

*Give us, we pray Thee, a true understanding of the meaning of repentance and of the imperative need of every person to repent.*

*Teach us the greatness of the privilege of repentance and the wondrous power that repentance opens to any life. Help us to realize that in our desire to live the good life, we do not have to find our way alone; but that Thou art ever near to inspire, to guide, and to uphold. We pray for a growing faith. We believe; help Thou our unbelief. We pray for understanding. When doubt assails our minds, let the light of Thy truth shine revealingly upon our way. Bind our feet to the upward path. And keep us true to the highest and best that we know, through Jesus Christ, our risen Lord. Amen.*

## EVANGELISM.

One may find it a very difficult task to single out any one method of evangelism as a clean cut and very definite method as the most successful and best. It is very likely that he may find that before he gets very far he will be dealing with and trying to stimulate interest in individuals who are so entirely different in this make-up that before he can take time to think much about his method, that he is using a combination of methods.

The writer believes that the efforts toward evangelism, so far as the local church is concerned, should not be spasmodic. He believes that back of every aim, and plan and effort which together go to make up the program of the church there should be the strong evangelistic urge and a definitely and deeply evangelistic emphasis.

A few, perhaps very few, decisions or conversions are similar to that of Saul of Tarsus in that very suddenly and shockingly there comes something into an individual's heart which changes his order of things and gives him a new outlook. But God, too, has given to men minds to think and eyes to see in developing a capacity for deeper consecration which will lead to the decision to more Christlike living. The most important achievement is realized by having the evangelistic motive to prompt throughout every effort. The series of special evangelistic services or revivals brings to a head this continuous effort on the part of the church and gives the individual the opportunity to give open expression to the decision he has made. In many instances the "visiting preacher" or evangelis (not to discount his importance) often leaves, after a week, with all the laurels of glory and credit for holding such a great revival, when the true fact is that the greatest work was done before his train even blew for the station.

This year-round plan of evangelism with a combination of methods which would include visitation and preaching, with an evangelistic emphasis has proved most gratifying. Every church needs to more fully realize the real mission of the church and the purpose of Jesus' coming to earth. "For the Son of Man is come to seek and to save that which was lost."

R. E. BRITTLE.

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A man is relieved and gay when he has put his heart into his work and done his best; what he has said or done otherwise shall give him no peace.—*Emerson.*

# News of Elon College

*By* President L. E. Smith.

## GIVE THE CHURCH PEOPLE A CHANCE.

Had it not been for the churches in the Southern Convention, Elon College would not be. Were it not for our churches today Elon College could not continue. Elon was founded by the Church and for the Church. The churches help to support the College but they also inspire it. For the College to realize that it has nearly two hundred churches back of it gives it a sense of security as well as a great oportunity for service.

There are three sources through which the church may support the College:

I. By informing high school students, particularly those belonging to our own church, of their college and urging those who are members of senior classes in high school to enter their own church college. A word from the pastor in such instances would help greatly. Let us make sure that our young people know about Elon College and that it is our church college. Give them information. Give them a chance.

II. Through conference apportionments. The Church has done a good job in supporting the College financially through the Sunday schools and local congregations. In 1931-32 the total contribution of the churches of the Southern Convention to the College was $1,000 paid in a lump sum. At that time the Convention operated on the budget plan. The total contribution last conference year from Sunday schools and churches for the College was $12,-164.17. This is quite an increase and the College is grateful. It would have been much more if all of our Sunday schools and churches had cooperated.

There are four definite opportunities for the pastors of onr churches and superintendents of our Sunday schools to tell their Sunday schools and church congregations about their college, about Elon College. By action of the Convention every fifth Sunday is Elon College Day. Tell your people about their college and give them a cahnce. They will support their college if they know.

III. The Convention has authorized the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education in Elon College. The goal of $100,000 was set as the amount needed for this purpose. The amount was apportioned to the local churches on a fair basis. Ninety of our churches have accepted and acknowledged their quotas and twenty-six of this number have paid their quotas in full and some have gone far beyond. One hundred and nine have not accepted their quotas. The pastors are in a position to render a good service in helping their share in this great and commendable undertaking.

Brother Pastor, have you informed your church about this, one of our greatest and most worthy undertakings? Have you urged your people to do their share?

Recently I visted one of our good, historic churches. After the sermon I spoke to the congregation briefly about the College, about the Staley-Atkinson-Memorial Foundation, and about the church's quota. Several of the leading members said, "We know nothing about this memorial foundation. We have never been asked to raise our quota. We can raise it if someone will guide us." Tell your people about this effort on the part of the Church to recognize the everlasting service rendered by these great souls. We should keep their names alive among us.

Tell your people. Give them a chance. They will give.

## APPORTIONMENT GIVING.

The Convention in adopting the apportionment plan sought to see that every institution and every board of the Church receive a proportionate share of the benevolent giving of the Church as a whole. It conceived the possibility of one cause having a stronger appeal than another. To guide the Church in its support the Convention in its plan of financing the entire program of the Church has apportioned a lump sum to each local conference and requested the conference in turn to apportion to each local church a definite amount to be raised for every interest that the Church is under obligation to support. The intent of this plan is that the amounts apportioned should be raised in full before any board or institution is supported beyond its apportionment by the Church and in the event that a local church raises more than its conference apportionments, should it desire to follow the spirit of the Convention, the amount raised beyond apportionments would be distributed on a percentage basis to all interests of the Church instead of giving it to one interest in particular. If our local churches would carry out not only the letter of the Convention's direction but the spirit, all the interests of the Church would be supported equally and the total program of the church would go much more smoothly and effectively.

Elon College is very happy to cooperate with the Convention in its plans and appreciates the support received from Sunday schools and churches.

| | |
|---|---|
| Previously reported ..... | $3,141.88 |
| **Church.** | |
| Western N. C. Conference: | |
| Sophia ..... | 25.00 |
| **Sunday Schools.** | |
| Eastern Va. Conference: | |
| Bethlehem (Nans.) ..... | 15.78 |
| Union (South.) ..... | 30.00 |
| Va. Valley Conference: | |
| Palmyra ..... | 11.00 |
| Total ..... | $ 81.78 |
| Grand total ..... | $3,223.66 |
| Less ..... | 40.08* |
| Total to date ..... | $3,183.58 |

*The $40.08 received from Portsmouth, First Church, should have been credited to the Staley-Atkinson-Newman Fund instead of conference apportionments.

## A UNIQUE COINCIDENCE.

*By* Warren H. Denison.

The Rev. Horace Mann and I were in school at Starkey Seminary in 1891. He was pastor at Scarsburg, N. Y. I had just decided to preach. He invited me to preach for him at the first Sunday in December, 1891, fifty-six years ago. Later he was pastor at Piqua, Ohio; Olney, Illinois, and other places. Then for his wife's health he moved to Rifle, Colorado, where he organized two churches. Later he united with the Congregationalists and preached at various churches in Nebraska and Wyoming. He was a forerunner of the union between the Congregationalists and Christians and was in the Seattle meeting in 1931 when the union took place. Some time ago he passed on.

This fall on the first Sunday in December ('47) I was in Colorado, two thousand miles from Scarsburg, N. Y., on the fifty-sixth anniversary of my first sermon and had the honor of preaching with Mr. Mann's widow, and their daughters, Mrs. Roy Smith and Eleanor Mann, in my audience. Miss Eleanor played a violin solo. It seemed to me a unique coincidence.

## SILENT NIGHT, CHINESE VERSION.

*By* Winfred P. Elson, *Secretary, Foreign Missions Conference.*

During January the Foreign Missions Conference received from Dr. Arthur Rinden in Nanking a set of eighteen attractive kodachrome slides showing Alps scenery, European figures, and Chinese characters. Dr. Rinden, formerly a Congregational missionary in China, and later executive secretary of the Yale-in-China Association, Inc., returned to the field in December, 1946, on the second sailing of the *Marine Lynx,* a Foreign Missions Conference "Missionary Ship." Attached to the University of Nanking, Rinden heads up the Audio-Visual Committee of the National Christian Council of China, and is a correspondent member of the Audio-Visual Aids Overseas Committee of the FMC.

A letter from Dr. Rinden, received some weeks after the slides, enclosed a copy of a script which he had used, and an explanation that the slides were the story of the writing of the Christmas hymn, "Silent Night, Holy Night," pictured for the first time to Chinese audiences. A Chinese artist had painted the pictures which Dr. Rinden then photographed. It was a sample of the type of production of visual material which the China Committee of the Conference and the foreign missions boards working in China anticipated when they contributed funds to finance Rinden's new work.

In March a letter arrived from Dr. Rinden's wife, Gertrude J. Rinden, from which the following paragraphs are quoted:

"Christmas in China is *Pageants.* I defy you to name any kindergarten or church school class, or Christian college, that didn't have its traditional pageant telling the Christmas story. One, where no foreigner helped, had its shepherds running and leaping to the manger, and one was a comedian making us all roar with his antics. Like the early miracle plays!

"Christmas in China is pageants instead of presents. We were all so involved in helping with many programs that we almost forgot presents. At three o'clock on Christmas Eve I rushed out to find something for Edaik. For a long time, I was held up by traffic on Sun Yat-sen Road, that great central three-lane highway, with its almost constant stream of army and UNRRA buses and jeeps, Embassy and Attache cars and the even shinier cars of the Chinese officials, rickety horse-carriages drawn by moth-eaten little white horses so small that you have to look twice to see whether they are horses or rabbits, rickshas, and squeaky wheelbarrows. Once across this great thoroughfare, I hurried one block away to a little parallel street that doesn't know it is in the capital. As far as I can see nothing has changed there since the Han Dynasty—all the little shop owners are wide open to the street. In one, a blind-folded donkey was running in a circle to turn the grinding stone to grind the wheat. Next door, some men and boys were hammering a piece of red hot iron into a hoe In the next shop I asked a silversmith to 'weigh me up' a pair of silver bracelets with dragons on them. He weighed them in his pan scales, told me how many hundreds of thousands of our inflated currency they cost, then wrapped them deftly in a square of red paper, and I hurried home.

"Our tree had come a week before. Just at dusk our door bell had rung, and there in the gray drizzle stood a blue-coated coolie with a platform hanging from his shoulder pole, and on it a lovely little green tree set in a flared wooden pot. The tree was all decorated with snow and stars. The pot had been made and painted Chinese Red, the tree decorated, and even the tree itself *made* of branches,

"In two Christmas plays, our Edaik (twelve) found out how much she loves to act 'I look forward to rehearsals all day during school, especially during arithmetic,' she says. One bit of her off-the-boards acting caused great excitement here. One morning she took old clothes, and floor rags and dressed up like a beggar, and went to the neighbors—both Chinese and American. They all thought that she was real and locked their doors, and refused to answer her wails and knockings until one of them, peeking out of the window, saw an orange curl among the rags on the beggar's head Then such a backyard gathering as took place! It pleased our Chinese friends no end to have this American child so human!

"The first Christmas program at the University was one at which Arthur told how 'Silent Night' was written, and showed the new set of kodachrome slides to illustrate The slides were made by a Chinese artist. When we reached Sage Chapel, it was so full of children, women with babies, and beggars that there was scarcely room for the University students to sit. I began to mutter my disappointments that all these had heard about the pictures and had come. 'Why can't we here in a university in the capital, have a service according to our plans, beautiful and dignified?' I asked.

"The lights went out. On the screen came the village in the sparkling white Austrian mountains. There was a hush. The hush lasted to the end of the pictures and the story. Then on the screen came the words of 'Silent Night'—one verse at a time written in columns of large black Chinese characters—and at the side of the verse a colored picture illustrating it. With one great surge, the audience rose up and sang. The students with their good singing gathered us into a tremendous chorus. The children shouted. The singing was much too loud for 'Silent Night.' But we couldn't help it. It was the first Christmas singing. We couldn't stop. We sang it all through a second time. It was as though a dam had burst,

(Continued on page 13.)

## MISSIONARY OFFERINGS.

| | |
|---|---|
| **Sunday Schools.** | |
| Bethlehem (Nans.)—E. Va. ... | $ 6.20 |
| Burlington—N. C. & Va. ..... | 62.11 |
| Newport News—E. Va. ..... | 64.50 |
| Palmyra—V. Va. ..... | 14.00 |
| Total ..... | $ 146.81 |
| **Churches.** | |
| Amelia—E. N. C. ..... | $ 8.32 |
| Shallow Ford—N. C. & Va. .... | 14.00 |
| Waverly—E. Va. ..... | 60.00 |
| Total ..... | $ 82.32 |
| **Shaowu.** | |
| Greensboro, First—N. C. & Va. . | $ 29.98 |
| Monticello—N. C. & Va. ..... | 20.95 |
| Newport—V. Va. ..... | 11.27 |
| Total ..... | $ 62.20 |
| Total period March 26-31 .. | $ 291.33 |
| Previously acknowledged .. | 17,625.84 |
| Total since Sept. 1, 1947 .. | $17,917.17 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### SHAOWU STUDENT TO ENTER DUKE UNIVERSITY.

Timothy Chang of Shaowu is to study at Duke Divinity School beginning this fall, and is to arrive in the United States sometime this summer. Dick Jackson says of Timothy: "With Timothy's fine background (home), his Christian consecration, his ready command of the language, he can do more than any foreigner could ever expect to do for Christ. I do want him to get a good theological education."

It is possible for Timothy to study at Duke because of the women of the Southern Convention. For these four years, beginning with 1947-48, we are giving our money for Life Memberships and Memorials to help educate a student from Shaowu in the United States, so that he may be better equipped to serve and help in our mission at Shaowu. We will have a keen interest in Timothy while he is at Duke, and when we give our Life Memberships and Memorials, we will know that we are investing in our own Southern Convention mission at Shaowu. We will know that we are helping the Jacksons in a way which they especially recommended. A letter from Rev. R. L. Jackson will help us to understand how he feels about our helping Timothy (this was written to Dr. W. T. Scott):

"Our greatest need is trained leadership (native). The four ministers now at work are all past fifty and the average Chinese life expectancy is under fifty, so new workers are imperative if the work is to go on. With their ready command of the language, with their natural understanding of the people and their problems, the consecrated native leader can accomplish ever so much more than a missionary could ever hope to do—and at far less cost to the Board.

"For those reasons, young men and women in all professions want to go to America to study. It has been a surprise to discover how many young men and women dream about the day when they can go to America to study. I've never seen anything like it. The government is sending students to study agriculture, engineering, medicine, economics, etc., and it seems to me that our religious leaders should be given an equal opportunity if it is possible. We certainly want our ministers to get as good training in their field as those in other professions are getting. All of this enters in my recommendation that some of our fine young men come to the U. S. to study in seminaries.

"For our ministerial students, I believe the experience of being in our American churches, witnessing present-day methods, actually taking part in a going program of a local church will be very helpful.

"I wish some of these young men to come to Duke School of Religion, because Duke is located within the bounds of the Southern Convention. I feel that these young men will make one more link with the churches of the Convention and would not only stimulate the interest of our people there in missions, but should make a real contribution in mutual understanding between our two great peoples.

"At the present time there are three young men whom the leaders of the Synod and I consider eligible to come. They have all been approved by the Synod as 'recommended to study Theology in America if the opportunity presents itself.'

"There is Timothy Chang (Chang Syan Gwang), whom I wish so much to go to America to study, and I would like to have him go to Duke. Timothy is without doubt one of the most attractive, and at the same time one of the finest Christian young men I have ever met. My plan for him is for him to go to Duke so he can be near the Southern Convention. He would be very much liked by you all, I am sure of that. He comes from one of the oldest Christian families in Shaowu. His mother for years was the principal (Chinese) of the Woman's School and a teacher in Lau De Girl's School.

"Timothy graduated from Fukien Christian University in Agricultural Economics in 1946 with an outstanding record. He won the highest scholarship award offered by the University. The dean says of him, 'Academically speaking, he was without question one of the best students in his class, maintaining an average of 83,495 throughout his college course. He is quiet, courteous and quite scientifically minded.' During the past five months Timothy has been my language teacher and we have become the best of friends. He has been of immeasurable help to me. Daily my admiration for him increases.

"His family is not very well off financially, so we would have to help Timothy. If Duke could give him a scholarship that would help some. I could pay his expenses over and back from a gift (to Dot and myself) which one of our parishoners at Waverly, Va., gave us. I would personally contribute $100 per year to help him. My dream is for Timothy to come in the fall of 1948."

Mr. Jackson's letter is such an inspiration that Life Memberships and Memorials should begin to come in rapidly if enough people read this article. The certificates may be given in honor of Rev. R. L. Jackson, Mrs. R. L. Jackson, or Lewis Byers Jackson, the most recent arrival in their home. While we can still give memberships or Memorials in honor or memory of our own members, it might give us joy to give them in honor of the Jacksons.

We shall be looking forward to Timothy Chang's arrival, and hope we can have him in our churches whenever possible.

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### DISTRICT RALLY MEETS.

The Spring Rally of the Guilford-Rockingham-Forsyth District and the Alamance District was held on Wednesday, March 31, at Union Ridge Church, near Burlington, N. C. The meeting was presided over in the morning by Mrs. W. W. Snyder, Superintendent of the Alamance District, and in the afternoon by Mrs. Wm. G. Davis, Superintendent of the Guilford - Rockingham - Forsyth District.

The meeting was well attended and a splendid program was presented throughout the day. The guest speaker, Rev. Ralph Shrader, was well received and made an interesting address to the group.

Study groups held in the afternoon were led by Mrs. Kenneth D. Register, Mrs. W. E. Wisseman, Miss Elizabeth Chicoine, and Mrs. W. T. Scott.

The following officers were elected for next year: In the Guilford-Rockingham-Forsyth District — Superintendent, Mrs. Wm. G. Davis, Assistant Superintendent, Mrs. W. F. Worsham; Alamance District — Superintendent, Mrs. W. W. Snyder, Assistant Superintendent, Mrs. Jesse Dollar. Secretary for the two groups is Mrs. Ed Chilton.

The Rally for next year will meet in the First Church, Greensboro.

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

Today I am going to give you a few sketches of the works of some of our ministers of the past. I have had a difficult time deciding which to use and have chosen these for their interesting names or deeds.

*Jonathan Fuller.* He was active in our church a hundred years ago and was well known for his leadership at conference meetings. When there were difficulties the Rev. Mr. Fuller seemed to help everyone feel better. He was on the first committee that planned for a church paper, but they didn't have enough money to begin. In 1840 Jonathan Fuller became president of the North Carolina and Virginia Conference. In 1847 he was at conference at Pope's Chapel. Today there is a church bearing his name—Fuller's Chapel in North Carolina.

*Solomon Apple.* This young minister was from North Carolina, too. Later he married a young lady from Virginia. Through the history of our church that has been happening! Mr. Apple served well in the capacity of helping revise "Principles and Government of the Christian Church." Just two years ago our Convention was again revising the "Principles . . ." In 1875 he opened the sessions of conference with devotionals. The conference was held at Pope's Chapel and he was the chairman of a special committee on Home Missions. Solomon Apple was a great believer in and a teacher of the principles of our church. There is an Apple's Chapel, too, but I do not know if it was named for him, as other men by the name of Apple have served in our churches.

*William H. Boykin.* Usually we think of ministers living to late life full of good works and free from harm, but not so with this minister. He was killed by someone or a group of people who felt angry toward him. A great deal of his ministry was spent in Eastern Virginia—Holy Neck, Cypress Chapel and Spring Hill Churches. He served in many ways on committees in the Conference and gave the sermon on two occasions. Then he became the pastor of Providence in Norfolk County. In 1862 the people of Norfolk left because of the Civil War, and Mr. Boykin's church was taken and used by unfriendly people. This was a great sorrow to him. He was no longer permitted to preach in his own church and the building was badly damaged—windows broken, pews chopped and the pulpit stolen away. Mr. Boykin fled to the country for a while and then he came to the unhappy end of his life.

*Jubilee Smith.* Isn't that a wonderful name? I enjoy saying it over and over. I do wonder why his family named him that? He was from Georgia and died there in his seventy-fifth year. He joined the Christian Church at Harris County when that was the only church of our faith in the state of Georgia. Then he began to organize and build churches. In later years he became president of his conference and it was decided by that body that he should visit the churches of Alabama twice during the year and that churches would pay the expenses of his travels. In one of his sermons he said, "We want strong men, good men, working men, and our cause will move." I think that sermon is good for us, today!

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## A CHILD'S FIRST IMPRESSIONS.

*By* M. LOUISE C. HASTINGS.

*Issued by the National Kindergarten Association.*

As we were listening to "Poet and Peasant" being played on the phonograph not long ago, my daughter remarked, "The opening phrases of this composition always take me back to my childhood." Her words started a train of thought in the direction of early impressions. How important these first impressions are in the lives of everyone!

This same daughter, when she was eight or nine years old, said one Sunday, as on our way home from church we passed a house from which the glorious strains of *The Messiah* were ringing forth triumphantly, "You can tell a lot about people by the kind of music they play, can't you?"

I wonder how many of the young mothers who will read this article give their small children the opportunity to listen only to the best of music. Do they carefully select their radio programs, or do they accept any kind of music to which they happen to turn?

We have a guest in our house one evening lately. We put on some fine orchestral records, thinking he would enjoy them. He listened intently for a while, and then he said, "These records don't mean much to me, but what kind of needle do you use?" Then my mind went back to the jazz with which I knew he had been brought up, and I understood why the selections we had been playing had found no response in him.

There was a little boy of four who used to live next door to us and often came into our house. Quickly he would climb into the big chair, fold his hands, and wait. "Shall we have some music?" we would ask. "Yes, please," came the answer. Never, so long as the music continued, would he talk or climb down and run around. All through his life this early enjoyment of beautiful concord of sounds will have its influence. He always heard *good* music at our house!

Do any of my readers' children take music lessons? When my children were doing this I asked their teacher to allow a part of every lesson, and sometimes an entire period, to be devoted to listening. I asked her to play to them, so that they might form the habit of listening eagerly and really enjoying good music. It proved to be a very worthwhile plan.

All that I have said of early impressions regarding music is equally true in the world of pictures. First impressions are most important. If our boys and girls know almost nothing of color and representation apart from the pictures they see in the Sunday *funny* papers, those shown there will, most likely, be the level of their picture appreciation. Why not familiarize the children with the work of some of the great artists of the world, and so develop in them a taste for the best?

For example: fasten up some reproductions of Jean Francois Millet's pictures on a screen and talk them over with the children. Call the display the "Art Gallery." Change the pictures often, but be sure to bring out the familiar ones now and again. Almost any store carrying a full line of educational supplies will have inexpensive pictures to sell.

Scrapbooks, which the children will like to make with Mother's help, can be kept throughout the years. In them should be pasted copies of some of the world's finest pictures. Little picture-talks with the children, in which both Father and Mother have a part, will unite the pictures, the talks, and the family in a *togetherness* that will become a treasured memory for them.

My youngest daughter, when a child, was attracted to farm life, and when we were on our vacations she

(Continued on page 15.)

## VOTES ON MERGER.

Votes on the proposed merger between the Congregational Christian Church and the Evangelical and Reformed Churches to April 1, 1948, are as follows:

| | RESOLUTION No. 1† | | RESOLUTION No. 2‡ | |
|---|---|---|---|---|
| | For | Against | For | Against |
| **Eastern N. C. Conference:** | | | | |
| Amelia | 34 | 1 | 34 | 1 |
| Antioch | 13 | 0 | 13 | 3 |
| Bethlehem | 18 | 0 | 18 | 0 |
| Beulah | 0 | 70 | 0 | 70 |
| Chapel Hill | 31 | 0 | 31 | 0 |
| Good Hope | 13 | 0 | 13 | 0 |
| Henderson | 39 | 0 | 40 | 0 |
| Lee's Chapel | 40 | 0 | .. | .. |
| Liberty Vance | 44 | 4 | 36 | 0 |
| Martha's Chapel | 0 | 11 | 4 | 0 |
| Morrisville | 3 | 0 | 4 | 0 |
| Mt. Carmel | 17 | 0 | 17 | 0 |
| Mt. Gilead | 15 | 0 | 19 | 0 |
| New Hope | 1 | 63 | 3 | 61 |
| O'Kelley's Chapel | 0 | 11 | 0 | 11 |
| Pleasant Hill | 0 | 35 | .. | .. |
| Plymouth | 23 | 11 | 32 | 6 |
| Raleigh | 48 | 3 | 49 | 2 |
| Sanford | 38 | 2 | 40 | 0 |
| Shallow Well | 41 | 9 | 7 | 0 |
| Turner's Chapel | 30 | 9 | 3 | 0 |
| Wake Chapel | 22 | 13 | 25 | 10 |
| Youngsville | 9 | 1 | 9 | 1 |
| **Eastern Va. Conference:** | | | | |
| Antioch | 0 | 54 | 54 | 0 |
| Berea, Norfolk | 0 | 53 | 53 | 0 |
| Bethlehem, Disputanta | 51 | 3 | .. | .. |
| Burton's Grove | 1 | 6 | 1 | 6 |
| Damascus | 69 | 1 | 69 | 1 |
| Franklin | 48 | 0 | 48 | 0 |
| Holland | 4 | 28 | 40 | 0 |
| Isle of Wight | 12 | 0 | 12 | 0 |
| Johnson's Grove | 3 | 8 | 11 | 0 |
| Liberty Spring | 0 | 125 | .. | .. |
| Newport News | 65 | 0 | 65 | 0 |
| Norfolk: Bay View | 19 | 0 | 20 | 0 |
| Christian Temple | 212 | 0 | 212 | 0 |
| First | 40 | 0 | 38 | 0 |
| Little Creek | 0 | * | * | 0 |
| Second | * | 0 | * | 0 |
| Rosemont | 22 | 3 | 23 | 2 |
| Oak Grove | 0 | 28 | 28 | 0 |
| Oakland | 0 | 125 | .. | .. |
| Portsmouth: First | 34 | 3 | 34 | 3 |
| Shelton Memorial | 37 | 9 | 37 | 9 |
| Richmond | 49 | 7 | 47 | 4 |
| Suffolk | 117 | 0 | 117 | 0 |
| Waverly | 30 | 1 | .. | .. |
| **N. C. & Va. Conference:** | | | | |
| Apple's Chapel | 54 | 10 | 53 | 11 |
| Asheville | 45 | 7 | 49 | 3 |
| Belew Creek | 35 | 0 | 35 | 0 |
| Berea | 11 | 10 | 21 | 4 |
| Bethel | 23 | 5 | 21 | 4 |
| Bethlehem | 32 | 0 | 32 | 0 |
| Burlington | 46 | 3 | 75 | 0 |
| Carolina | 18 | 0 | 18 | 0 |
| Concord | 24 | 6 | 26 | 3 |
| Durham | 34 | 0 | 34 | 0 |
| Elk Spur | 15 | 0 | 15 | 0 |
| Elon College | 32 | 0 | 32 | 0 |
| Graham, Providence Mem. | 44 | 0 | 44 | 0 |
| Greensboro, First | 27 | 1 | 28 | 0 |
| Happy Home | 11 | 3 | 23 | 0 |
| Haw River | * | 0 | * | 0 |
| Hebron | 24 | 1 | 24 | 1 |
| Hines Chapel | 54 | 0 | 54 | 0 |
| Ingram | 18 | 8 | 5 | 0 |
| Lebanon | 19 | 0 | 19 | 0 |
| Liberty | 26 | 4 | 28 | 2 |
| Long's Chapel | 11 | 0 | 14 | 0 |
| Lynchburg | 10 | 3 | 13 | 0 |
| Monticello | 37 | 0 | 37 | 0 |
| Mt. Zion | 50 | 0 | 50 | 0 |
| Pfafftown | 28 | 0 | 28 | 0 |
| Pleasant Ridge | 25 | 0 | 25 | 0 |
| Reidsville | 101 | 8 | 109 | 0 |
| Rocky Ford | 5 | 0 | 5 | 0 |
| Salem Chapel | * | 0 | * | 0 |
| Shallow Ford | 82 | 0 | 82 | 0 |
| Tryon, Erskine Memorial | 87 | 0 | 87 | 0 |
| Union, (N. C.) | 60 | 0 | 63 | 0 |
| Union (Va.) | 21 | 7 | 22 | 6 |
| Winston-Salem | 30 | 0 | 30 | 0 |
| **Western N. C. Conference:** | | | | |
| Albemarle | 56 | 1 | 57 | 0 |
| Asheboro | 25 | 3 | 25 | 3 |
| Bennett | 0 | 7 | 0 | 7 |
| Brown's Chapel | 0 | 50 | 0 | 50 |
| Ether | 0 | 9 | 0 | 9 |
| Flint Hill (R) | 5 | 0 | 5 | 0 |
| Grace's Chapel | 0 | 55 | 0 | 55 |
| Hank's Chapel | 0 | 18 | 7 | 10 |
| High Point | 40 | 0 | 40 | 0 |
| Liberty | 13 | 0 | 13 | 0 |
| Mt. Pleasant | 27 | 0 | 27 | 0 |
| New Center | 1 | 7 | 1 | 7 |
| Pleasant Hill | 0 | 78 | 0 | 78 |
| Pleasant Ridge | 0 | 30 | .. | .. |
| Pleasant Union | 0 | 18 | 0 | 18 |
| Ramseur | 0 | * | 0 | * |
| Shady Grove | 0 | 14 | 0 | 14 |
| Shiloh | 0 | 35 | 0 | 35 |
| Smithwood | 0 | 60 | 0 | 60 |
| Seagrove | 1 | 8 | 7 | 0 |
| Sophia | 12 | 0 | 12 | 0 |
| Spoon's Chapel | 0 | 3 | 6 | 0 |
| Pleasant Grove | 0 | 33 | 17 | 0 |
| **Va. Valley Conference:** | | | | |
| Antioch | 40 | 0 | 40 | 0 |
| Bethel | 47 | 0 | 47 | 0 |
| Bethlehem | 45 | 0 | 45 | 0 |
| Concord | 15 | 1 | 15 | 1 |
| Linville | 11 | 0 | 11 | 0 |
| Mt. Olivet (R) | 38 | 1 | 35 | 1 |
| New Hope | .. | .. | 8 | 2 |
| Newport | 25 | 0 | 25 | 0 |
| Jalmyra | * | 0 | * | 0 |
| Timber Ridge | 0 | 42 | 0 | 35 |
| Winchester | * | 0 | * | 0 |
| Wood's Chapel | 13 | 0 | 13 | 0 |
| Totals | 2,845 | 1,246 | 2,963 | 606 |
| **Conference Votes:** | | | | |
| Virginia Valley | 50 | 5 | 53 | 4 |
| Eastern North Carolina | 24 | 23 | 24 | 23 |
| Eastern Virginia | 57 | 12 | 69 | 0 |
| Western North Carolina | 21 | 17 | 25 | 0 |
| North Carolina & Virginia | 56 | 1 | 56 | 0 |

*Indicates how the church voted but does not give the number of votes cast.

†Resolved that this body hereby registers its decision upon the proposal to unite the Evangelical and Reformed Church and the Congregational Christian Churches into the United Church of Christ, in accordance with the Basis of Union dated January 22, 1947.

‡Resolved that in the event of the consummation of the union this body hereby undertakes to continue the same relations with the United Church of Christ that it now holds with the fellowship of the Congregational Christian Churches.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE RETURN FROM EXILE.

Lesson III—April 18, 1948.

Memory Selection: *No man who puts his hand to the plow and looks back is fit for the Kingdom of God.* Luke 9:26.

Lesson: Ezra 1-6; Haggai.

*By Way of Historical Background.*

The Jews had been in Exile for a long time. But in 538 B. C. Cyrus became absolute ruler, not only of Persia, but of practically all the then-known world, at least the better part of it. Moved by mixed motives, perhaps political as well as religious, selfish as well as social, he issued a decree not only that the Jews could return to their native land if they cared to, but calling upon the Jews who did not go, and his own countrymen, to help them with gifts of gold and silver and other precious gifts. Thus encouraged and undergirded a large number of the Jews made the long trek back to the Holy Land. They immediately set up an altar and offered burnt offerings and sacrifices. They did not immediately begin the reconstruction of the temple. Stirred and stung into action by Joshua and Zerrubbabel the civil and religious leaders of the group, the people did set about to rebuild the temple. For the younger members of the group it was a joyous occasion, but for the old timers it was an occasion of sorrow—they remembered the "good old days," and they were filled with sacred memories and blasted hopes.

As soon as work was begun on the temple, serious opposition arose on the part of the people of the community. A "war of nerves" was launched which disheartened the people. Then a letter was sent to Artaxerxes by these enemies of the Jews, insinuating that what the Jews really had in mind was to build walled city and to revolt against Persian rule, and to refuse to pay tribute. It was all cleverly and diabolically conceived and carried out, and it worked with disastrous consequences—"they went in haste to Jerusalem unto the Jews, and made them cease by force and power."

After Artaxerxes died, Darius came to the throne, the people began again to build the temple and the walls at Jerusalem And again enemies interfered. Again they sent a letter to the king, preferring the same charges against the Jews. But this time the king had the old records searched and he found the original decree of Cyrus, which had authorized the return, allocated financial help, and called upon both Jews and Persians to make further contributions Thereupon the Jews went to work with a will and finished the work, although it was not on anything like the scale of the original temple They had a great celebration when the work was done and dedicated the temple with a great service, culminating with the passover feast. This in brief is the substance of the six chapters which form the background of today's lesson.

*By Way of Practical Application.*

1. God keeps his promises. "That the word of the Lord by the mouth of the prophet, Jeremiah, might be fulfilled"—thus reads the opening words of the book of Ezra. One is reminded of the recurring phrase in Matthew's gospel—"That the Scripture might be fulfilled." God is not slack concerning His promises as some men count slackness. To be sure there are those who go to extremes in interpreting prophecy, and try to make the words of the prophets to walk on all fours, to make them literally true in every jot and tittle. But one does well to read the Bible with due regard to the basic predictions and prophecies. For instance there might be a great deal of light on the Palestinian question to be found in the ancient prophecies. The prophets, and not the politicians, or even the statesmen, might have the answer to the "sixty-four dollar question."

2. God works in wondrous ways, and mysterious ways, his wonders to perform and his purpose to fulfill. "The Lord stirred up the spirit of Cyrus the king of Persia." Only the spirit of God would have prompted a Jew to write those words. On the surface, the thing was preposterous. The idea of God's spirit speaking to a pagan king, a worshipper of false gods, the idea of this foreigner being an instrument and a chosen vessel of the Almighty! But there it is that all who run may read. Even Samson, rough, crude, cruel, sensual Samson who had little more moral sense than a rat, is listed in the Hall of Fame of the Faithful in Hebrews eleven. God rules this world. He makes even the wrath of men to praise him. At times he makes his enemies his avengers and the chosen instruments of his purpose. He does move in mysterious ways his wonders to perform.

3. The importance of cooperation between Church and State. Joshua and Zerubbabel represented the Church and the State. They worked together. They furnished the moral leadership and the morale for the big undertaking. They were cooperators, not competitors. We must have a clear division between Church and State in our country, but there ought to be the closest cooperation and the finest harmony between the two.

4. The importance of "standing up and being counted." The first thing the returned eriles did was to build an altar unto God and to offer sacrifices to the God of Israel. There was no doubt in the minds of a skeptical and hostile community as to where they stood and to whom they paid supreme homage and reverence. They nailed their flag to the mast. They stood up and were counted. They gave first place to the worship of God. All too many modern people fail at just this point. They will move to a new community and refuse to affiliate themselves with the local church. Or already living in a community, they do not take their stand for the Lord in any open and avowed way. They seldom if ever go to worship. They do not always realize it, but they are against our Lord because they are not for him.

5. The Kingdom has enemies. The enmity of groups is dramatized in the action of the forces opposing the new venture. By false and insidious propaganda, and by open and overt hostility, these people sought to prevent the building of the temple and the work of righteousness. Well, Christianity is facing a distinct and serious threat and determined and powerful enemy today, in many quarters, but nowhere in any more deadly and diabolical form than in Communism. Communism is diametrically opposed to the Christian philosophy and practice of life. This is no call to hate the Russian people. It is no red flag waved to bait people. But it is a call to the soldiers of Christ to awake, and to do everything in his or her power to ake effective the ideals and the spirit and principles of Christ. It is by the spirit and not by the sword that the battle is to be fought and the victory won. There is no place for slackers or draft evaders in the ranks of Christ.

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He climbs highest who helps another up.—*George Matthew Adams.*

## EDITORIAL.

(Continued from page 5.)

in terms of the public opinion of the world? At the moment, our policies are not winning the common people. We are losing them. They are suspicious of us, and they are suspicious of the Russians. We ought to be in a position to win them. We are not. If we made such an effort and gave it proper publicity throughout the earth and the peoples of the world knew that the United States of America, facing the threat of war, had done all in its power to avert it, that result alone would justify the conference.

"But I believe greater results might follow. Is it an evidence of weakness when strong men, unafraid, seek to solve such a problem? I think the reverse is true. Accompanying this suggestion of the President should be a proposal that delegations representing religion, science, art, labor, education, business should go to Russia at once to confer with similar representatives there, solely for the purpose of coming to understand each other, and that similar delegations should come here. This is what a door is for.

"Why was there not early pressure back of the Marshall Plan similar to the present pressure for Universal Military Training? Why is it that these billions have not been made available earlier for the food and the materials essential to the reconstruction of Europe? There was genius in th proposal of the Secretary of State. This was the proposal that should have been backed, and the kind of measures that I have been suggesting today, rather than the flinging of the gauntlet. This does not mean we should have been asleep. This does not mean that we should not build up our strength. It does mean that the open door should be used until at last it is closed in our face.

"The church has a stake in all this. The churchman must speak; the churchman must act to the end that this nation takes every possible step to avert war, to build democracy, to maintain peace."

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## "SILENT NIGHT."

(Continued from page 8.)

and the water was rushing on and on for joy of release. That's the way the Christmas singing was this year. It burst through pent-up feeings of discouragement and despair. (The University chorus sang the Messiah four nights.) At the end of the service, I was burning hot with shame for wishing that the beggars and children hadn't come, and saying to myself, 'What if they *hadn't* come?' "

## CHURCH WOMEN AT WORK.

(Continued from page 9.)

### MAY FELLOWSHIP DAY.

Every Child is My Child—in the Fabric of Fellowship" is the theme chosen for consideration by the church women of America on the day set aside for the purpose and known as May Fellowship Day. The date is May 7, when we direct our fellowship to the needs of all our children. It may be a time of rededication to the work of helping build a Christian community in our city, town or rural area—and thus beginning to play our part in the building of Christian World Community.

Packets at 35c each, including February issue of *The Church Woman*, worship helps, a poster and other pieces of material are available from: The United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. Money must accompany the order and no orders will be filled after April 23, 1948.

It is hoped that women's groups of the Southern Convention will observe this day, either in the local society or that they will cooperate with women of other denominations of the community.

May we not have some interesting reports as to how your society observed May Fellowship Day?

MRS. ROBT. A. WHITTEN.

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## NEWS FROM THE SOCIETIES.

### LIBERTY.

A Good Friday service was held at Liberty Christian Church, Nathalie, Va. Two readers, Mrs. Y. A. Bray and Miss Nancy Tuck, reviewed in Jesus' life the succession of events which moved toward the crucifixion. The meaning and significance of these incidents was clarified by an appropriate hymn following the reading. The congregation shared in the singing of some of the hymns, the choir sang others, and special music was given by a duet from Liberty, and by a group from a local Baptist Church.

The subdued lighting effect in the church helped to create the proper atmosphere for those sharing in the service. The service was well attended.

MARK W. ANDES.

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### LITTLE CREEK.

The Little Creek Missionary Society has had a very successful year. On November 2 we held an inspirational public Thank Offering service, and received a good offering for Shaowu. On November 7, World Community Day, we had a very impressive service and made up a large bundle and box of new and used clothing for a seven-year-old European boy. At Christmas we gave aid to a poor woman in our community and bought gifts for the oldest man and woman in our church who were past eighty.

For our Friendly Service, we sent money to Franklinton Institute.

The World Day of Prayer was observed, and the Young People's society joined in the service.

At each meeting we have a good devotional program. We especially enjoyed our December meeting, as we used the lovely program from the Packet, "The Great Shepherd of the Sheep," and had special music. Afterwards, we had a Christmas party and exchanged gifts.

We have only twelve active members, but we are striving to be a "Superior" society. And as our women believe in the "Great Commission" I feel that we can accomplish much in the name of our Savior.

REPORTER.

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## LAY ACTIVITIES.

(Continued from page 3.)

I. O. Royse, Clayton, Mo., chairman of the Lay Section, told the meeting that "the church began with lay workers: a commercial fisherman preached the first sermon, a preaching deacon was the first martyr, a tentmaker was the first missionary." He stated that tax collectors, magistrates, fishermen, doctors, lawyers, and business men were all active in the early years of the Christian era.

"The successful ongoing of the church in these times depends upon the arousing of laymen and lay women to their personal responsibility and to the need for better undergirding, guiding, and helping our ministers and other professional Christian workers," he maintained.

The layman's responsibility to stir the church to a great measure of community effort was stressed by Mrs. Rachel J. Rose, of the Michigan Council of Churches, Lansing.

"Reports show that the church too often has an attitude of friendly indifference, yet individual laymen of many churches serve on boards and committees of social welfare agencies and could help the church to make more adequate use of these services," said Mrs. Rose.

Challenging the laity to see the complete picture picture of the community and consider it in Protestant church planning, Mrs. Rose declared that only through cooperative community effort can the churches work together and develop a sense of unity in practical work and service.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Easter Sunday was a beautiful clear day. The writer visited all three buildings after the children were dressed in the Easter clothes and their new Sunday shoes. All of the little fellows had to gather around me and let me see how beautiful they looked. New dresses and new shoes certainly did make them happy.

The good women had sent in many beautiful dresses, and the matrons in each building had taken lots of pains to see that each little girl had a pretty dress and one that they were happy to wear.

The little boys were not overlooked. They, too, had nice little suits and new Sunday shoes. All in all, they were very happy as they marched off to Sunday school. We really wish our church people could have seen them.

This April 2 is a beautiful day, clear and cool enough to be pleasant. It rained here all day the last day of March and all night. It seemed that March was trying to put us in a full month of rain and bade us a wet farewell, and also took in the first day of April for good measure.

We had six months of drought last year. It rained on September 24 and has rained every week since. The ground has kept so wet we have not been able to plant any gardens at all. We are hoping and praying we will have some clear weather now so we can get our garden planted. A good garden means so much to a large family like we have here. We got very little from our garden last year, as the dry hot weather burned it up.

We had twenty-eight acres of the finest alfalfa we have ever looked at at this season of the year, but the big frost and freeze on Easter Monday morning certainly did damage it to a great extent. It has made poor growth since.

Our farm is a big asset to the Orphanage and gives the boys an opportunity to learn agriculture. We make lots of stuff on the farm when we have good seasons. It is interesting to look at the growing crops when they get at their best.

For several years we have been building up a nice herd of Holstein cattle. We have quite a number registered now, and good milkers, too. In two or three years we will have a herd that we can point to with pride and then they will begin to pay off and bring us in some income besides furnishing milk for the children and the Orphanage family.

We now have one hundred hens in our poultry house, and we are getting right many eggs already.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR APRIL 8, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $1,799.22 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Piney Plain ..... | | 13.75 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) ..... | $ 20.21 | |
| Mt. Carmel ..... | 19.82 | |
| Christian Temple ..... | 20.00 | |
| | | 60.03 |
| N. C. & Va. Conference: | | |
| Burlington ..... | | 64.53 |
| Va. Valley Conference: | | |
| Newport ..... | $ 14.78 | |
| Palmyra ..... | 11.00 | |
| | | 25.78 |
| Ala. Conference: | | |
| New Hope S. S. ..... | | 19.54 |
| Total ..... | | $ 183.63 |
| Total this year from churches | | $1,982.85 |

SOUTHERN CONVENTION PROGRAM.

(Continued from page 5.)

3:15 Report of Board of Publications—Rev. J. A. French, Chairman.
Report of Editor of The Christian Sun—Rev. R. L. House.
Report of Managing Editor of The Christian Sun—Mr. John T. Kernodle.
4:00 Report of Christian Orphanage—Mr. C. D. Johnston, Supt.
4:30 Discussion and Vote on Report of Revisions Committee.
5:15 Adjournment of Afternoon Session.

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6:00 Men's Fellowship Supper.
Address—Hon. Thad Eure, Raleigh, N. C., Secretary of State.
Women's Fellowship Supper.

WEDNESDAY—EVENING SESSION

8:00 Hymn and Prayer.
Address: "Shaowu—A Dream, A Reality, A Commitment"—Dr. F. C. Lester.
Presentation and Dedication of the Shaowu Offerings.
Solo—Rev. John L. Gwin, First Church, Norfolk.
Address: "Pacific Mission"—Dr. Carl Heath Kopf, Minister, First Church, Washington, D. C.
Benediction.

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THURSDAY—MORNING SESSION

9:00 Hymn and Prayer.
Minutes.
9:20 Report of Committee on Social Action—Dr. D. J. Bowden, Chairman.
9:30 Report of Committee on Rural Church—Rev. H. E. Crutchfield, Chairman.
10:00 Report of Nominating Committee and Elections—Rev. J. Frank Apple, Chairman.
10:20 Report of Committee on Spiritual Life & Evangelism—Dr. J. G. Truitt.
Address—Dr. Truitt.
10:50 Report of Board of Superannuation—Mr. D. R. Fonville, Chairman.
11:10 Report of Ministerial Loan Fund—Prof. A. L. Hook, Chairman.
11:30 Report of Committee on Ministry—Dr. S. C. Harrell, Chairman.
Address—Dr. Harrell.
12:00 Adjournment of Morning Session.

THURSDAY—AFTERNOON SESSION

1:30 Hymn and Prayer.
Report of Strategy Committee—Dr. W. B. O'Neill, Chairman.
Report of Special Committees:
Credentials.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Service of Worship—Rev. Raymond T. Grissom.
3:30 Adjournment.

W. E. WISSEMAN, *Chairman,*
W. M. STEVENS,
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## ORIGIN AND PURPOSE OF ARBOR DAY.

*By* C. B. Riddle.

This year marks the seventy-sixth anniversary of the establishment of Arbor Day. From a humble start in Nebraska, April 10, 1872, the day's observance has become national in scope and interest, although the date of the event is not uniform in all States.

J. Sterling Morton, a member of Nebraska's State Board of Agriculture who later became United States Secretary of Agriculture, was originator of the idea of a tree-planting day. The plan for Arbor Day was approved in Nebraska by the State Board of Agriculture on January 4, 1872, and prizes were offered for the agricultural society and the individual who planted the most trees. The idea was given such wide publicity that in later years it spread to all parts of the United States.

Since that time the country has turned its thought more and more to forestation. Repeated campaigns have stressed the need to conserve trees, and to replace those consumed either through lumbering operations or through the devasation of forest fires.

The idea of planting trees gradually won greater recognition until now, with the aid of the Federal Government, all States are assisting in the work, offering trees at little or no cost to those who desire to plant them on farm land, unused acreage, or as memorials.

It was natural that the tree-planting idea originated in Nebraska, for early settlers in that region found that a deficiency of trees was a serious handicap to their progress. However, prior to 1872, tree-planting had been carried on by a few individuals. It was Mr. Morton who caused the undertaking to become a national institution.

In 1875 Kansas and Tennessee followed the lead of Nebraska, and the next year Minnesota fell in line. The idea was most acceptable to Kansas, for the same treeless conditions existed there that were in Nebraska. In Minnesota the white pine was being destroyed at a rapid rate and no provision made to replace it. Other States, where forests had been depleted, found in the movement an incentive to aid their barren hills to regain their former position as tree producers.

Like other movements, Arbor Day in the beginning had its years of slow growth. After 1876 the idea did not spread so rapidly for several years, and it was not until 1772 that two more States—North Dakota and Ohio—adopted the plan. Since then, all States have joined the movement and interest in Arbor Day has increased each year.

The purpose of Arbor Day goes beyond the mere planting of trees. It has been instrumental in creating more civic pride in communities, small towns, and cities. Moreover, since care of trees is as essential as planting, individuals and civic organizations have taken an added interest in tree protection.

At the close of World War I, thoughts of the nation turned to finding appropriate memorials for those who had sacrificed their lives for the cause of world freedom. Many communities planted trees or groves to serve as living monuments to fallen soldiers, and Arbor Day was often chosen for the occasion. Some cities have honored their war heroes by planting a tree for each.

If country churches were to adopt a plan of planting a tree for each of their members planted in "Life's eternal tramping ground," many places of worship in rural areas would not be the barren spots they are.

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## UNION (VA.)

The Poole family presented a Hammond electric organ to Union Christian Church, Virgilina, Va., in memory of Thomas A. Poole who was killed while overseas. The organ was dedicated Easter Sunday afternoon in the presence of a large group of people. Following the act of dedication, Mrs. Roy Caviness, organist at the United Church of Raleigh, N. C., gave the dedicatory recital. This generous gift by the Poole family is received by the church with a deep sense of gratitude.

The Easter program of Union included also a sunrise service and a Maundy Thursday service. At the early morning hour, an Easter drama, "The Way of Life," was presented. The play portrayed the life of a Roman family, which eventually came to be followers of the Way. It showed how the young son, a Roman soldier and a guard at the Cross of Jesus, came to believe in the Resurrection of Jesus because he had seen the Man die. The cast included ten local men and women, besides the choral group in the "Upper Room." Approximately 125 people attended this service.

The Maundy Thursday service was held by candlelight. Stories were read from the Scriptures depicting the incidents in the last few days of Jesus' life, and hymns were used to help interpret the Scriptural account. The service was climaxed by the Sacrament of Holy Communion. All candles were extinguished except the one on the communion table. From this candle the two ministers present, Dr. C. E. Newman and M. W. Andes, received light for their candles and gave it to four candle-lighters who in turn shared their light with the congregation. As one person after the other received light and shared it with his neighbor, the whole church was illuminated by tiny Christian candles. With the lighted candles the group filed outside to face the darkness of the world. About eighty worshippers shared in this service.

Mark W. Andes.

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## FOR THE CHILDREN.

(Continued from page 10.)

liked to milk the cow. As a result she became very fond of pictures that had cows in them. Of course, we did not let the pictures of cows in advertisements or in the *funny* papers become her standard of art. Instead, we suggested that she save her pennies and buy reproduction of pictures in which cows appear, painted by famous artists. The pictures were very inexpensive. She made a *cow* scrapbook and soon became familiar with some of the very best paintings.

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I deem it the duty of every man to devote a certain portion of his income for charitable purposes; and that it is his further duty to see it so applied as to do the most good of which it is capable. This I believe to be best insured by keeping within the circle of his own inquiry and information the subjects of distress to whose relief his contribution should be applied.

—*Thomas Jefferson.*

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# HAD YOU HEARD?

That there is an interdenominational plan for a comprehensive Protestant broadcasting system for Latin America? The Committee on Cooperation in Latin America is raising an initial fund of $100,000 to provide at least one station owned and controlled by the Protestant churches and four recording studios in strategic centers where records can be produced in Spanish and Portuguese.

That fourteen mission boards joined in a three million dollar purchase of surplus war supplies, including full equipment of twelve one-thousand bed hospitals, which had to be delivered to Shanghai? Four of the fourteen boards assumed the responsibility of handling the supplies in Shanghai.

That in a six-month period, sixty-five foreign mission boards cooperating through the Foreign Missions Conference sent 1,600 missionaries and members of missionary families to their posts in the Far East and India in groups of 225 to 450 per ship? For two of the mass sailings, huge public send-off meetings were held in San Francisco and Oakland, California.

That the airplane, "St. Paul," purchased by the Lutheran World Federation primarily for the transportation of Lutheran missionaries but made available on equal terms to other denominations, has made it possible for many missionaries to avoid long delays in Shanghai and reach their posts in North and interior China? The airplane is now flanked by an ex-army truck appropriately named "Barnabas."

That a large proportion of the delegates to the various units of the United Nations from non-European and non-American countries are graduates of Christian colleges and universities? This includes representatives from Moslem countries in the Near and Middle East.

That the International Missionary Council is participating in a joint study of African marriage customs? Questions centering in African marriage and the stability of the family are of great concern to both the governments and the missions in Africa. Merle Davis has represented the International Missionary Council in conference with the other groups participating in the study, the British Colonial Office and the International African Institute.

That the year 1947 constituted a landmark in the story of orphaned missions? Most of the Continental societies have resumed full responsibility for their work overseas. The Paris Evangelical Missionary Society still requires help and various missionary societies in the Netherlands find it necessary to accept advances of funds for the conduct of their overseas work or the specialized training of workers abroad. But the chief remaining task of the International Missionary Council is the completion of our responsibility for German missions, principally in Africa and China. North America must take the lead in saving German missions in the post-war as well as the war period. German missions are vital to wholesome spiritual life in the German churches, and sound German church life is essential to a democratic, cooperative Germany. Thus orphaned missions are an integral part of the ecumenical movement and of world order.

That in response to a plea from the 1,500 Christians on Okinawa, still living virtually in concentration camps, two mission boards are joining in a united program of rehabilitation and spiritual ministry for them?

—Christian World Facts.

Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, APRIL 15, 1948. NUMBER 16.

## The Rough Becomes Beautiful

By WALTER H. STARK
San Diego, California

Jesus was a worker in wood before he became a worker with men. With his eye to perfection and beauty, his products must have been exceedingly fine. His ploughs would be from selected lumber, with grain curvey to give strength and lightness. The handles would polish under the grip of human hands instead of raising splinters. The chairs he made would be designed for comfort and with strength to hold the heaviest person. His ox yokes did not chafe and every ounce of weight on them was applied to the burden. That is what we would expect to find if we had in our possession the articles made with his hands.

Yet twice in his life the roughest of timber entered his experience. He was born in a stable, a lean-to against the side of an inn. All the green lumber, warped boards and knotty sections cast out by the builder of the inn would be reserved for the stable structure. It was probably not a thing of beauty. At the end of his life he was hung on a cross made of wood. A crooked limb, knotty and rough, but unfit for other construction, would be good enough for a crucifixion. On such a timber Jesus ended his life. Rough wood welcomed him into life and rough wood was present at his death.

But see what his presence did to them. The rude stable with the oxen and the straw have become enshrined in human hearts. The rough cross has become the symbol of God's presence. On its many forms the hands and minds of the greatest artists have gone to work, and a cross made to be the center of worship is the most beautiful symbol we have.

That was what he did with men. He took the rough and made them over into saints. Men with vicious elements and unruly spirits became men of peace. The rough language of Peter was exchanged for unsurpassed beauties. The family circle as a center of love and sacrifice became established. The women of the races have been given devotion and freedom. Little children became the most important of all, as Jesus' spirit worked in transforming society.

All these things he accomplished and is still accomplishing by presenting a view of God as Father, with greatness of heart and mind, and with infinite compassion towards his children. He has surrounded us with the materials of a wonderful world and his spirit labors to lead men into the way of peace. What a wonderful Savior he is, and yet the greater portion of his blessings are unclaimed by all save the few whose hearts and lives have found him.

# NEWS AND VIEWS

Rev. Ralph Shrader preached last Sunday evening at our Newport News Church.

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Seven new members have been received in the Suffolk Church in the two Sundays since Easter.

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Rev. Harold S. Matthews, China Secretary for the American Board, will be on leave of absence beginning May 1. Rev. Earle Ballou will substitute for Mr. Matthews.

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Russell L. Dicks, well known author and chaplain of the Wesley Memorial Hospital, Chicago, will head the newly-established Department of Pastoral Care in the Duke University Divinity School beginning in September.

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The third Annual National Council on the New Approach to the Alcohol Problem will be held at the University of Chicago, April 27-30. This Council is sponsored by the National Temperance Movement, with headquarters at 77 Washington Street, Chicago, Illinois.

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### MISS CHICOINE TO SPEAK IN EASTERN VIRGINIA.

Miss Elizabeth Chicoine, Southern Convention Field Worker, is scheduled to be at the following churches during the week beginning April 16. The meetings will be held each evening at 8 o'clock, except on Sunday, the 18th.

April 16—Mt. Carmel. Participating churches: Antioch, Isle of Wight, Windsor, Johnson's Grove, Union (Southampton), Franklin.

April 17—Damascus. Participating churches: Cypress Chapel, Liberty Spring, Eure, Oak Grove.

April 18, 3 p. m.—Holland. Participating churches: Holy Neck, Bethlehem (Nansemond).

April 18, 6:30 p. m.—Suffolk. Participating churches: Oakland, Mt. Zion, Berea (Nansemond).

April 19—First, Portsmouth. Participating churches: Shelton Memorial, Elm Avenue.

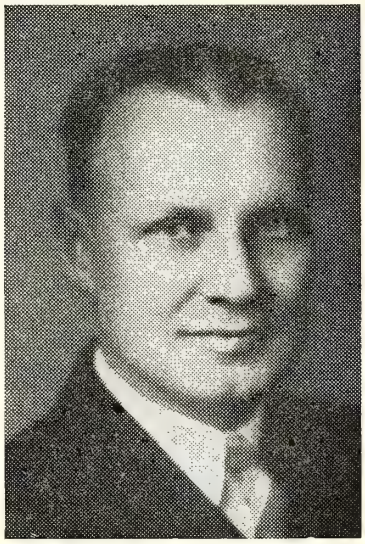
April 20—Second, Norfolk. Participating churches: Christian Temple, Bay View, Newport News.

April 21—First, Norfolk. Participating churches: Rosemont, South Norfolk, Little Creek, Berea (Norfolk).

### DR. FRED S. BUSCHMEYER A CONVENTION SPEAKER.

Dr. Fred S. Buschmeyer of Washington, D. C., challeged the Eastern Virginia and North Carolina and Virginia Conferences with his message last fall. Because of numerous requests coming from ministers and laymen in the Convention, the program committee has secured Dr. Buschmeyer as a speaker at the coming session of the Southern Convention. Dr. Buschmeyer will speak Tuesday evening, April 27th.

Dr. Buschmeyer is Chairman of the Executive Committee of the General Council of the Congregational Christian Churches in America.



DR. FRED S. BUSCHMEYER.

Dr. Buschmeyer made an intensive visit to Europe and Great Britain in the summer of 1947 on behalf of the Congregational Christian Committee of War Victims and Reconstruction and the Service Committee of that fellowship. He returned with a vital message and burning conviction that a rebirth of personal Christian faith is imperative if the continent is ever to be rebuilt. What holds true of Europe is equally true of the other nations of the world in Dr. Buschmeyer's opinion.

Minister of the Mount Pleasant Congregational Church in Washington, Dr. Buschmeyer came to his present pastorate in 1939 from a pulpit in Manchester, New Hampshire.

Although born in California and educated in the public schools of Los Angles and the University of Southern California, Dr. Buschmeyer took his religious education and theoligical training at Boston University. He holds an honorary Litt. D. degree from the University of New Hampshire. Dr. Buschmeyer has served Congregational pastorates in Brookline, Massachusetts; Durham, New Hampshire; and Manchester, New Hampshire.

For three years Dr. Buschmeyer was Chairman of the Legislative Committee of the Council For Social Action in Washington and has been a member of the General Council Executive Committee since 1942. Active in interdenominational church circles in Washington, he served for a time as President of the Washington, D. C., Ministerial Union and as Vice-President of the Washington Federation of Churches.

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### PICTURE OF THE MONTH: "THE SEARCH."

A profound sermon or a penetrating lecture can hardly be called an entertainment, yet, this is both. "The Search" is in a class by itself because it tells, with few words and very little plot, how a child came to lose himself and how his soul was rekindled and found again. This inspiring, documentary-like story of displaced children in Europe is that of many children in the world today. In presenting it so dramatically, yet withal entertainingly, Metro - Goldwyn - Mayer has performed a real service.

Fundamentally, this is the story of a Czech mother (played by Jarmilla Novotna) and her persistent search for her son. Her nationality is immaterial; she is universal motherhood looking for and loving her child. The search takes her through children's centers all across Central Europe. Disheartened and heart-torn at the fruitlessness of her effort, but keeping her faith in eventual success intact, she loses herself in service to other mothers' children.

Among the nameless and hopeless children who have known suffering and despair such as we can hardly imagine, we see an empty little face, a young boy (Ivan Jandl), fearful, anonymous; as to his own identity, his mind is a total blank. Learning that he and other children are to be sent to rehabilitation centers, he escapes among the ruins of a German city with a French boy who had befriended him. Rescued eventually by a good-natured American soldier, he is gradually brought back to near normalcy. His memory, however, still eludes him until he begins again to understand the meaning of the word "Mother." In a plausible and nat-

(Continued on page 11.)

## DR. CARL HEATH KOPF TO ADDRESS THE CONVENTION

"The passion of the Christian must be as strong as the passion of the Communist who will give everything to make his faith win. Two powers are in conflict today for world dominion. One is Secularism and the other is Christianity. The issue is whether we shall live for material things or for spiritual ideas," says Dr. Carl Heath Kopf of Washington, D. C., minister of the First Congregational Church, who will speak Wednesday evening, April 28th at the Southern Convention session to be held at Liberty (Vance) Church, near Henderson, N. C.

Dr. Kopf came to the First Congregational Church of Washington, D. C., in the fall of 1947 after a successful pastorate at the 104-year-old Mount Vernon Street Congregational Church of Boston, Massachusetts, where Sunday after Sunday, the sanctuary was taxed to capacity. While in New England, Dr. Kopf became widely known and loved through his regular Sunday radio broadcasts entitled "From My Window On Beacon Street."

A Vice-President of the American Board of Foreign Missions, Dr. Kopf made a visit to war-wasted Philippine Islands immediately following the end of the war to attend an important interdenominational post-war planning meeting and to survey the American Board work.

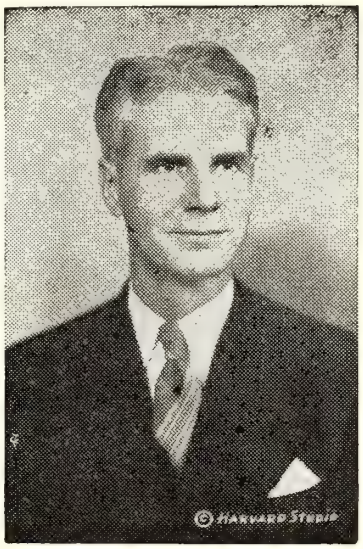
He flew from California to Manila and return. In the Philippines he covered Congregational fields on Mindanao, Luzon and Negros, travelling some 22,000 miles in three months, 16,000 by plane. He talked with Christians in cities, towns, and isolated villages, with pastors and officials and had a personal interview with President Roxas, head of the new Filipino republic. "Some 90 per cent of the churches of the Philippines," says Dr. Kopf, "Were either destroyed or badly damaged."

A speaker of simplicity, conviction and appeal, Dr. Kopf through his radio broadcasts in New England, beamed to every creed and race, had a large unseen audience.

His radio career began at the conclusion of a European tour in 1938 when he returned impressed by the need of finding some way to bring religion to more people in the world outside the church doors. Station WEEI featured him from that time until he left Boston. The description of his broadcasts by WEEI is also true of his sermons and addresses.

WEEI said: "The tremendous trifles of our lives inspire a fresh and plain spoken philosophy of strength, tolerance and progress. His is a spoken word every man can call his own."

Born in New York State, Dr. Kopf recalls that he first yearned to be a scientific farmer and spent most of his summer vacations on a farm. Called to the Christian ministry he followed graduation from Princeton University and Boston University School of Theology, with two pastorates in Massachusetts churches before becoming minister of Mt. Vernon Church, Boston in 1933.




DR. KARL HEATH KOPF.

### CALENDAR OF EVENTS.

April 20-21—Regional Conference for Children's Workers, Richmond, Va.
May 5—Virginia Conference on the Church and Social Work (week of).
May 7—May Fellowship Day.
May 2-9—National Family Week.
May 9—Rural Life Sunday.
May 9-16—Family Week.

(Continued on page 15.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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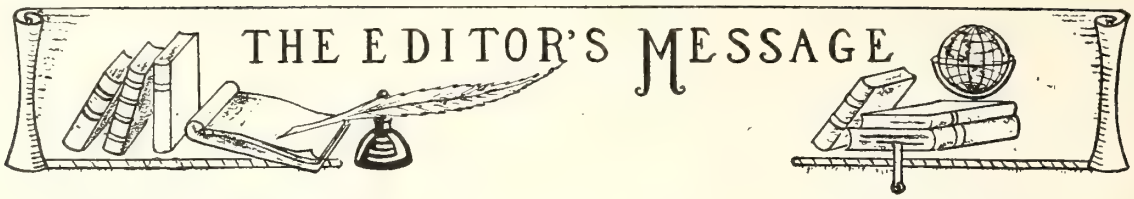


## SPIRITUAL TREASURE

The daily press carries an announcement of a "200,000 trust fund established under the will of Joseph Newton Brown and vested in the Foreign Mission Board of the Southern Baptist Convention. The fund originally was set up by Mr. Brown for the benefit of his daughter, with a provision that at her death it be vested in the Foreign Mission Board.

Every mission board needs to have its regular contributions, small and inadequate as they usually are, augmented by income from substantial trust funds. And what better disposition could people of reasonable or large means make of their residuary estates than to leave them in trust as did Mr. Brown? Endless and useless litigation could be prevented and the cause of Christ greatly strengthened by such procedure.

---

## BASES OF BELIEF

"Believe me," said the Master, "that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The inter-relationship of God the Father and God the Son should be a sure basis of faith. The simple, unsophisticated, record of Jesus' communion and communication with the Father is sublime and convincing. The way of faith for the unconvinced lies in a greater exposure of one's life to the record of this spiritual relationship. Faith is nurtured and strengthened in the atmosphere of such a divine partnership. "Believe me that I am in the Father and the Father in me."

To all those who are accustomed to think in terms of things rather than relationships, Jesus submits a more practical basis of faith: "Believe me for the very work's sake." Those who cannot comprehend the higher affinities of the spirit can see the lame walk, the demon-possessed clothed in his right mind, the prodigal returning to the father's house. And today, those who have never studied the theological implications of the Godhead can see the Church, the orphanage and the missionary.

"Believe me for the very work's sake;" namely, the work that is and the work that is to be. Let Mr. Faint Hart study the work of the Church in all its spiritual and humanitarian aspects; let him survey the far-flung benevolent and philanthropic enterprises of the Church if he would experience a resurgence of Christian faith. The teaching, preaching, publishing, and healing ministry of the Church should be a faith-stimulant to all who have even a casual acquaintance with its program.

And what of the work that is to be? The work of every agency and institution of our Church should be strengthened and expanded. A virile faith will be realized only by those who see the magnitude of the work which needs to be done and gird themselves for its doing.

## OUR INFINITUDES

"Whatsoever thou shalt bind on earth shall be bound in heaven." These terrestrial islands have a way of becoming celestial peninsulas. Time and eternity are bound by the immutable law of causation. The influence of our daily acts have a way of rippling out into eternity. We cannot dismiss Heaven to God and the angels. On the authority of Christ we have a part in shaping that celestial city.

A funeral procession carrying the body of an old settler to the family lot in a country graveyard paused in a Minnesota town to find a minister to officiate at the burial. A minister was found and placed in the procession beside a young man he had never seen and never saw again. Some twelve or fifteen years later the minister received from a distant state a letter from that young man reminding him of their brief ride together. The writer stated: "You awakened me on the subject of religion. I never got away from your argument for the Christian life. I gave my heart to Christ and prepared for the ministry. I think I have won hundreds of people to Christ. I have had a glorious time. For years I have wanted to tell you about it, but only recently learned where you were."

How much that letter implied concerning the continuity and spread of Christian influence! Only a little while do we talk and work, but there is no end or measure to the good we do. Ascensiontide should stretch our minds to distant and eternal horizons. Eternity impinges upon our daily tasks. Christians dare not forget that "the things which are seen are temporal, but the things which are unseen are eternal."

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## THE PROBLEM OF LOYALTIES

The radical transformations through which our age is passing and of which the war was one expression have acutely brought to the mind of Christian believers the problem of loyalties. Nation, state, and race are today the powers to whom is overtly or covertly assigned godlike quality. Their interests determine the accepted standards of judgment and behavior. The war has demonstrated clearly how easily men—even Christians—are led astray by their nationalist outlook and how difficult it is to see clearly the consequences of the fact that to Christ is our primary loyalty. The Christian Church needs to grapple anew with this problem and exert itself to find an adequate expression of it, in order to direct the minds of its members and to interpret God's will to the world of today. Missions, being a living part and function of the Church, find themselves involved in the same problem—the more so because, by their world-wide nature, and race are virtually being defied. Missionaries, being representatives of various nations, not only live in the zones of danger but are themselves involved in the danger.—From records of Whitby Meeting of International Missionary Council.

# Why I Go to Sunday School Regularly

*By* Emily Harrell Lynch

Do you remember the first time you went to Sunday School? I do not and neither do most of you. My mother and father, like most of yours, took me to Sunday School when I was very young. They did not send me but went along with me. By going along with me they implanted the idea in my mind that the Sunday School was for all ages and not just for children. So often when parents just send the child, upon reaching maturity he wants to stop going to Sunday school because he does not remember his parents attending. We are greatly influenced by our parents. I can definitely realize some of the many benefits I have derived from attending Sunday school regularly. therefore if I do not attend I feel that I have missed something.

Did you ever stop to think of the time spent in the actual study of the Bible or Sunday school lesson in a year's time if you attend every Sunday during the year. The average lesson lasts approximately thirty minutes. That makes only 26 hours of instruction a year—just two hours more than one day and night. Of course the worship service during the Sunday school period is very important in helping one commune with God through prayer, reading of the scripture, and songs. This does much to prepare one for the Worship Service of church.

As a church member I feel that it is my privilege and duty to attend Sunday school regularly. The Sunday school supports and carries out the ideas of the church. Some may even call it the backbone of the church. It prepares the child for church membership. Most of our Sunday schools now have classes for the various age groups—in this way the needs of each individual can be met. Christian ideals can be explained so the child can understand and become a better Christian.

Paul wrote to Timothy in 2 Timothy 2:15—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I feel that this applies to each of us today just as much as it did to Timothy. One of the main motives of the Sunday school is to study and learn the history of our church and the characters in the Bible—the most outstanding character being the Lord Jesus Christ. If I do not attend regularly I will not learn. Some might say I can study my Bible without going to Sunday school. That is true but how many will do it? By attending Sunday school I will be helped greatly in interpreting the Bible. A timely example is the study of Job. Not many of us could read the book of Job and iterpret it without the help of others. But by studying it in Sunday school part of this quarter we will have a better understaning of its meaning.

In John 3:16-17 we read—"For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through Him might be saved." If God gave His Son it seems that the least we can do is to give some of our time and talents for the advancement of the Kingdom of God here on earth. Jesus said unto his disciples, "If any man will come after me, let him deny himself, take up his cross, and follow me." How can we expect to be able to follow Jesus if we do not go to Sunday school and learn what He expects His followers to do.

During World War II we saw the need for the expansion of our Sunday school so it could influence many that it had never reached previously. J. Edgar Hoover, Director, Federal Bureau of Investigation, U. S. Dept. of Justice said, "Fingerprint cards coming into our Identification Division from all over the nation during 1942 reflect the alarming fact that juvenile crime has increased.

"The relaxation of parental guidance in the excitment of war has been a compromise with indecency. Unguided youth with easily acquired money has added to the revolting breakdown in morals. Programs for the moral character development of youth through adolescence must therefore be extended to meet this vital problem.

"It was God fearing men and women who conceived and made this nation. It has been their children, guided spiritually through church and Sunday school attendance in the formative years of life, who have maintained this country. This spiritual guidance is vitally essential in preparing our youth for their responsibilities of tomorrow."

Mr. Hoover continues, "I feel that everyone should encourage and wholeheartedly support the teaching of God's words. Forfeited spiritually our youth will resist the temptation of crime and ably assume the task of citizenship tomorrow." Knowing our Sunday school has such a great responsibility, how could we have a desire but to attend regularly.

As a Sunday school teacher of boys and girls I feel that it is my responsibility to attend regularly and to be on time. If I am not punctual how can I expect the pupil to be? A teacher should try to set an example. We can go other places on time—why not Sunday school. We miss something if we do not attend the whole service. If I do not attend regularly and the pupil does not know he is to have a teacher he will have no desire to attend. Since I have been teaching in Sunday school I have never left my class without a teacher. If I plan to be away for a Sunday I am always sure I have someone else to teach the class. If the teacher does not attend regularly the child will lose interest. I do not want to feel that through my negligence I have caused someone to lose interest in Sunday school and in turn lose interest in the *Kingdom of God.*

For many years I went as a delegate from my Sunday school to the Summer Conference for the Young People of our Southern Convention. Attending those Conferences was a great help to me—more than I can ever express. Therefore, I feel that I want to share some of the things I learned and be of some benefit to the Sunday school for putting their trust in me. Here I want to urge each Sunday school to strive to send at least one delegate to the Junior Conference and one delegate to the Senior Conference for Young People and as many more as possible to Camp Hanes, near Winston-Salem, N. C. in August. This is a great opportunity for the Sunday school to invest in the development of young people for Christian Service. Upon their return let them show you some of the things they learned by participating in Sunday school activities.

By our presence at Sunday school we show that we are interested in the Advancement of the Kingdom of God. There is so much to do and such a short time to do it in we can not afford to attend irregular.

A. A. Stagg, formerly Director of Physical Culture and Athletics of University of Chicago, who is football coach now, said "To me, personally, Sunday school meant more than I can ever express in words and more than I can ever repay in gratitude. It was there that I acquired the be-

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The Suffolk District Missionary Rally held Wednesday at Cypress Chapel was a good success. Some two hundred women were in attendance and there were ten ministers, besides several laymen. Mrs. W. T. Harrell presided in a most cordial and efficient manner, and opened the day's session with an address entitled "We Press On In a Fellowship World Wide." The morning devotions were led by Mrs. Rollie Gayle. The Rev. Ralph R. Shrader, secretary of the American Board, made a great address setting forth something of the eminent need of our day for renewed zeal in the promotion of the world wide missionary enterprise, and graphically picturing some of the work of several twentieth century winesses to the Gospel of Christ. The morning session was closed with a prayer led by Dr. Will B. O'Neill.

The ladies of Cypress Chapel served a delicious luncheon at noon. The food and fellowship were easily up to the standard. The afternoon session was opened with prayer by Mrs. B. D. Jones, of Holy Neck Church, which was followed by a presentation of the proposals adopted for the carrying out of the project on evangelism, namely, *one new member every month for every* 100 *members in the church.* This is a real goal—a worthy goal—and many societies will endeavor to reach it. Mrs. W. T. Harrell, district superintendent, made a plea that every society within her district be ready to report as near the attainment of that goal as possible on September 15. The writer of this letter sought to lay the matter of personal effort on the part of those present to see to it that many were won to the Christ as a result of the goal set, and the work done. It would mean that to reach this goal a society whose church has 100 members would have to get five new members by September 15. Let us see how many societies can reach that goal.

It was like old times to hear a male quartet, accompanied by Mrs. I. W. Johnson, and composed of Dr. I. W. Johnson, Rev. R. E. Brittle, Mills Luther and Paul Parker. A very interesting presentation of facts, fields and figures was done in conversational style by the Revs. Shrader and Scott. The nominating committee's report was adopted as follows: For Supt. of the District, Mrs. A. C. Moore; assistant Supt., Mrs. R. E. Brittle; and secretary, Mrs. R. O. Luther. It was voted that the rally should be held next year with the Berea (Nansemond) Church, at Driver, Va.

On the day before such a rally had been held in the Richmond, Va., church, and presided over by Mrs. W. C. Seeley; on the day following the Norfolk District rally was held in the Bayview Church, Norfolk, with Mrs. W. B. Williams, presiding. Each of these rallies shows forth really worthwhile programs, and inspires to the completion of the year's work in a creditable manner. It is well, for if the world is to be saved the spirit of missions must move mightily amongst the peoples of the earth. Such presentations of the cause of missions must bring forth a good harvest.

JOHN G. TRUITT.

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No one can be robbed of the joy and privilege of being a co-worker in building a better and happier world. —*Dr. Woodfin.*

## SPRING FEVER.

**(With apologies to Masefield.)**

**I must go out to the paths of**
**Spring, to a world afresh with showers,**
**And all I ask is a keen scent,**
**With an eye for trees and flowers,**
**With an ear for singing birds and brooks,**
**And the wild geese crying,**
**And in and over all the vibrant call**
**Of life undying.**

**I must go out to the paths of spring,**
**To the charm of white and gold,**
**Of red and violet and blue,**
**And fragrance manifold,**
**And all I ask is a heart attuned**
**To match the new creation,**
**Athrill with zest on the luring quest**
**Of vagrant exploration.**

**I must go out to the paths of spring,**
**To bursting buds and greening grass,**
**To the way of the robin and the thrush,**
**And the tuneful warbles as they pass,**
**And all I ask is to be alive,**
**When the floodgates open wide,**
**And gardens thrive, and woods revive,**
**In the stirring Eastertide.**

**I must go out to the paths of spring,**
**That transcend land and sea,**
**Out to my brothers and my God,**
**Like the Christ of Galilee,**
**And all I ask is to walk with Him,**
**Amid life's toil and stress,**
**Sharing the grace that lit his face**
**With the beauty of holiness.**

**—Arthur Bardwell Pattern.**

**Claremont, Calif.**

## POLISHING ONE'S HALO.

"I went to church Sunday. Now I'm looking for some silver polish for my halo."

So wrote a young man in the armed service of his country to his parents. He had served in the U. S. Navy during the whole of the late War II, and then decided to make that his career. For three years he was unable to come home on a furlough until the war was over. Of course, his family was glad to see him and there was much to talk about. But his parents, being Christians, did not forget to ask him about the condition of his soul.

"Son, are you loyal to the Lord Jesus Christ, and have you been attending divine services regularly?" —inquired his father with an earnest look.

And the son answered somewhat hesitatingly: "As far as my loyalty to Christ goes, that's all right. But to be honest with you, I haven't been attending church service regularly."

"Why not?"

"Well, Dad, it's like this. During the war we were so busy, and we didn't always have a chaplain on board. After the war, if we are at port we think of going to a church in town, but we put it off and off until we sort of get out of the habit of going to church," explained the son.

"But you should go, my boy"—said the mother sharing the conversation at the table after a splendid meal she had prepared. "Christianity and the Bible is what made this country great and gave us our democracy. Let's not be among the other half of Americans who forget the Church. That would be ungrateful. Besides it will do your soul good to worship God with other people. I thank God for bringing you safely through this dreadful war. He has been good to us."

"I agree with you, mother and dad. Soon as I get back to my post in California I will find a good church to unite with." He did, and wrote home the above quotation. His father answered he needs no other polish for his "halo" than hearing and doing the Word of God.

ANDREW SLABEY.

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I would have you day by day fix your eyes upon the greatness of your country until you become filled with the love of her; and, when you are impressed by the spectacle of her glory, reflect that it has been acquired by men who knew their duty and had the courage to do it.—*Pericles.*

# News of Elon College

*By* President L. E. Smith.

### THE CONVENTION

The Southern Convention of Congregational Christian Churches will meet in biennial session with our Liberty, Vance, Church April 27, 28 29. Liberty is one of our strong rural churches. It has a fine membership and will entertain the Convention in a very fine way. Rev. Fred Wright is the pastor. This church and pastor will constitute a good host to the Convention.

The Church, through elected delegates meets every two years for business, fellowship, and inspiration. The business transacted is two fold. Reports are received on achievements. These reports will show how well we have done our job during the past two years, how nearly we have completed the plans initiated by the Convention, and what our churches and conferences may have initiated themselves. Plans are laid for the future and directions are given for procedure.

This session of our Convention should be known as "A Convention of Progress." If so, constructive thinking and careful planning will be necessary. Fortunately, when the Church plans to move forward along any or all lines money is required. Our religion would mean but little to us if it didn't cost us. Today to move forward at all considerable sums of money will be necessary. As Christian people we should be willing to sacrifice, if necessary, not simply to build our Church but to build the Kingdom of God in the world. All of our institutions and boards will be meeting and asking for increased funds at the hands of our people. This is perfectly natural and as it should be. It is a sign of progress, but in all of our askings we should be aware of the fact that all of these askings are made of the same people; that is, one individual will be asked and expected to contibute to the support of all the enterprises of the Church, to the total program of the Church, including his local church. The local church must be considered in his giving. For this reason the Church itself should do the asking and not the various institutions and boards of the Church. One board might become enthusiastic, make its plans too large, make its askings in terms of its desires and not of its actual needs. Or in making its request it might not consider the needs of the other institutions of the Church; that is to say, Elon College should not be expected or permitted to go to the Convention with its program and say to the Church in Convention assembled: we need so much money for current funds, so much for buildings and improvements, and so much for endowments, and we request the Convention to authorize organizations necessary to secure these funds. But the Convention, in my judgment should constitute a business committee whose responsibility it would be to make a thorough study of the College to see what kind of an institution the Church needs, how much money would be required to provide for support of such a college, and make its askings of the Church for the College based on the findings of this study. This committee should make such a study of the entire program of the Church, including missions, publications, the Orphanage, and the Convention itself, and make its askings for the total program of the Church and lay plans for securing the same. We must come to realize that one department or interest of the Church can't move forward at the expense of another or without the other. It is forward together or not at all. One interest may seem to go without the others and may congratulate itself on its own wisdom and achievements, but eventually that interest will find its foundation pulled from beneath it by the crumbling walls of other interests in the total structure. The program of the Church is a total program. Every interest of the Church is an integral part of that program, and we must learn to think, to act, and to move together that our program may be supported.

In this session of our Convention may we look at our Church as a united body with a great task: the evangelization of the world, the redemption of mankind, and dedicate what we have and are to the accomplishing of this task.

Because of the nature of the Convention, the problems that confront it, and the plans that must be laid for the future, it is imperative that every delegate plan to attend every session of the Convention. Every church in the Convention should have its delegate present. In conference and in council we should express our opinions, our desires and resolve our souls in one united effort to bring in the Kingdom of God in its fullness that our people may be blessed and that His Kingdom may come in us and through us. We must learn to disagree on important issues as Christian people and in our disagreement find a common ground on which we may take our stand as a united body, and consecrate ourselves to the accomplishing of the will of God on earth.

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### APPORTIONMENT GIVING.

It is encouraging that the monthly contributions to the College from the Sunday schools and churches of the Convention are gradually increasing. Each year we go a little ahead of the previous year. At this writing we are a few hundred dollars ahead of last year at even date. It would be more encouraging if the number of supporting Sunday schools and churches was increasing. Increase in totals does not indicate that at the end of the conference year, there will be an increase in contributions for the College on the part of our churches but simply that our churches are paying more quickly so that the College may have the use of the money through the year. This fact is greatly appreciated and should encourage those Sunday schools and churches that have not complied with the Convention's request to join with the rest of us in the support of our college.

We are grateful for every word spoken and every dollar contributed for the support of our institution.

| | |
|---|---|
| Previously reported | $3,183.58 |
| **Churches.** | |
| Eastern N. C. Conference: | |
| Turner's Chapel | 35.00 |
| Eastern Va. Conference: | |
| Christian Temple | 134.22 |
| **Sunday Schools.** | |
| Eastern Va. Conference: | |
| Dendron | 6.05 |
| N. C. & Va. Conference: | |
| Long's Chapel | 10.80 |
| New Lebanon | 9.05 |
| Va. Valley Conference: | |
| Wood's Chapel | 7.00 |
| Total | $ 202.12 |
| Grand total | $3,384.70 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

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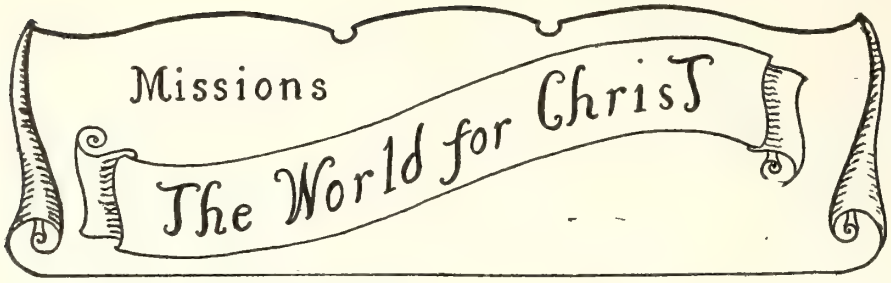
"It is doing a thing in the right way that brings true peace and happiness."




## AN IMPORTANT MESSAGE CONCERNING THE SHAOWU MISSION.

Looking back on the Convention of 1946 at Waverly, one of the most outstanding events taking place there was the commissioning of those fine Christian young people—Rev. and Mrs. Richard Jackson and Miss Frances Whitaker—for missionary service in Shaowu, China. (Since then, you know, Dr. Edward Riggs, a Christian physician, has joined them at Shaowu.)

Do you remember what followed that commissioning service? Our offerings from Sunday schools, from churches, from other organizations, and from many individuals were laid upon the altar. We gave $10,000—the financial needs of the first year at Shaowu.

Again in 1947, we undergirded these consecrated servants of Jesus Christ. We gave more than $10,000.

We have come again to the year of the Southern Convention meeting—April 27-29, at Liberty (Vance) Church. Will we again lay our gifts upon the altar—again show our love and support of our Christian ambassadors to Shaowu?

We know that several of our churches, our Sunday schools, and other organizations and individuals within our fellowship have shown that they wish to make a gift to Shaowu, these gifts ranging from $5 to $100. We believe that you, too, or the organization which you represent, will wish to enter this giving. Those giving shares of from $25 to $100 or more will be given a certificate.

It is planned to have an ingathering of gifts and pledges at the coming session of the Convention. On Wednesday evening, April 28, a special service will be held for this purpose. At this time you will have an opportunity to lay your gifts upon the altar.

We have prepared and mailed the following pledge card to Pastor, Sunday school Superintendents, heads of other organizations, and certain individuals:

**FOR THE SHAOWU MISSION IN CHINA.**

To share the joy of helping carry the message of Jesus Christ and His healing through the Shaowu Mission in China, and to share in the fulfillment of our Church's commitment to our Congregational Christian Missionaries there: Rev. and Mrs. Richard L. Jackson, Miss Frances Whitaker, and Dr. Edward C. Riggs.

It is our/my purpose to give $.....
for this work on or before .....19..
Signed .....

We are requesting Churches, Sunday schools, classes, other organizations and individuals to fill out these cards for the amount desired to be given, and at this special service during the Convention we are asking the people of the Convention to present their pledges, with check or cash for such amounts already collected up to April 28th. (Credit will be given for gifts already received during 1948 and will be reported at the Convention.) What a glorious experience will come to us in laying $10,000 on the altar at that service!

Note: A Sunday school class or organization by giving just $2 per week could in a year contribute a share of $100 to Shaowu.

Giving to Shaowu is more than supporting the Jacksons, Miss Whitaker, and Dr. Riggs. It is possessing a share in the service of the Kingdom of God.

The Mission Board,
W. T. Scott, *Executive Sec.*

## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Auburn—E. N. C. | $ | 21.14 |
| Berea—N. C. & Va. | | 10.00 |
| Bethel—V. Va. | | 25.72 |
| Bethlehem—N. C. & Va. | | 31.89 |
| Cypress Chapel—E. Va. | | 26.44 |
| Dendron—E. Va. | | 2.35 |
| Greensboro, First—N. C. & Va. | | 34.09 |
| Greensboro—N. C. & Va. | | 34.09 |
| Liberty (Va.)—N. C. & Va. | | 6.78 |
| Long's Chapel—N. C. & Va. | | 33.74 |
| New Lebanon—N. C. & Va. | | 20.70 |
| Wood's Chapel—V. Va. | | 10.00 |
| Total | $ | 232.96 |

**Churches.**

| | | |
|---|---|---|
| Bethel—N. C. & Va. | $ | 21.35 |
| Big Oak—W. N. C. | | 30.00 |
| Damascus—E. N. C. | | 20.00 |
| Eure—E. Va. | | 30.00 |
| Greensboro, First—N. C. & Va. | | 67.02 |
| Liberty Spring—E. Va. | | 5.00 |
| Mt. Bethel—N. C. & Va. | | 2.00 |
| Mt. Carmel—E. N. C. | | 17.00 |
| Spring Hill—E. Va. | | 10.65 |
| Turner's Chapel—E. N. C. | | 24.00 |
| Winston-Salem—N. C. & Va. | | 28.00 |
| Total | $ | 255.02 |

**Church Extension.**

| | | |
|---|---|---|
| Carolina—N. C. & Va. | $ | 5.05 |
| Dendron—E. Va. | | 16.00 |
| New Hope—E. N. C. | | 5.00 |
| Palmyra—V. Va. | | 3.00 |
| Pleasant Ridge—N. C. & Va. | | 13.00 |
| Turner's Chapel—E. N. C. | | 8.13 |
| Wood's Chapel—V. Va. | | 2.75 |
| Total | $ | 52.93 |

**Shaowu.**

| | | |
|---|---|---|
| Carolina—N. C. & Va. | $ | 5.05 |
| Dendron—E. Va. | | 16.00 |
| Ether —W. N. C. | | 20.64 |
| Greensboro, First—N. C. & Va. | | 16.79 |
| New Hope—E. N. C. | | 5.00 |
| Pleasant Ridge—N. C. & Va. | | 13.00 |
| Palmyra—V. Va. | | 3.00 |
| Reidsville—N. C. & Va. | | 25.00 |
| Tryon—N. C. & Va. | | 20.00 |
| Turner's Chapel—E. N. C. | | 8.14 |
| Wood's Chapel—V. Va. | | 2.75 |
| Total | $ | 135.37 |
| Total period April 1-8 | $ | 676.28 |
| Previously acknowledged | | 17,917.17 |
| Total since Sept. 1, 1947 | | $18,593.45 |

## MORNING STAR ARRIVES.

"The STAR! The STAR!" cried the Queen as she ran to meet Rev. Eleanor Wilson, Congregational Christian missionary from Boston who was on her way to church in Lelu, port of Kussaie, Caroline Islands. It was February 22nd, 1948.

"You are joking!" Miss Wilson chided the Queen, recalling the many false rumors during the long months of waiting for the arrival of the little white ship sent by the American Board of Foreign Missions from Boston Harbor last summer.

"No! No!" her Majesty insisted, "It IS the STAR! It has been sighted by Palik."

Now Palik is over 60 and his eyesight is none too good, thought Miss Wilson, but she took no chances. Hurrying out to the fartherst point in the harbor she found that already others had gone there and were straining their eyes toward the horizon. Soon the white sails and masts of the Star were plainly visible . . . The people on the first of those "waiting isles" to greet the Morning Star, went wild with joy!

Here are two eye-witness reports by Miss Wilson and Mrs. Charles L. Heuser of Truk, recently of Fryeburg, Maine, which have just reached Boston headquarters.

At Kusaie, Miss Wilson and the Queen, with Caroline Island boys, jumped into a canoe and pulled out to meet the Star and guide her to a mooring.

*No Time Wasted.*

"As soon the the Morning Star stopped I was over the side, with the Queen right behind me—shaking

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### DURHAM-WAKE-VANCE-WARREN DISTRICT RALLY.

The Durham-Wake-Vance-Warren District Rally met at the Durham Church on March 30, 1948, with a good attendance.

The meeting was called to order by the District Superintendent of the Vance-Warren District, Mrs. E. M. Carter of Youngsville. Theme, "Opening Doors." Song, "Father of Lights." Prayer led by Mrs. F. C. Lester.

Recognition of ministers, wives, and visitors by the host pastor, Dr. Stanley C. Harrell. Those present were: Dr. Ralph R. Shrader, Rev. & Mrs. T. F. Wright, Dr. W. T. Scott, Rev. & Mrs. J. F. Apple, Rev. F. B. Eutsler, Rev. & Mrs. E. M. Carter, Mrs. F. C. Lester, State President; Mrs. W. E. Wisseman, Greensboro, Superintendent of Children's Department; Mrs. K. D. Register, Superintendent of Cradle Roll; Miss Elizabeth Chicoine, Field Director of Southrn Convention.

Appointment of Committees and roll call of churches. Each reported (1) greatest achievements and (2) biggest problems in their respective societies.

Song: "Voice of God Calling." Dr. Shrader gave a most interesting address on "Opening Doors Abroad." The worship service was given by Mrs. E. M. Powell. Offertory song by Mrs. Norman Massey.

Benediction by Mrs. Wisseman.

The afternoon session was called to order by Mrs. D. M. Estes of Durham. Hymn, "Lord God of Host." A skit, "Open Doors of Service," was led by Miss Chicoine and Mrs. Lester. At this time many questions were asked and answered.

Dr. Scott gave a timely talk on "Doors We Are Opening."

Departmental study groups were led by Mrs. K. D. Register, Mrs. W. E. Wisseman, Miss Elizabeth Chicoine and Mrs. F. C. Lester.

Business session with reports of committees were read and adopted. Election of officers was as follows: Mrs. E. M. Carter, Vance - Warren District Superintendent; Mrs. Mamie P. Leonard, Durham-Wake District Superintendent; Mrs. Lee Grissom, Secretary.

A message, "Opening Doors As I See Them," was given by Mrs. Lester, after which we adjourned to meet one year hence with the Henderson Church.

Benediction by Rev. Stanly C. Harrell.

MRS. W. G. SCARBOROUGH,
*Secretary.*

### HALIFAX DISTRICT RALLY.

The Rally was held at Ingram Church, April 1. Mrs. F. C. Lester presided in the absence of the Superintendent, Mrs. W. T. Chandler. The attendance was good and the reports encouraging. Rev. Ralph Shrader told of opening doors in many lands through the work of the American Board since its organization in 1610. Mrs. S. R. Gay led an impressive worship service. Special greetings were sent to Mrs. D. P. Barrett, our convalescent missionary at Chapel Hill. The offering was $15.98. The Rally will be held next year at Virgilina.

MRS. W. T. DUNN, SR.,
*Secretary.*

### FINANCIAL REPORT.

The following is the financial report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the second quarter of 1947-48, quarter ending March 15, 1948:

**Women's Societies.**

| | | |
|---|---|---|
| Albemarle | $ 10.00 | |
| Apple's Chapel | 10.00 | |
| Asheboro | 10.00 | |
| Berea | 6.00 | |
| Bethel | 6.00 | |
| Beulah | 3.00 | |
| Burlington | 559.00 | |
| Carolina | 7.50 | |
| Chapel Hill | 10.00 | |
| Church of Wide Fellowship | 35.00 | |
| Concord | 5.00 | |
| Durham | 54.76 | |
| Elon College | 98.30 | |
| Erskine Memorial | 75.00 | |
| Flint Hill (R) | 19.00 | |
| Greensboro, First | 131.50 | |
| Greensboro, Palm Street | 7.50 | |
| Happy Home | 20.00 | |
| Haw River | 6.25 | |
| Henderson | 54.00 | |
| High Point | 54.00 | |
| High Point | 4.00 | |
| Hine's Chapel | 115.00 | |
| Hopedale | 25.00 | |
| Hope Mills | 10.00 | |
| Ingram, Va. | 20.75 | |
| Liberty, Vance | 43.10 | |
| Lynchburg, Va. | 44.24 | |
| Monticello | 25.00 | |
| Mt. Auburn | 19.00 | |
| Mount Zion | 10.00 | |
| New Hope | 10.00 | |
| New Lebanon | 21.00 | |
| Pleasant Grove, N. C. | 10.55 | |
| Pleasant Hill | 8.00 | |
| Pleasant Ridge (G) | 22.00 | |
| Pleasant Ridge (R) | 5.00 | |
| Raleigh | 50.00 | |
| Ramseur | 8.00 | |
| Randleman | 15.00 | |
| Sanford | 32.50 | |
| Shallow Ford | 7.50 | |
| Shallow Well | 25.00 | |
| Smithwood | 2.50 | |
| Turner's Chapel | 5.25 | |
| Union, N. C. | 25.00 | |
| Union, Va. | 20.00 | |
| Wake Chapel | 60.00 | |
| Winston-Salem | 20.00 | |
| Youngsville | 7.50 | |
| | | 1,798.70 |

**Young People.**

| | | |
|---|---|---|
| Durham | $ 6.63 | |
| Greensboro, First | 8.28 | |
| | | 14.91 |

**Willing Workers.**

| | | |
|---|---|---|
| Carolina | $ 1.50 | |
| Durham | $ 5.66 | |
| Durham, Juniors | 4.20 | |
| Greensboro, First | 14.52 | |
| Ingram, Va. | 3.40 | |
| | | 29.28 |

**Cradle Roll.**

| | | |
|---|---|---|
| Asheboro | $ 5.62 | |
| Durham | 5.26 | |
| Greensboro, First | 6.73 | |
| | | 17.61 |
| Total Receipts | | $1,860.50 |

**Disbursements.**

| | | |
|---|---|---|
| To Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, for: | | |
| Thank Offering | $139.44 | |
| Life Memberships | 50.00 | |
| Memorials | 20.00 | |
| Shaowu Mission | 35.00 | |
| C. W. V. R. | 105.50 | |
| World Day of Prayer | 33.10 | |
| Franklinton College | 50.00 | |
| Friendly Service Project | 12.55 | |
| Missions (Gen'l Fund) | 1,414.91 | |
| | | $1,860.50 |

Respectfully submitted,

SUSIE D. ALLEN,
*Treasurer.*

### TREASURER'S REPORT.

The following is the Treasurer's Report of the Valley Missionary Conference for the second quarter ending April 5, 1948:

| | |
|---|---|
| Bethel—Dues | $ 6.30 |
| Bethel—Thank Offering | 18.65 |
| Linville—Dues | 65.00 |
| Linville—Thank Offering | 21.53 |
| Mt. Olivet (R)—Dues | 11.20 |
| Mt. Olivet (R)—Thank Offering | 16.25 |
| Bethel—C. W. V. R. | 7.00 |
| New Hope—Dues | 3.10 |
| Mt. Olivet (R)—C. W. V. R. | 5.00 |
| Leaksville—Dues | 37.20 |
| Leaksville—C. W. V. R. Milk Fund | 2.15 |
| Newport—Dues | 20.26 |
| Winchester—Dues | 50.00 |
| New Hope Young People—Dues | 4.00 |
| Total | $ 267.64 |

PEARL H. PAINTER,
*Treasurer.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Little Friends:

After writing about some of the ministers in our Church who did good and noble things, I want to write about a very great man in our Church who was not a minister, but a layman. This man's name was William Allen Harper. Some of you may remember him, for he has only recently died. Dr. Harper was a specialist in Christian Education. He was a teacher, writer, and the president of Elon College.

I visited a family in Elon in 1922 and first met Dr. Harper and his wife. They had no family, their only baby having died when it was very little. I liked to go to the campus and look at the buildings and see the students. Later when my visit was almost forgotten I heard the unhappy news that a fire had burned the college and ruined the campus I loved. Soon after this I went to visit in Elon again and this time Dr. Harper was directing the building of a newer, more modern school. I enjoyed watching the workmen and playing about forbidden spots. Incidentally, I fell on a pile of old concrete and cut my knee and have the scar this very day. So I have decided it pays to listen to advice of mothers and fathers!

When Dr. Harper had the opportunity of rebuilding he planned with vision and courage for a greater Elon. A religious education building or modern Sunday school plant was included in his plans. It was the first of its kind in our nation. It is there today, the Sunday school used by the Elon Community Church. He built well and his work stands.

Every week he wrote for The Christian Sun. These weekly letters plus his book reviews made a contribution of importance to our reading people. As a college president he was so busy that it is hard to believe that he found time to read and write so much. He wrote several books, some of which were used as texts. He was always interested in the Church and served on many boards and committees and as president of his Conference. As an educator, Dr. Harper was often asked to speak or lecture in far away places and he went to do his part. Many people learned of our denomination because of his teachings.

For twenty years he served the Convention as president of Elon. He was the editor of *Journol of Christian Education* and associate editor of *Christian Quarterly*. Before he took the presidency of Elon, he was professor of Latin. His was a brilliant mind and it is said that his students knew their Latin well.

I could tell you many more of the things that he did, but I wanted primarily to pay tribute to a man who gave himself to the Church, although he was not a minister and it was not his main work. I want us to remember that it is a good thing when a man loves his Church, gives his life to it, and successfully combines religion and education. Dr. Harper died at Black Mountain, N. C. in 1942.

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## ANOTHER BOY

*By* Janette Stevenson Murray

*Issued by the National Kindergarten Association.*

This is a true story.

"When our third boy was born, Mrs. Grayston, I stifled my disappointment, but when Tommy came I just broke down and cried," Confessed pretty Mrs. Grant, as she straightened the lace tablecloth in her unused dining room. The family always ate in the kitchen "because of the boys."

Mrs. Grayston looked apprehensively at Tommy, who was pasting paper on an airplane.

"Oh, he's often heard this; he doesn't mind," said Mrs. Grant.

"But Tommy does mind," thought Mrs. Graystone, as she crossed the vacant lot between the Grants' home and hers. "That's why he has grown shy, irresponsive—even resentful—and why he spends so much time each day outdoors, by himself, playing his little flute."

When Tommy started to go to school his behavior changed, but not for the better. Perhaps he felt still more lonely than before, more neglected; anyway, he commenced trying to attract attention to himself. He began telephoning people in the neighborhood repeatedly. He rang up Hugh Grayston three or four times within an hour one day, and he even went so far as to call up and invite a little girl to a *slide paty*. She was eagerly excited until her mother telephoned about it and Mrs. Grant said, "Oh, there's no party; that was just Tommy's imagination."

Then Tommy refused to walk to school alone. Punishments were tried, but they had no effect. So his mother went with him—but grudgingly.

"That is the way Mrs. Grant does everything for her boys," Mrs, Grayston said to herself. "She provides the latest books, plenty of toys, good food and clothes—has even given up a favorite club to have more time at home; yet, nevertheless, she does it all grudglingly."

And Tommy soon devised more ways to keep family attention focused upon himself. Hugh Grayston must walk with him too, he insisted, or else he would not go to school. Later he would not go if his next older brother rode his bicycle to school—Tommy was too young to have one—so his brother, as well as his mother and Hugh, had to walk with him.

Being immature, Tommy could not keep up with Hugh in his schoolwork and was consequently placed in a lower section of the class. Then Tommy began to have stomach-aches and could not go to school. The teacher suggested coaching Tommy at home. Soon he was in the upper section again, and his stomach-aches disappeared.

One Saturday morning the boys were playing with a train at the Graystons' home. Mrs. Grant came over for Tommy, because it was time for his dancing class. He didn't want to go. Mrs. Grayston suggested that her younger boy go along to watch Tommy dance. Tommy was then eager to go, for this gave him a chance to show off.

Then, on a certain occasion his teacher noticed Tommy standing during a school program, unconsciously imitating the orchestra leader. Thinking this and other incidents over, she realized the boy was very musical and later remarked to Mrs. Grant that if he had a legitimate chance to show off it would counteract his feeling of being unwanted—the mother had confessed to her how grudgingly she had accepted this fourth son.

That very afternoon, when Tommy was leading a play band on the lawn, his mother suggested organizing a neighborhood orchestra to meet regularly at their house. The boy was delighted and was soon absorbed in this new enterprise.

A little while after this, remembering his desire for a party, Mrs. Grant said they might give one on Tommy's birthday.

"Oh Mother," he said, "let me invite the boys and girls—and could we—could we have the ice cream on

the lace cloth in the dining room?" His eyes were shining.

"Yes—oh, yes!" His mother was conscious-stricken.

From this time on, Tommy's yearning for attention and the home privileges that go with gracious living were increasingly staisfied, and the little boy became adjusted and normal.

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PICTURE OF THE MONTH.

(Continued from page 2.)

uarl way, mother and son are reunited.

"The Search" is sublimely moving in its development, its ignoring of non-essential details in portraying what makes a life worth saving and worth living. Actually photographed in devastated European areas and displaced persons camps, the film has authenticity, is well directed, magnificently acted and well integrated as a story.

It is to be hoped that the work of UNRRA, so well depicted here, will be continued by other means until all the motherless and lost children of the world are again cared for. This becomes the task of all those who believe that the essence of everyday religion is sharing food and shelter with those in desperate need. What greater incentive can the Christian Church have, when observing Mother's Day and Family Week, than to make the love of God known to the motherless children and the childless mothers of the world through the avenues provided for such efforts?

This is a picture for the whole family. Our children should know what others have and are eduring and learn that, as long as children are suffering anywhere in the world, they have the privilege of helping them and sharing with them. — *Protestant Motion Picture Council.*

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**FILMS SUITABLE FOR CHURCH SHOWING (16mm).**

Listed below are a number of subjects from different sources, all of which, except where otherwise stated, may be obtained through denominational book-stores, local film laboratories or visual aids dealers. It is suggested that you make your own reference catalog by clipping these reviews as they appear from time to time.

*Queen Esther* (50 minutes; sound). Recently we reviewed this new picture produced by Cathedral Films. Because of its great beauty and value as a teaching film with high entertainment qualities, we are calling it to your attention again. In these days of religious misunderstanding and prejudice, it is well to see this Bible Drama with its message that God never fails those who love and serve Him. A study guide and film strip are available to be used as teaching aids. Rental, $16.

*Searchlight on the Nations* (30 minutes; sound). One of the best of the films recently produced by the U. N. Department of Public Information, this film is a three-reel exposition of the part played by the great media of communication—press, radio, films—in promoting understanding and material progress in the world today. Available in French, Spanish or English. Rental, $4. Address: United Nations, Film Section, Lake Success, New York.

*The World is Rich* (43 minutes; sound). British-made film designed to rally support behind the Food and Agricultural Organization of the United Nations. Slow-moving at first, but has definite emotional as well as informative values. Should be effective in showing how all arms of the United Nations must have the support of men everywhere. Rental, $6.

*The Way of Peace* (18 minutes; sound; color). Puppets and miniature sets are used to present this story. Narration, by Lew Ayers, tells of God's love for man and His efforts to overcome man's selfishness. Scenes depict Bethlehem, Jesus' teaching of love, and the Cross of Calvary. Recent events picture concentration camps and rocket-borne atomic warfare, with final scenes of the earth dissolving in space. The film should be followed by discussion or a message giving the positive side of ways to peace. $8.

*There Were Three Men* (10 minutes; sound, color). About cooperative methods, this film's story is cleverly told by animation. The action involves a farmer beset by failure and the weather and a laborer struggling with the high cost of living who pool their efforts successfully, and thereby convince a skeptic. Order from The Cooperative League, 167 West 12th Street, New York, N. Y. Rental, $3.

*Book of Books* (10 minutes; sound). Produced under the supervision of the American Bible Society, this film shows how we got the Bible, the history of Bible manufacture, how Bibles were illustrated, copied by hand, then printed one page at a time on crude presses, down to the present modes of production and distribution. There is also a worship service, with the pastor reading Isaiah 34:16. Rental, $1.50.

*Two Thousand Years Ago.* A series of five films showing the kind of life lived in Palestine in the time of Jesus. The following subjects are available: *The Home, The School, The Day's Work, The Travellers,* and *The Synagogue.* Produced by the Education Committee of Christian Cinema and the Religious Film Society, these religious-educational documentaries can be rented for $6 each. Write to the United World Films, Inc., 445 Park Avenue, New York, N. Y.

*Visitation Evangelism.* Prepared on an undenominational basis, this black-and-white filmstrip with manual can be used to illustrate the procedures necessary in putting on a visitation evangelistic program in the church. Order from the United Christian Missionary Society, Indianapolis, Ind. $2.

*Three Filmstrips* (15 minutes each). The three filmstrips are: *Widening Horizons,* showing women of Ginling, Yenching and Cheoloo colleges and their role in the New China: *The Woman's Christian College of Japan at Tokyo,* demonstrating the place of educated Christian women in the new democratic life of Japan; and *Vellore in the New India,* portraying the famous institution founded by Dr. Ida S. Scudder where training is given for health work in a land of 388,000,000 people. Order from The United Council of Church Women, 156 Fifth Avenue, New York, N. Y. $1 rental for set with commentary.

*Our American Heritage.* A series of six teaching filmstrips prepared by The Reader's Digest Educational Department as their contribution to the interest of the tour of the Freedom Train. Historical drawing, photographs, pictographs, cartoons and texts are used for the following strips which make up the series: *Birth of Our Freedom, Freedom's Foundation, Freedom's Progress, Freedom Today, Vocabulary of Freedom* and *Literature of Freedom.* Order through your local distributor of the Reader's Digest Educational Department. The entire series including a 40-page illustrated teaching guide, may be obtained at $19.50.*Courtesy of Christian Herald.*

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The man who saves time by galloping loses it by missing his way; the shepherd who hurries his flock to get them home spends the night on the mountain looking for the lost; conomy does not consist in haste, but certainty.

—*Ramsay MacDonald.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## ZECHARIAH PLEADS FOR RIGHTEOUSNESS.

Lesson IV—April 25, 1948.

Memory Selection: *Execute true judgement, and show kindness and compassion every man to his neighbor.* Zechariah 7:9.

Lesson: Zechariah 1:1-6, 4:7-8.

Devotional Reading: Psalm 24:1-6.

*An Appeal to History.*

"Jehovah was sore displeased with your fathers." It was an appeal to history. And there were the stubborn facts confronting them. In spite of the fact that they were the "chosen people" of Jehovah, in spite of the fact that they had the Temple in their midst, in spite of the fact that the other nations were nations which knew not the God of Israel, the nation had been destroyed and the nationals had been taken into captivity. Thus the prophet boldly made his appeal to history.

Well somethimes schoolboys and young people in college think that history is dull stuff and dry reading. And some history may be so far as the text is concerned. But history is very important reading. And history is a well equipped teacher. Individuals and nations can learn a great deal from history. For instance we think of our great nation, and it is a great nation with its wealth and its people and its institutions and its power and its history. And we glibly say "It can't happen to us." But Babylon and Nineveh and Tyre and Egypt and Greece and Rome, also said that. Nations and individuals that play fast and loose with great moral ideals and spiritual idealism will go the way of all nations.

*Restoration Through Penitence and Repentance.*

"Return unto me, saith the Lord of hosts, and I will return unto you, saith the Lord of hosts." Whatever else sin does, it breaks a personal relationship. And peace and joy can come only as the old relationship is restored. The way back for those who have turned away from God is to turn back in penitence and repentance. God has taken the initiative, but forgiveness awaits man's penitence.

*Punishment Through Disobedience.*

"Be not like your fathers . . . they did not hear, nor hearken unto me, saith Jehovah." There is an old saying, "Whom the gods would destory they first make mad." It might be paraphrased to read, "Those who are destroyed, God first warns." Indeed there is no limit to which God will not go to restrain the wicked from his way, and to redeem the unrighteous from his sin. His spirit may not always strive with me, but it stops striving, if at all, only in the last resort. But today if ye hear his voice harden not your hearts.

*Righteousness Above Ritual.*

The words in Zechariah 7 were probably spoken in reply to a question on the part of certain peoples about fasts and religious ceremonies which had been held since Jerusalem fell in 586 B. C. The prophet's reply showed that he, like his predecessors, believed that righteousness took precedence above ritual. To be sure ritual has a place and a legitimate place in religion. All things should be done decently and in order. We are to worship the Lord in the beauty of holiness. But the thing that counts is the inner spirit. Thus it was that the prophet insisted upon righteousness, and more than that upon social righteousness. What a different world this would be if people practiced his precepts:

Execute true judgment—courts of justice would be just that; show kindness and compassion every man to his brother—a tender heart and a helping spirit; oppress not the widow or the fatherless, the sojourner and the poor—there are people who are like vultures in their attitude toward the type of people listed above; let none of you devise evil against his brother in your heart—avoid not only outward acts but purge your hearts from evil thoughts and unlawful desires. How many there are today who devise evil things against their fellowmen!

*Ears That Hear Not.*

"But they refused to hearken and pulled away their shoulder, stopped their ears, that they might not hear." Quite often folks do not hear because they do not want to hear. They know that if they listen to the voice of God they will have to stop doing something they have been doing, or they will have to start doing something that they have not been doing. And the tragedy is that the more we refuse to listen the less power we have to listen. Let every man take heed how he hears.

*The Wages of Sin.*

We are smarter in some ways than the man of that far off day. We think we are smart enough to get away with most anything. But now as then, eventually the wrath of God comes upon all those who do evil. This does not mean of course that God like a petulant child tries to "get even" or that God is "mad at us." It does mean that sin invokes the displeasure of God, and that the moral government of the universe brooks no disobedience in the long run to its principles. Now as then the wages of sin is death, and all the skill and science of man cannot change that. Only the grace of God in Jesus Christ can give us eternal life.

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## PASS IT ON.

When the Lord has given blessing by tract or little book
Do not leave it idly lying in some soon-forgotten nook;
There are others to be wartered and hungry souls to feed,
So seek to spread the blessing that has reached you in your need.
With its freshness yet upon you ere the first glad glow has gone,
Let your heart look up for guidance that your hand may pass it on;
And the one from you receiving, blessing gaining just like you,
Can keep that blessing flowing and pass it on anew;
And when "the day declares it" and you hear the words, "Well done."
How sweet to know the Lord was pleased — you have read this, "Pass it on."

—*Selected.*

*The*
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WHY I GO TO SUNDAY SCHOOL REGULARLY.

(Continued from page 5.)

ginning of my knowledge of the Bible and my understanding of its great truths. It was there, also, that I received the urge that caused me to make my decision to live the Christian life. It fired my ambition to seek a high school and a college education. It determined my life purpose; the welfare of boys and young men. My athletic success at Yale led me to shape that service through athletic channels. The progress of the United States and the world depends on the Sunday school."

Certainly with such a great responsibility as individuals we cannot be content to stay at home and not attend Sunday school regularly!

In Matt. 9:37-38, Jesus said to his disciples, "The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that He will send forth laborers into his harvest."

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MORNING STAR ARRIVES.

(Continued from page 8.)

hands with Captain Price Lewis. Then more canoes came up. The people streamed out of the church," Miss Wilson writes, adding that as soon as skipper Lewis had had time to take a salt dip and change clothes, he was escorted to church.

"He looked like the Pied Piper of Hamlin with a great crowd of children following him!" Miss Wilson writes. He spoke a few words and presented King John of Kusaie the Bible, specially marked, which had been sent him by the Massachusetts Bible Society.

"I would have given a great deal to have had a picture of the King as he saw his name in gold letters on the front of the book," Miss Wilson continues "but unfortunately it was too dark for a picture."

*Tough Trip—Tough Beards.*

The Morning Star had had a rather tough trip down from Honolulu. A five day tropical gale had damaged her, although not seriously. However, it gave the crew no time for such niceties as shaving. "They are a fine bunch of boys even if they do look terrible with their beards!" Miss Wilson declares.

*In Which Eleanor Meets a Domestic Crisis.*

Naturally the crew were eager for a fresh water bath. But alas, there was almost no water left in the mission tank due to a long drought. So some of the native lads took the crew over to a fresh water river to clean up. Next was a meal—a meal on shore—in a house! Miss Wilson did her best for her unexpected guests. They sat down to breadfruit, bananas and a cake some one had donated to her. Just as they were about to begin eating in walked Dr. Harold Hanlin, ex-Navy Chaplain of World War II, now back in the Pacific as an American Board missionary. Others had heard of the Star's arrival and had sent him over with a cooked chicken and a tapioca banana cake!

*"Jam Yesterday—Jam Tomorrow —But Never Jam Today.*

"We had no butter or jam so I mashed up some apple bananas, put in a little lime juice and sugar, and called it 'jam'," Miss Wilson writes, "It went over big. There was none left!"

*The Skipper 'A Hunting Goes.'*

Next day it rained but the skipper went wild pig hunting while the crew visited with Miss Wilson and enjoyed breadfruit soup, more bananas, and later some fresh bread and homemade doughnuts. "How they went for the doughnuts," Miss Wilson reports. "It did my soul good to see them enjoy the things."

*The Star Goes On.*

The second day the Star started for Yellu harbor to deliver some of its cargo. Then she went on to other islands with many of the tongue twisting names so familiar to many American GIs who served in the Pacific—Jaluit, Ebon, Ailinlaplap, Kwajalein, Mille, Wotje, Aliuk and Arno, as well as Majuro, where they planned to repaint the Star.

*Like a Harvard and Yale Game.*

It was at Truk that the Charles Heusers, new young missionaries from New England, greeted the Star. With their small son Charlie they left their Congregational pastorate in Fryeburg, Maine, last summer to go out to the South Seas. Amidst the uproar of welcome baby Charlie clung to his father's shoulders where he was perched.

"If you multiplied about ten-fold the shouts of the crowd at a Harvard and Yale game you might get a little idea of the bedlam let loose," Mrs. Heuser writes. "Men, women, children, and babies were laughing and shouting. Such exuberance you never heard. We let them shout themselves hoarse for the Star means *so much* to these people.

*Luke* 2:2930.

"I am sure there are some old folks here now who will die in peace knowing that God's word will be carried through these waters once again," Mrs. Heuser continued. They will probably turn the Star into a floating cathedral and have their baptismals and weddings aboard her.

"Truly it is not the same with the people here as it is in the USA. Out here these people have a *sacred feeling* toward the boat that is truly amazing!"

*With Tears and With Laughter.*

It is indeed hard to imagine what God's little white ship from the Congregational Christian Churches of America means to these island Christians. But Makhoelan and Kefwas are two good examples.

Makhoelan, now over 70, piloted the Morning Star VI into Yellu harbor. His face was beaming, for Makhoelan had served as second mate on Morning Star IV and V back in 1884 and 1901. And Kefwas, more than 103, wept when he learned he was to see again a Morning Star. He had been cook on Star V and he is the only person around who remembers when Rev. and Mrs. Benjamin C. Snow came out to the islands in 1852.

*A Bit About the Crew.*

Some of the college boys who sailed the Morning Star from Boston last summer (1947) had to return to college from Panama and their places were taken by substitutes. The original crew had men from Dartmouth, Oberlin and Amherst. From Panama to Honolulu the crew included an American, born in China; an American born in Montana; a Canadian born in Sweden; an American born in England, and an Ecuadorian born in Germany. This recalls the historical fact that the crew of Morning Star I sailed in 1856 had in its crew a Belgian; a Nova-Scotian; an Englishman, a Dane and a Scotsman!

In Hawaii, as previously planned, John F. Fairfield, a missionary-elect to China, gave up his post as radio officer and young Loren Miller, fresh out of the Navy, and son of Rear Admiral Thornton C. Miller, U. S. N. took over. The crew also included Daniel Akaka and Al and Joe Linesch, college men with an interest in native art,—all of Honolulu. From Boston to Honolulu went Rowland "Pappy" Pearson, genial cook from New Bedford, Mass., and from Panama to the South Seas went Henrietta, sea-going missionary kitten, who was the Star's mascot and moral builder. Out in the Marshalls and Carolines we understand that already more than 200 men want to work on the Star.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It has been a long, hard pull, but most of the building at the Christian Orphanage has been completed except one that will be erected in the near future. Thirty-two years ago, when the writer took charge as superintendent, the Orphanage had only one building for children, one hundred thirty-two acres of land in a poor state of cultivation, but a splendid Board of Trustees who were interested and cooperated in all the undertakings. That was in 1916. Mr. W. K. Holt was elected President and chairman of the Board at the first meeting. The Orphanage was badly in debt at that time and it had no credit. To tell you the truth the people were not much interested in it. My first job as superintendent was to get our folks more interested and raise money to pay off the indebtedness, and re-establish the Orphanage credit.

At that time we had forty-two children, poorly fed and poorly clothed. We have always felt happy over the fact that our people have always come to our aid when a real need was to be met. We needed more land, and the Church people and friends made it possible from time to time to buy more land and pay for it.

We need more buildings for children, and the Church people and friends made it possible to build the "Baby Home" and "Johnston Hall" which gives us three nice brick buildings.

We needed a modern dairy barn and cow shed, which has been provided.

Through the years we have at all times been blessed with a splendid Board of Trustees who have administered the affairs of the Orphanage in a very fine way. Their motto has always been to pay as you go.

Today, we have three nice brick buildings, all of them recently painted on the inside and outside, repairs made where needed, and all in a first class condition.

We now have a farm of two hundred seventy-five acres, land that is in a high state of cultivation. We have all the farm houses we need for grain, hay, etc.

During the years the Orphanage has developed a fine herd of mostly Holstein cattle consisting of fifty head, which produces all the milk the children use and we sell the surplus.

Then through the years the Orphanage has trained and set out many fine boys and girls who are now filling their places as good citizens of our great country. The Orphanage gave them a home when they needed a home. It gave them a chance and they have made good.

The Orphanage now has nearly one hundred as fine little children as you will find in any Orphanage or children's home. In other words, the Congregational Christian Church has an Orphanage with its beautiful plant out of debt, with its bill all paid to date, and an institution that the Church may well feel proud of. It is certainly worthy of your thoughts, your prayers, and your support.

CHAS. D. JOHNSTON, *Supt.*

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**REPORT FOR APRIL 15, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $1,982.85 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Auburn ..... | | 23.62 |
| Eastern Va. Conference: | | |
| Cypress Chapel ..... | $ 42.89 | |
| Dendron ..... | 11.50 | |
| Liberty Spring ..... | 7.00 | |
| Christian Temple ..... | 91.62 | |
| | | 153.01 |
| N. C. & Va. Conference: | | |
| Durham ..... | $ 29.84 | |
| Greensboro, First ..... | 47.99 | |
| Long's Chapel ..... | 16.70 | |
| Mt. Bethel ..... | 2.00 | |
| New Lebanon ..... | 20.70 | |
| | | 117.23 |
| Western N. C. Conference: | | |
| Big Oak ..... | $ 20.00 | |
| Hank's Chapel ..... | 18.81 | |
| | | 38.81 |
| Va. Valley Conference: | | |
| Wood's Chapel ..... | | 8.25 |
| Total ..... | | $ 340.92 |
| Total this year from churches | | $2,323.77 |

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## NORTH CAROLINA TOPS THE LIST AGAIN.

Once again the church people of North Carolina lead in relief giving through their churches and Church World Service. Last week's report from the Church World Service Center at New Winsor, Md., showed that 400,000 pounds of clothing, shoes, bedding and other needed items had been received there from the state since Jaunary 1, 1948. The nearest contender for top place was 100,000 pounds behind. Center officials specially commended the quality of materials that had come from North Carolina in the past few months, as well as the careful packing that has been typical of most donations. Such care on the part of donors hastens the processing of materials at the Center and sends them quickly on their way to the needy.

Counting the gifts that have reached the Center in the last eleven months, North Carolinians have contributed over one million pounds. This figure, of course, does not include the supplies which have gone to the Church World Service Center at New Orleans or through other relief organizations.

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## FOR SALE.

One cross. Nearly new. I cannot carry it and keep up with the world and its crowd.

One pound. New, except slightly shelf-worn. It has been laid away for years in a napkin.

One five-piece set of armor. All pieces are in good shape; only needs polishing.

One bundle of Christian opportunities. Contained in this bundle is one of the greatest opportunities in the world, and that is of going to church every Sunday. Another one is the opportunity of being a soul winner. I seldom use these opportunities, so have decided to let them go for sale.

One badly-used Christian influence. Buyer may be able to repair this influence if carefully handled.

The above-mentioned articles are stored in the basement of my home, located on the corner of Careless Avenue and Neglect Street.

—*Selected.*

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## TAKE TIME.

Take time to work—it is the price of success.

Take time to think—it is the source of power.

Take time to play—it is the secret of youth.

Take time to read—it is the foundation of knowledge.

Take time to worship—it is the highway of reference.

Take time to help and enjoy friends—it is the source of happiness.

Take time to live—it is the one sacrament of life.

Take time to dream—it hitches the soul to the stars.

Take time to laugh—it is the singing that helps life's load.

Take time to pray—it brings Christ near and washes the dust of earth from our eyes.—*The Old Kentucky Home Revivalist.*

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A Marriage Counseling Service has been established in Richmond. An office has been opened at 412 West Grace Street with Mrs. John H. Marion as the Director.

# In Memoriam

### TUCK.

Mrs. Frances Bray Tuck, aged eighty-six, of Virgilina, Va., died March 24, 1948, at the home of her son, Mr. E. L. Tuck, of Nathalie, Va.

The funeral service was conducted by Dr. C. E. Newman and Mark W. Andes at the Union Christian Church, Virgilina, Va., where she held her church membership. Burial was in the town cemetery at Virgilina.

She is survived by three daughters, Mrs. Luther Tysinger, of Virgilina; Mrs. Frank Carmichael, of Baltimore; and Mrs. Elijah Dalton, of Nathalie; three sons, W. A. and A. N. Tuck of Clarkton, and E. L. Tuck of Nathalie.

May the Father God bless and sustain the family and friends of this aged mother.

MARK W. ANDES.

### BRINKLEY.

Jackson William Brinkley, eighty-four, died at his home in Suffolk, Va., April 8, 1948. He had been in failing health for several months, but up until that time had been in good health and strength. He was a faithful member of the Suffolk Christian Church, and had served on its board of finance for many years.

He is survived by his widow, Mrs. Fanney Nelms Brinkley, and an adopted daughter, Mrs. Clayton W. Eley, of Norfolk; two grandsons, two great-grandchildren and several nieces and nephews. The writer, assisted by Dr. I. W. Johnson, conducted the funeral services. May the blessings of our heavenly Father be upon his loved ones.

JOHN G. TRUITT.

### JONES.

Mrs. Mable Brinkley Jones, fifty-seven, widow of Arthur E. Jones, died in Suffolk, Va., April 10, 1948, after a long illness. She was the daughter of the late Felton and Beryllee Voight Brinkley, of Suffolk. She was a faithful member of the Suffolk Christian Church, and took an active interest in the Sunday school and church.

She is survived by one son, Arthur E. Jones, Jr., of the high school faculty, in Suffolk; one sister, Mrs. C. L. Pierce, of Suffolk; two brothers, Horace F. Brinkley, of Miami, Fla., and Bryan S. Brinkley, of Norfolk, and several nieces and nephews. The funeral services were conducted by the writer, assisted by the Rev. C. T. Topping, pastor of the Oxford Methodist Church. May God's blessings be upon the bereft family.

JOHN G. TRUITT.

### MATHEWS.

Resolutions passed by the Woman's Missionary Society on the death of Mrs. Thomas W. Mathews, member of the society of the Congregational Christian Church, Winchester, Va.

WHEREAS, In the providence of our loving heavenly Father, our friend and sister, Mrs. Thomas W. Mathews, has been translated from this earthly life into the rest which remains for the people of God, we bow in humble submission to the will of Him who doeth all things well. Be it resolved:

That in her homegoing our society and church have sustained a great loss, but we will cherish in our hearts the sacred memory of her noble deeds of service, her genial spirit and her loyalty to Christ and His Kingdom.

That we express to the members of her family our sympathy in their bereavement and comfort them with the blessed words of promise, "Let not your hearts be troubled . . . in my Father's House are many mansions."

That the example of Christian living set by our beloved sister will inspire each of us to strive to render a more faithful service for the glory of God and His Kingdom on the earth.

Lovingly submitted,
Mrs. GROVER DAUGHERTY,
Mrs. ORVILLE L. HOOVER,
Mrs. CECIL WHITLOCK,
Committee.

### MOFFITT.

WHEREAS, It has pleased our heavenly Father in His infinite wisdom, to remove from our fellowship, our beloved brother and deacon, Bascom Parmer Moffitt, from this life to that life beyond, we the deacons of the High Point Congregational Christian Church resolve:

1. That we have lost a most faithful church member, brother and deacon of our church.

2. That we submit to God's will and way for He knows what is best.

3. That our sincere sympathy and a copy of these resolutions be sent to the family, a copy be spread on the minutes of our church, and a copy be sent to "The Christian Sun" for publication.

GEORGE ALBRIGHT,
DEWEY CATES,
Deacons.

### TRAFFIC FATALITIES.

Traffic accidents took the lives of 32,500 Americans in 1947, according to figures released recently by The Travelers Insurance Companies.

While last year's highway death toll was less than the 33,900 fatalities recorded in 1946, the 1947 total of persons injured was substantially greater. More than 1,365,000 were injured by automobiles last year, while in 1946, 1,300,000 injuries were counted.

The accident figures are contained in a booklet entitled "The Fifth Commandment," fourteenth in an annual series of traffic safety publications issued by the companies.

More pedestrians were killed last year than in 1946, reversing the downward trend in the overall death total. Calling this "perhaps the most significant single fact in the 1947 traffic record," the booklet points out that 10,940 pedestrian deaths last year even exceeds the 1941 total in that category. In 1941, an all-time high of 40,000 persons—pedestrians, passengers and drivers—were killed.

The report, based on official records from every state, contains tables comparing accident figures for last year with the 1946 summaries. In a foreword, Jesse W. Randall, president of The Travelers, explains the booklet's title as the outgrowth of talks with prominent churchmen.

"All agreed," Mr. Randall reports, "that the fifth of the fundamental commandments, 'Thou shalt not kill,' applies to death on the highways. The Fifth Commandment means that nothing on earth can be so important that a man's life should be risked for it, unless in the very risking of life the man becomes better equipped for eternity."

Other highlights from "The Fifth Commandment":

Two out of every three auto accidents in 1946 involved mistakes by drivers.

Exceeding the speed limit headed the list of accident causes. Speeding killed 9,400 and injured 260,000.

Crossing between intersections killed 3,200 pedestrians and injured 51,000.

Four thousand children under fifteen years of age were killed by automobiles. More than 80 per cent of 1947 crashes occurred in clear weather. One-third of the 32,500 deaths occurred on the open highway. Defective brakes killed 990 and injured 22,000.

Forty per cent of the traffic deaths occurred on week-ends.

### CALENDAR OF EVENTS.

(Continued from page 3.)

June 17—The General Council at Oberlin, Ohio.

June 21—Summer School for Ministers, Virginia State College.

July 12-16—Rural Ministers School at V. P. I., Blacksburg, Va.

July 12-16—Elon School of Missions and Pastors' School.

September 5—Labor Sunday.

September 26 - October 3 — Religious Education Week.

October 1—Annal Meeting of Virginia Council of Church Women.

October 3—World Communion Sunday.

October 24—World Order Sunday.

October 31—Reformation Day.

November 5 — World Community Day.

November 12 - 13 — Institute on the Church and World Order (Richmond).

November 28—Stewardship Day.

December 3—Meeting of Departments of Virginia Council of Churches.

December 31 - January 1 — United Christian Youth Council of Virginia.

The grandest melodies ever played are kind deeds done by one to another, and the sweetest music ever heard is that which is played by the white hands of loving kindness upon the keyboard of the human heart. —*Masonic Pocket Magazine.*

# An Epic of Hands

By C. B. RIDDLE

The history of the United States could well be classed as an epic of hands.

It was skilled hands of men now forgotten who made the Mayflower—hands that unwittingly shaped a sign and symbol for a new era in the world.

It was patient hands that made flintlock muskets, constructed log houses, and were frostbitten and bleeding at Valley Forge, that fashioned the destiny of a free and independent nation.

It was sinewy hands that built schools, churches, constructed boats, and built roads that the new nation might make progress in spiritual and material ways.

It was thorny hands of Irish, Polish and other comers to the shores of a free land that laid crossties, rails, and drove spikes from the Atlantic to the Pacific.

It was hands bathed in sweat that cleared the wilderness and cultivated farms that have increased in number and size to make this the greatest food-producing country in the world. And it is hands behind plow, tractor, and reaper that make it possible for this nation to help feed the world.

With hands the people of the United States have produced weapons to defend their great country and its institutions. With their hands they buried their war dead, but they hold out no hands to seek material recompense.

The people of the United States figuratively stretch their hands across the seas, beckoning to other nations for peace and petitioning them for fairness to all races.

We are a people of uplifted hands, not as a sign of surrender, but as a symbol that we are free because hands of our forebears made us so.

No man can feel himself alone
  The while he bravely stands
Between the best friends ever known—
  His two good, honest hands.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

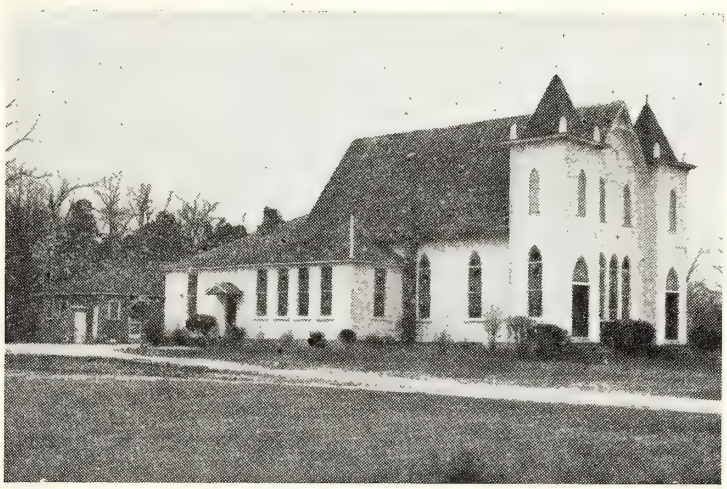
# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, APRIL 22, 1948. NUMBER 17.

## Host Church to the Convention



**LIBERTY CHURCH**

Liberty Church in historic Vance County will be host to the Convention next week. Those who have enjoyed the hospitality of this church will welcome the opportunity to return. Those who go for the first time will enjoy the rural setting, the spacious grounds and delectable meals. This substantial church will dramatize the possibilities of rural church development, remind us all of its basic contributions to the growth of the city church, and focus attention upon the importance of maintaining and strengthening the rural bases of our Convention enterprise. Many excellent pastors have served this church and nurtured it through the years. Rev. T. Fred Wright is now pastor of the host church. In this sacred place, hallowed by countless memories, surrounded by a great cloud of witnesses, the Convention will gird itself to run the race that is set, looking unto Jesus.

# NEWS AND VIEWS

The Suffolk Christian Church is having its organ rebuilt.

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James Woodrow Madren and Marjorie Norfleet Moore were married at Suffolk, Virginia, on Saturday, March 27. Mr. and Mrs. Madren are living at Elon College.

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The Pilgrim Fellowship at Pfafftown Church, near Winston-Salem, pledged $25 for the Shaowu work and will hope to present the cash with the pledge at the Southern Convention.

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Baxter Twiddy, president of Pilgrim Fellowship of the Southern Convention, and Dr. L. E. Smith, president of Elon College, have been recent guest preachers at Salem Chapel.

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The Winston - Salem Church has sent THE CHRISTIAN SUN to all new members of the church. The church pays the subscription price the first year and hopes that the member will continue the subscription price after that.

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Rev. T. Fred Wright, pastor of Bethlehem Church in Warren County reports growing interest and attendence in the work of the church there. Mr. Wright is serving this church in addition to Liberty (Vance) and Mt. Gilead Churches.

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Elk Spur reopened its Sunday school the first Sunday in April after having been closed during the winter. Rocky Ford began on full schedule also this month, after having only part-time Sunday school and preaching services during the winter.

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June 7-11 will be the Rural Pastors' School, the Christian Convocation at Duke University. All of our pastors should reserve this date. Dr. Thomas Tripp will be one of the faculty and will be especially helpful to all of the Congregational Christian ministers.

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Mt. Auburn Church, Rev. E. M. Carter, pastor, received eight new members on Sunday, April 11. The church is also putting on a drive for THE CHRISTIAN SUN, and through the generosity of one of the laymen and of the Sunday school eleven new subscriptions have been received during the past week at Mt. Auburn Church.

Rev. M. A. Pollard, pastor of Pleasant Hill and Liberty Churches of the Western Conference reports that during the Evangelistic Crusade 18 new members were received at Pleasant Hill on confession of faith, and a total of 22 members received at Liberty, 17 coming on confession of faith.

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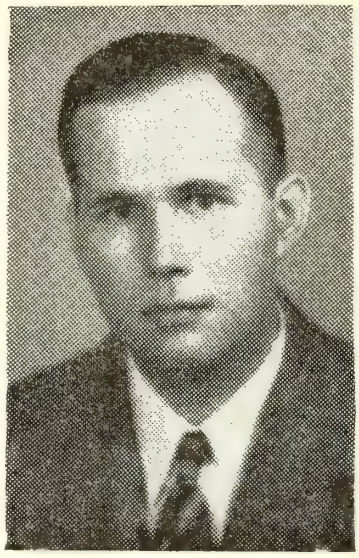
Rev. Bland A. Leebrick, pastor of Carolina Church, near Burlington, N. C., announces that Rev. W. W. Hall will deliver the dedication address in the cemetery of the church on Home



THOS. L. MOOSE.
President, Southern Synodical Federation of the Churchmen's Brotherhood of the Evangelical and Reformed Church.

Coming Day, May 23, 1948. As previously announced, Rev. Roy D. Coulter of the Virginia Valley Conference will deliver the Memorial Day Address on this occasion. All former pastors are invited to attend, and members and friends are urged to be present.

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### AN APPRECIATION.

We wish to express to our friends who made so generous an offering to us at the mid-year conference our heartfelt thanks. We have been kindly remembered with cards, letters and gifts, which we are sure were sent with prayers for our recovery from our sickness of several months. For all we are very grateful, and pray that God may bless and reward.

REV. & MRS. R. L. WILLIAMSON.

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Make the most of yourself, for that is all there is to you.—*Ralph Waldo Emerson.*

### EASTER AT SALEM CHAPEL.

Easter at Salem Chapel, near Walnut Cove, N. C., was made very real this year by a joint service with the Fulp Moravian Church, located very near Salem Chapel.

Beginning at 3:30 p. m. on Easter Sunday a joint Communion service was held at Salem Chapel. The service was conducted by Rev. W. J. Andes of Winston-Salem, with Rev. John Capp, pastor of Fulp Moravian Church, speaking. Soloists for the Communion service were Mrs. James Fulp of the Salem Chapel Church and Mrs. Lester Reich of the Winston-Salem Congregational Christian Church.

At 4:00 p. m. the people went at once to the Fulp Moravian Church where we stood in a semi-circle at the cemetery—God's Acre as the Moravians call it—and joined in the old responsive reading and singing of the old hymns of the Moravian Church. These hymns, supremely beautiful and appropriate, are always accompanied by the band. It always seems as if we might hear the invisible choir joining us in the singing. There is a feeling of great spiritual exaltation expressed in the music:

What are these in bright array,
This innumerable throng,
Round the altar night and day,
Hymning one triumphant song:
'Worthy is the Lamb once slain,
Blessing, honor, glory, power,
Wisdom, riches, to obtain,
New dominion every hour?'

These through fiery trials trod,
These from great affliction came;
Now, before the throne of God,
Sealed with his almighty name,
Clad in raiment pure and white,
Victor palms in every hand,
Through their dear Redeemer's might,
More than conquerors they stand.

At the close of the printed service, Mr. Andes spoke briefly on the meaning of the Resurrection and the joy of interdenominational fellowship. Mr. Andes also gave the benediction following the closing hymn of the traditional Moravian service:

I give thee thanks unfeigned,
O Jesus, friend in need,
For what thy soul sustained,
When thou for me didst bleed:
Grant me to lean unshaken
Upon thy faithfulness,
Until I hence am taken
To see thee face to face.

FRANKYE MARSHALL,
*Reporter.*

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The world's greatest scourge has always been war. Its cost in tears, destruction, and human suffering is beyond all accounting. The entire wealth of the world has been dissipated in its pursuit.—*Geo. M. Adams.*

### A VACATION WORTH WHILE.

"As I told you the other day, Mary and I have been invited to make a trip to California with good and generous friends, and we have decided to go. We will leave here Saturday morning, May 1, to be gone for at least four weeks. The church has generously voted to give me the month of May instead of the month of August, and fortunately there is a very capable minister here available for the supply work in May. Needless to say we are looking forward to the trip, on which we will visit many places of historic interest and scenic beauty."

The above is from a letter written by Dr. H. S. Hardcastle to the managing editor of THE SUN.

Needless to say that before leaving for this trip "Hardy" has seen to it that the Sunday School Notes will be well written during his absence. If all departments of the paper were run with the minimum of effort on our part required for this, then being a managing editor could really be a joy. The guest editors for the ensuing weeks will be:

May 16—Rev. Robert Kimball, Franklin, Va.

May 23—Rev. William Wood of the Damascus Pastorate.

May 30—Dr. William E. Wisseman, Greensboro, N. C.

June 6—Rev. Stanley Carne, First Church, Portsmouth, Va.

June 13—Rev. John Gwin, First Church, Norfolk, Va.

June 20—Rev. Ellis Clarke, Berea, Norfolk, Va.

We know that the Sunday School Lesson page will be well taken care of while you are away, "Hardy." We are just a little envious of you since we can't go along. However, we know readers of THE SUN will join us in wishing for you and "Mary" just the most wonderful vacation of a lifetime and a safe return to resume the post where you have served so well.

---

### SPRING RALLY HELD AT RANDLEMAN.

The Randolph-Lee-Chatham-Moore Rally was held April 2 at the Randleman Church at Randleman, N. C.

The meeting convened at 10:30 a. m., opening with a hymn, "Father of Lights," followed by prayer and recognition of visitors by the host minister, Rev. Lowdermilk. The meeting was called to order by the President, Mrs. F. C. Lester, and in the absence of the District Superintendent of the Lee - Chatham - Moore District, Mrs. Harry Stewart of the Randolph District presided and appointed the following Committeess:

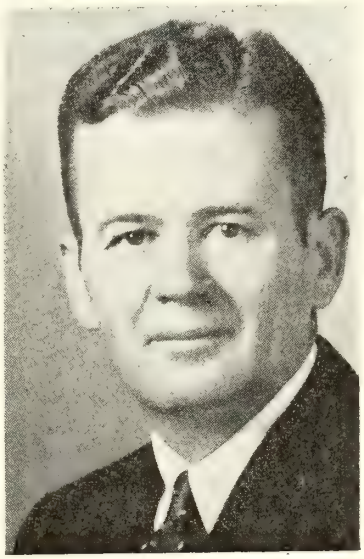
*Nominating* — Miss Stella Stout, Sanford, N. C., Chairman; Mrs. Mart Riddle, Sanford, N. C.; Mrs. R. T. Grissom, Jonesboro, N. C.

*Courtesy*—Mrs. Robert Buchanan, Jonesboro, N. C.; Mrs. S. H. Pell, Pleasant Ridge, N. C.

*Place*—Miss Stella Stout, Sanford, N. C.

Roll Call and Reports of Achievement during the year.

Hymn: "The Voice of God is Calling."



**REV. WM. E. WISSEMAN, D. D.**
**Retiring President of The Southern Convention.**

Mrs. Lester then introduced Rev. Ralph Shrader of the American Board, Boston, Mass., who brought us a most inspiring message on World Evangelism and the great need for more missionaries today since they have been reduced by more than one-half since the war. He stated that scientists with all their knowledge of

(Continued on page 15.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

**BOARD OF EDITORS.**

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



## Christian Sun Gift Subscription Blank

Dr. Wm. T. Scott
Elon College, N. C.

Enclosed find $..... for which please send The Christian Sun for one year as a gift from me to

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## THE SOUTHERN CONVENTION.

Don't miss it, "You'll be sorry!" Anything can happen. Some things must. From the first rap of the gavel by President Wisseman to the election of the next president and the benediction, the law of relativity will be in operation. Read the program, study the advanced reports, get all the inside information, then expect the unexpected. Verbal tilts, inspired utterances, spontaneous resolutions, light and dark horses, these are some of the extra-programmed features which may be expected to enliven if not enrich the sessions of the Convention.

An excellent program has been prepared. The various phases of our Convention work will be considered in prompt succession. Voices within and beyond the Convention will be heard. Delegates will face stubborn problems, glimpse distant horizons, and await the collective will.

These are momentous days. A deep humility and earnestness should pervade our deliberations. Let no one approach this Convention without a deep searching of heart and a prayer for divine guidance. The Holy Spirit is not on the program but must be in the program. Attend the Convention. Go with an open mind, a contrite heart and an expectant spirit.

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## THE ANNUAL.

The proceedings of the Conference and auxiliary bodies within the Southern Convention for 1947 are now available in published form. The Annual reflects a vast amount of work: the work done by churches, conferences and auxiliary bodies together with the statistical compilations, the printing, binding and distribution of the Annuals.

Having spent approximately one thousand dollars for the publication of these proceedings, it now becomes our duty to see that the money and effort were not wasted. The first requirement is to see that they are distributed judiciously in every church and not consigned to a permanent berth in back of the pulpit. One or more mid-week services, or a quarterly conference could be spent profitably in a study of the Annual. Here may be found data and illustrative material for sermons and discussions. Church officers who claim to be familiar with our polity cannot ignore the Annual.

A perusal of these pages leaves one with mingled emotions. On the one hand there are superficial reports to conferences, churches with woefully inadequate budgets and no accessions to membership. On the other hand, there are factual and even scholarly reports to conferences, ministers who give full time to closely yoked or single parishes, and churches with enviable financial and membership gains. Every report, every church and conference is an example, good, bad or indifferent.

Here, then, is our record for the world, for time and eternity. Statistical information from the Annual will be recorded in the Year Book which is published by the General Council. As we read some of it, we blush with shame, but what of 1948? There is time yet to make it different and better. By God's grace we can and must.

We are indebted to those who have helped make this important publication possible. We shall be even more greatly indebted to anyone who can devise and execute a plan to get the conference minutes into the hands of the people before half of the Conference year has expired.

---

## WHITHER EVANGELISM?

Since the report on our Evangelistic Crusade following Easter a number of supplemental reports have been received. These indicate that evangelistic efforts continue to bear fruit. Our church year is half over. If the evangelistic opportunities inherent in Pentecost and revivals during the summer are fully explored, we should easily double our mid-year score. This will give us a total of approximately 1,200 for the year within the Convention.

It is gratifying to realize that the majority of our ministers took the Evangelistic Crusade seriously. The lay forces cooperated with varying degrees of spontaniety. Some ministers had to carry the weight of the movement almost single-handed. Valuable training and rich experience were gained by those who had the grace and courage to accept evangelistic assignments.

By way of comparison it is noted that the 41 Methodist charges in the Richmond, Virginia, district have received 1,249 new members since October, according to a report of the current district conference. The charges, some of which include more than one church, reported a net gain of 969 in Sunday School membership. Our gains, we must admit, are modest. They are indicative only of what may be done if we are unswervingly faithful to the Master's command to evangelize. The Convention should accentuate the Crusade and send us back to our churches with new vision and power.

---

When the great finals come, each one will be asked five questions:

First: What did you accomplish in the world with the power that God gave you?

Second: How did you help your neighbor and what did you do for those in need?

Third: What did you do to serve God?

Fourth: What did you leave in the world that was worth while when you came from it?

Last: What did you bring into this new world which will be of use here?

—J. Stanley Durkee.

**SUGGESTIONS FOR A VACATION.**

Selecting the kind of vacation to take is a recurring problem for most of us. A New Jersey minister solved this quandary when he decided to combine a vacation with the opportunity to get up-to-date information on what was going on in the world. He attended the annual Silver Bay missionary conference at Lake George in New ork, and arrived home so completely rested and full of sermon material that he has been returning to the same spot each year.

If you face the same problem as the New Jersey minister, you should register for one of two early summer conferences on the Christian world mission being planned by four leading interdenominational agencies.

These conferences will be held in first-rate resort areas combining beautiful surroundings with excellent recreational facilities. They will convene, respectively, at East Northfield, Mass., June 25-July 3, and Silver Bay, N. Y., July 14-21.

The bodies sponsoring the conferences are the Home Missions Council of North America; the Foreign Missions Conference of North America; the United Council of Church Women, and the Missionary Education Movement.

Laymen as well as ministers stand to benefit from attending the conference. Seminars, workshops, and meetings are being arranged to challenge the interest of church officers, missionary group leaders, church-school teachers, and others engaged in religious work. Practical instruction in specialized fields as well as inspiration will be provided in these sessions.

Although conference schedules are not yet complete, these are some of the subjects which are slated for discussion: "Visual Aids in the Local Church," "America's Geographical Frontiers," "China in the Asia of Today," "Christianity and Other World Views," "Missionary Education in the Local Church," and many other vital subjects related to foreign and home mission work.

Here is additional information about each conference:

*East Northfield, Mass.*—This is a conference primarily for church women, and girls (aged 16-24) designed to provide a clear understanding of the Christian world missions, combined with specific training. Founded 15 years ago when delegates to the Women's Interdenominational Home Missionary Conference and the Conference of Women Foreign Missionary Societies voted to unite, it has achieved an international reputation, China having established a "Little Northfield" of its own.

Held at the Northfield School for Girls, established by Dwight L. Moody, the conference will feature twenty-four outstanding church leaders from Europe, Asia, Canada, and the United States. They will conduct classes covering a wide range of subjects, together with workshops, seminars, discussions, and formal meetings. Special activities for youth are also planned.

Among well known leaders present will be the Rev. Henry S. Leiper, as-

(Continued on page 15.)

# PROGRAM

of the Thirty-Eighth Biennial Session of the
SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
Liberty (Vance) Christian Church
Henderson, North Carolina
April 27 - 29, 1948

TUESDAY—AFTERNOON SESSION

2:00 Convention Called to Order by Dr. W. E. Wisseman, President.
Worship Service—Rev. Tucker G. Humphries.

2:15 Roll Call.
Report of Program Committee.
Appointment of Committees.

2:45 Report of Historian—Dr. C. E. Newman.

3:00 Report of Executive Board.
Report of Treasurer—Mr. G. D. Colclough.
Financial Report of Convention Office.

3:30 Report of Field Worker—Miss Elizabeth Chicoine.
Report of Superintendent—Dr. Wm. T. Scott.

4:10 First Reading of Report of Revisions Committee—Rev. W. M. Stevens, Chairman.
First Reading of Report of Finance Committee—Dr. Stanley C. Harrell.

4:40 President's Address: "The Price of Progress"—Dr. W. E. Wisseman.

5:15 Adjournment of Afternoon Session.

TUESDAY—EVENING SESSION

7:00 Musical Program presented by Elon College Singers.

8:00 Report of Committee for War Victims and Reconstruction—Rev. Frederick B. Eutsler, Chairman.
Address—Rev. Fred S. Buschmeyer, Mt. Pleasant Church, Washington, D. C.
Report of Committee on Memoirs—Rev. J. Frank Morgan, Chairman.
Communion Service—Rev. T. Fred Wright.
Benediction.

* * * * *

WEDNESDAY—MORNING SESSION

9:00 Hymn and Prayer.
Roll Call and Minutes.

9:20 Report of Pilgrim Fellowship—Mr. C. Baxter Twiddy, Chairman.

9:30 Report of Board of Christian Education—Dr. J. H. Dollar, Chairman.
Address: "The Future of the Church College"—President L. E. Smith.

10:20 Report of Woman's Missionary Convention—Mrs. O. H. Paris, President.
Address: "How Big Is Your World?"—Mrs. Robert M. Kimball.

10:50 Report of Mission Board—Dr. H. S. Hardcastle, Chairman.

11:00 Report of Committee on Stewardship—Rev. W. M. Stevens, Chairman.
Address: "We Belong to God"—Mr. Stevens.

11:30 Final Reading and Vote on Finance Committee Report.

12:15 Worship Service: "Power with Purpose"—Rev. R. A. Whitten.

12:30 Adjournment of Morning Session.

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

In January 170 church people under the direction of their pastors and the Rev. John Halko, secretary of the Federation of Churches, Washington, D. C., made a survey of the religious status of the city of Suffolk. The Negro churches are completing their religious census this week. The statistics given here are of the white churches.

There were many excellent results from this survey. For one thing it was beneficial to have the twelve white churches work together in perfect harmony, plans made together, a supper together, and then to go out on a mission for the church together. It was the right spirit. And it was a blessing to the city. Also it helped each of these churches to bring their church rolls up to date as to street addresses, and revealed other helpful information about every home in the church as well as those outside the church. Again it gave to each pastor and his workers a rather complete list of prospective members. These were thirty-four pages on legal size paper of names telling what church they were members of, if any; whether they were members of Sunday school, and where; how often they attended each; their approximate age; what church they preferred, etc. The workers had been carefully trained at the supper meeting by Mr. Halko as to the best technique in securing this information. A special card for the city of Suffolk had been planned and printed in order that the information requested should be most adaptable to our situation. For instance, if a person preferred the Methodist Church the card was so arranged as to secure the answer as to whether he meant the Main Street Methodist, or the Oxford Methodist—the First Baptist, or the West End Baptist.

The canvassers secured information on six thousand, eight hundred and forty-three persons (6,843). Of them 1,579 gave *no* church as their church, thus, as we say, they belonged to the "big church," for the reason that there were more of that number than any other. The remainder of the names followed in the following order: *First Baptist*, 1,493; *Christian*, 1,283; *Main Street Methodist*, 741; *West End Baptist*, 485; *Oxford Methodist*, 382; *St. Paul's Episcopal*, 320; *Presbyterian*, 203; *Hebrews*, 124; *Catholics*, 113; *Salvation Army*, 54; *Pentecostal Holiness*, 37; *Church of God*, 13. There were more women than men in Suffolk—men, 3,191; women, 3,652. It was interesting to see that more than one-fourth of those attending church were of he ages of from 20 to 34. The largest group of those attending are from the ages of 35 to 59. It was discovered that on a given Sunday as many as 66 per cent of Suffolk people do not attend church, or that for all who are at our combined churches there are twice that many at home or elsewhere. And that is not a comparatively low figure so we are told by those who follow such statistics.

At any rate church and Sunday school attendance has picked up slightly since the survey, many members have been received in the churches and Sunday schools, and they are still coming.

JOHN G. TRUITT.

## RENAISSANCE.

By Enid S. Griffith.

Out of the darkness there comes a new life:
Thus it has been with each physical birth.
Out of the midnight there dawns a new day,
Out of the chaos develops an earth.
So may it be in the world's blackest hour:
Sown in dishonor—reborn with true power.

Penryn, California.

## FROM AN OLD SUBSCRIBER.

I have been a subscriber to THE CHRISTIAN SUN for more than forty years. That means that more than 2,000 copies of THE CHRISTIAN SUN have come to my address at different offices in the Southland, where I received my mail.

During the ten years that I spent in South Carolina, Georgia, Florida and Alabama, my brother would roll my CHRISTIAN SUNS—three to the roll—and send them to me at whatever office I might be for only a few months at the time. Since the discouraging loss that came to me because of failing banks and failing business concern together with real estate slumps in 1931 and 1932 which took almost all of my life-savings, I have been in Eastern North Carolina and in South Carolina, but I still take THE CHRISTIAN SUN. As soon as I read it I pass it on to somebody else, usually one who does not know much about the Congregational Christian Church and less about Elon College. In this way I hope to acquaint the people of Eastern North Carolina with the Brotherhood and with Elon.

Now I live a busy life for a man of my age and because I have always endeavored to be an unselfish Christian worker, I find more than I can do.

A. R. FLOWERS.

## SOUTHERN CONVENTION LAYMEN.

I saw in the Laymens Fellowship Newsletter where George Colclough—if you don't know him, I'll tell you that he's the fellow at Elon College who's doing a bang-up job as Chairman of the Southern Convention Laymen's Fellowship. Well, let's see, I was going to tell you that George is inviting you laymen to go to Liberty (Vance) Church, Henderson, North Carolina, on Wednesday, April 28. The laymen—and that means you and you and *you*—are going to have a big rally. Yep! thats where the Southern Convention session is going to be held. George would like for you to be there for the entire time—April 27 through April 29—but if you can't do that, try to be there for Wednesday afternoon and evening. Surely, you will not want to miss that banquet on Wednesday evening. Now, don't forget George's invitation; he will be expecting you.

George also gave a pretty good resume of past events. There are some recommendations by the Convention Committee on Laymen's Work. Also, I saw a list of suggested projects. They were in THE SUN a few weeks ago, but I suppose they are included in the Newsletter so all the laymen chairmen in the churches of the Convention will have a handy guide.

At this point I would say that I am afraid too many laymen in the Convention will not see this Newsletter. They most likely will miss the future Newsletters and other information unless some of the gaps, in the list of church laymen chairmen and secretaries, are filled up. That list should be 100 per cent filled.

So we know George is doing a swell job of getting the Fellowship organized, but we can't let George do it all. Every one of us should feel that a share of this Fellowship is his. There is plenty to do; we can start working on those suggested projects.

Surely, some of the men's groups in the Convention are now working on some good projects. Let's hear from some local groups.

CHARLES HEATH, JR.,
*Reporter.*

# News of Elon College

*By* President L. E. Smith.

### A QUESTION TO BE SETTLED BY THE CONVENTION.

Elon College faces a crisis. The Convention faces the crisis with the College. The College and the Convention must face this crisis together or together both fail. The Convention built the College or it never would have been built. The Convention must support the College or it will not be supported. The College was built for the purpose of training leadership for the Church. The Church needed a trained leadership then, but it needs it more badly today. The Church has many boards, organizations, and committees, but the functions of these organizations are dependent upon leaders and to function properly these leaders must be trained. Elon College is our institution for the training of leaders.

To function as it should our college must be adequately supported. It must have increased financial support for its current demands, for buildings, for improvements, and for endowment.

To be partially in line with the support given colleges in Elon's class by their supporting denominations, conference apportionments for our College should not be less than $20,000 annually, instead of $12,500. To help meet the demands for buildings and improvements and to increase our endowment, the Convention in session in 1946 authorized a campaign for $1,000,000 for the College. It is evident that this amount when secured will not meet the pressing and immediate needs of the College. Of the proposed million dollars, $550,000 was allotted for buildings and improvements. To complete the organization as outlined and adopted, $1,200,000 will be required, leaving nothing to be added to the College's small endowment, which would be tragic.

If we are to provide for the minimum requirements for the College, at least $2,000,000 will be needed, $1,200,000 for buildings and improvements, and $800,000 for endowment. These figures are not padded, nor are they suggested just for the sake of keeping up with other institutions, but they represent the barest needs of our college, if it is to serve the Church and society as it should.

Will our Convention in session April 27-29 be willing to face these facts, appraise the true position of the College in our Church's total program, ascertain the ability of our people as accurately as possible, and dedicate its organizations and resources in an effort to save the College for the Church and society? In our Church's life and programs are we willing to put first things first? Are we willing to recognize the fact that Elon College, our institution of Christian higher education, is both the foundation and the capstone for the preparation of the leadership of our Church in these critical times? These questions are before us. They are on our hearts. We cannot ignore them. Will we have the courage to face them squarely and answer them fearlessly? Herein lies the success or the failure of our undertaking.

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### APPORTIONMENT GIVING.

The wisdom of apportionment giving for the support of Elon College has been proved year in and year out. For the last fourteen years our Sunday schools and churches have complied with the Convention's request and sent definite amounts annually to the College for its support. The plan is excellent. Regular contributions for the support of the College by the local churches keeps the Church in constant touch with the College and enables it to watch the College's growth and development. The only criticism that could be offered is the failure of the Convention to apportion a sufficient amount to meet the needs of the College. In these days of high prices and high salaries, contributions for the support of the College must either be increased or multiplied. When churches and Sunday schools of the local organization pool their contributions for the support of the College, if such contributions are made monthly, a considerable amount is realized rather quickly.

The College has always appreciated the cooperation and support of our churches and is glad to receive any contribution that may be sent.

| | |
|---|---|
| Previously reported | $3,385.70 |
| **Churches.** | |
| Eastern N. C. Conference: | |
| Henderson | 50.00 |
| Eastern Va. Conference: | |
| Burton's Grove | 6.00 |
| N. C. & Va. Conference: | |
| Greensboro, Palm St. | 67.00 |
| Western N. C. Conference: | |
| Mt. Pleasant | 5.00 |
| Pleasant Grove | 5.00 |
| Va. Valley Conference: | |
| Winchester | 6.00 |
| **Sunday School.** | |
| N. C. & Va. Conference: | |
| Pleasant Grove | 7.19 |
| Total | $ 146.19 |
| Grand total | $3,531.89 |

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### LESSONS FROM NUMBERS.

They say there is safety in numbers.

A recent morning mail brought us a collection of numbers which, paradoxically, teach by describing danger. The numbers are the statistical story of U. S. street and highway accidents in 1947.

Here are some of the numbers:

32,500 (traffic deaths)
1,365,000 (traffic injuries)
10,940 (pedestrians killed)
9,410 (deaths resulting from excessive speed)
4,000 (children killed in auto accidents)

There is certainly safety for all of us in numbers like these—numbers to which this country made its tragic contribution.

The numbers are lessons for life itself. Learn them—and live!

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### CLIPPINGS.

"Killing time is not murder; it is suicide."

"Our heart is the mainspring for the tongue."

"Think before you act; think twice before you speak."

"Do what you can where you are with what you have."

"The greatest menace to freedom in an inert people."

"There is nothing good or bad but what thinking about it makes it more so."

"What a shock it would be to an audience if some men preached what they practice!"

"Gas killed 4,076 people in 1946—29 inhaled it, 47 put a lighted match to it, 4,000 stepped on it."

"You can easily determine the caliber of a man by finding out the amount of opposition it takes to discourage him."

"Truth does not hurt unless it ought to."

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Those who initiate wars are always in the minority. Those who pay for them are in the majority.

—*George Matthew Adams.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### A LETTER FROM DOROTHY JACKSON.

Shaowu, China.
April 16, 1948.

Dear Ladies of the Southern Convention:

Through the window before me is the fine building of Union Hospital and behind it on the horizon rises the graceful Black Pagoda. Dimly visible in the distance are the beautiful mountains for which Fukien Province is famous. How different this port city of Foochow seems after a year of life in Shaowu! There are many old Chinese buildings, dingy wooden shops crowded together just as in Shaowu and some finer homes and temples with curving roofs. There are also some modern looking buildings: banks, schools, medical centers, not all of which are foreign. There are several "wide" streets, too; that is, wide in comparison to the usual alley or lane winding darkly between homes, shops and walls.

Mixed with the noise of bicycle and bikeshaw bells, the mournful call of vendors and the shouts of carriers or rickshaw pullers, is the startling sound of auto horns. Because most of the pedestrian and vehicular traffic is in the narrow streets, the confusion is great. Each vehicle must clear its own path. Those dragging and pulling heavily laden carts grunt now and then as someone brushed dangerously by them. The carriers give a shout that is more like a heavy sigh as they use their precious breath to clear a way. The rickshaw pullers make a similar sound with a little more authority in it, as they are going faster. The bikeshaw men effortlessly make their noise, the constant ringing of the bike bell, while the occasional motor car outdoes them all with its commanding, demanding, never silent horn. The main function of the policeman standing on his little round island in the midst of a "big" intersection seems to be to stand straight and important at the sound of an auto horn and wave the car through.

I had forgotten what a feeling of luxury there is in riding a car. The streets are so bumpy and full of holes that I have had to give up the jolty rickshaw. So what a treat it was when Mrs. Brewster (wife of the Methodist doctor, Harold Brewster) brought us home from the Sunday night service at the Anglican church. In fact everything about this visit to the city of Foochow is a treat. From a town with one wheeled vehicle (a two-wheeled cart owned by the Catholics and borrowed by everyone) except for the wheelbarrows of carriers from the country we have come to this town of all vehicles. From a mission with four American Board greenhorns, we have come to a mission with many American Boarders, young and old, who cooperate with folks of many other denominations, in their work and in their play.

One of the union projects here is the Union Kindergarten Training School where young women are trained to teach children up to the fourth grade. This school must now compete with the government schools which give free tuition, board, and everything. But the girls who graduate from the Christian school are the ones who are wanted for teaching positions even by the government nursery school here. What a wonderful surprise it was to see that clean attractive place with its happy children and resourceful methods. "And this," I thought, "is Chinese government run—not foreign." But who is the head of the school? A lovely Christian woman, product of mission schools, whom the government is more than pleased to have in charge of its nursery school.

One of our friends in Shaowu was remarking one day about the position of women there. No girl in Shaowu received any education till the missionaries came and met the problem squarely with nothing less than a school for girls. Now many women who graduated from Lo Te in years past are still hoping for a reopening of that mission school. Some of the Shaowu people feel that the Han Mei Primary School which has managed to keep going in all these hard times might help fulfill this dream by being improved and enlarged to include the junior high years. This is one of the tasks set for us in coming years.

It is among the women graduates of mission schools that we look for leadership in the Sunday schools, vacation schools, youth groups and women's groups. We look among our young adults who have good meetings every Sunday evening. The girls take an active part; but there are only a few. The large majority are young men. Where are the prospective women leaders? As we question our friend, we learn that this young woman has married and has too much family to allow for outside activities, that one is no longer in Shaowu. Yes, and we have some who are just indifferent, too. Doesn't that sound familiar to you folks of the Southern Convention? There are certain problems universal to the Christian Church; and the mission field is not free of them. Of course there are some taking an active part; but an-

### MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Hank's Chapel—W. N. C. | $ | 15.50 |
| Holy Neck—E. Va. | | 70.00 |
| Mt. Gilead—E. N. C. | | 6.00 |
| Ingram—N. C. & Va. | | 16.89 |
| Mt. Olivet (G)—V. Va. | | 10.73 |
| Pleasant Grove—N. C. & Va. | | 12.07 |
| Total | $ | 131.19 |

**Churches.**

| | | |
|---|---|---|
| Albemarle—W. N. C. | $ | 33.43 |
| Bethlehem—E. N. C. | | 8.50 |
| Beulah—E. N. C. | | 14.60 |
| Burton's Grove—E. Va. | | 10.00 |
| Grace's Chapel—W. N. C. | | 30.00 |
| Henderson—E. N. C. | | 50.00 |
| High Point—W. N. C. | | 40.00 |
| Liberty (Va.)—N. C. & Va. | | 12.45 |
| Mt. Lebanon—V. Va. | | 3.00 |
| Mt. Lebanon—W. N. C. | | 8.00 |
| Moore Union—E. N. C. | | 7.45 |
| Pleasant Cross—W. N. C. | | 35.10 |
| Pleasant Grove—W. N. C. | | 10.00 |
| Pleasant Ridge—W. N. C. | | 70.00 |
| Randleman—W. N. C. | | 20.00 |
| Rosemont—E. Va. | | 232.00 |
| Seagrove—W. N. C. | | 30.00 |
| Spoon's Chapel—W. N. C. | | 6.86 |
| Total | $ | 621.49 |

**Church Extension.**

| | | |
|---|---|---|
| Concord—V. Va. | $ | 5.52 |
| Happy Home—N. C. & Va. | | 9.32 |
| Hope Mills—E. N. C. | | 6.50 |
| Mt. Pleasant—W. N. C. | | 4.05 |
| Providence Chapel—W. N. C. | | 1.25 |
| Total | $ | 26.64 |

**Shaowu.**

| | | |
|---|---|---|
| Albemarle—W. N. C. | $ | 100.00 |
| Antioch—V. Va. | | 5.00 |
| Concord—V. Va. | | 5.52 |
| Greensboro, Palm St.—N. C. & Va. | | 34.00 |
| Happy Home—N. C. & Va. | | 9.33 |
| Hope Mills—E. N. C. | | 6.50 |
| Mt. Pleasant—W. N. C. | | 4.05 |
| Providence Chapel—W. N. C. | | 1.25 |
| Timber Ridge—V. Va. | | 153.00 |
| Winchester—V. Va. | | 600.00 |
| Total | $ | 918.65 |

| | | |
|---|---|---|
| Total period April 9-15 | $ | 1,697.97 |
| Previously acknowledged | | 18,593.45 |
| Total since Sept. 1, 1947 | $ | 20,291.42 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

other task for us is to draw into service those women who have received some education or training.

How often do most of your women's groups meet—once a month, isn't it—with circle or committee meetings in between? There is a small group of women in Shaowu who meet in a little room across from East Gate Church every Thursday for prayer and Bible study. These women seem to be a nucleus of those who were close to the former missionaries and their work. They, being the older generation, use the Shaowu dialect for the most part; so, often I do not understand a word of the whole meeting. When the younger ones take part, or older ones with education, they sometimes use the national language for my benefit. And, of course, the few things I've said have been in that language. In recent meetings we've enjoyed the presence and contribution of Mrs. Yao, charming and capable mother of that big family of men and women now so prominent in several lines of work. You may have heard Walter Judd refer to this family; many of them are now working in our hospital. Another is Li Wang Ou, whose children are far enough along now to leave her free to work for the Synod. Typically Chinese, she looks much younger than her years; and her enthusiastic way adds to the interest she may arouse in meetings.

I must tell you about Mrs. Li (pronounced Lee), too. When we first came last year with Leona Burr to introduce us around, Mrs. Li invited us to her house for a meal. Two things about that visit I especially remember: Mrs. Li laughingly presented me with a double banana, a sign that I would have twins; how pleased she is now at our prospects (not twins, however!), and the fact that her only son is also expecting his first-born. The second thing I remember is her showing us some baby rabbits that were born that day. During the past year, she has given us several of the rabbits she raises, as well as various other gifts. Mrs. Li is not a young woman; but she keeps her mind and body both active. She still works on her English and is able to correspond with the Storrs, Miss Walker, and those Shaowuites now in America. She always has something to contribute to the Thursday women's meetings, too. Though that group is small, the majority take an active part in the prayers and talk about the Bible. They always remember you women in America as well as their fellow Chinese in parts of their country where life is now so hard.

Our's is the task of nurturing this spirit that thinks of others till the person actually feels for others and assumes an active responsibility for their welfare. Mrs. Chandler has just been telling me about a young Chinese woman here who investigates needy cases for the Foochow Union Hospital. Such a sensitive Christian is she that she takes upon herself the difficulties of those cases she contacts. She has already given this month's salary in loans to peopeople who are in desperate need. They may never be able to repay her; and if eventually they could, the money received then wouldn't have a small fraction of its present value, so fast is inflation now going. And what is the salary of this woman who is able to help so many? She gets her meals at the hospital and has no family; so everyone feels she is well able to help. But her salary? It is between $10 and $20 (U. S.) per month. Her February money was worth $20 (U. S.); this month's $3,000,000 in Chinese currency may not even be worth $10 (U. S.). When she sees so many in such dire need and the problems of her country getting worse each day, can you blame her that sometimes she wonders if God really loves China?

The news from North China and from America and Russia just makes the situation here seem darker. How are we who have so much security to bring hope to these who have no economic security? That is the task which almost frightens us. What can be our message to them? You in America share this burden with us. For in this world of economic distress Americans have abundance. In this world of ideological conflict and despair, Christian have the only hope. Women of the Southern Convention are a large part of the Christians of America. How great is our responsibility. May this Easter season bring to each of us renewed hope and strength to meet it.

Your fellow worker in China,
DOROTHY JACKSON.

Foochow, Fukien, China,
March 19, 1948.

(NOTE: This letter was written to Virginia Brinkley, who is our Chairman for news of missionaries in the Southern Convention Woman's Board.)

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## QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for quarter ending March 31, 1948:

| | | |
|---|---|---|
| Balance on hand last report .... | | $ 238.32 |
| RECEIPTS. | | |
| Refund—Mrs. John G. Truitt (On trip to Grand Rapids) .. | | 2.47 |
| **Women's Societies.** (On Apportionment.) | | |
| Antioch | $ 15.40 | |
| Bay View | 18.50 | |
| Berea (Nans.) | 20.00 | |
| Berea (Norfolk) | 15.00 | |
| Bethlehem | 50.00 | |
| Christian Temple | 87.50 | |
| Cypress Chapel | 40.00 | |
| Cypress Chapel (Agnes Brittle Circle) | 15.00 | |
| Damascus | 25.00 | |
| Dendron | 20.00 | |
| Eure | 12.00 | |
| First, Norfolk | 18.75 | |
| First, Portsmouth | 25.00 | |
| Franklin | 75.00 | |
| Holland | 40.00 | |
| Holy Neck | 37.50 | |
| Isle of Wight | 10.00 | |
| Liberty Spring | 50.00 | |
| Little Creek | 6.25 | |
| Mt. Carmel | 13.25 | |
| Newport News | 25.00 | |
| New Lebanon | 6.30 | |
| Oak Grove | 8.50 | |
| Oakland | 18.75 | |
| Rosemont | 64.81 | |
| Second, Norfolk | 5.00 | |
| Shelton Memorial | 15.00 | |
| South Norfolk | 20.00 | |
| Suffolk | 150.00 | |
| Suffolk (Staley Society) | 31.80 | |
| Union (Southampton) | 8.33 | |
| Wakefield | 20.70 | |
| Waverly | 12.50 | |
| Windsor | 51.15 | |
| Windsor (Missionary & Aid Society) | 7.06 | |
| | | 1,039.05 |
| **Young People.** | | |
| Bay View | $ 1.25 | |
| Berea (Nansemond) | 9.00 | |
| Berea (Norfolk) | 1.00 | |
| Bethlehem | 25.00 | |
| Burton's Grove | 7.50 | |
| Christian Temple | 12.50 | |
| Cypress Chapel | 15.00 | |
| First, Portsmouth | 6.25 | |
| Franklin | 6.25 | |
| Holland | 4.00 | |
| Holy Neck | 10.00 | |
| Liberty Spring | 15.00 | |
| Little Creek | 2.50 | |
| Mt. Carmel | 7.00 | |
| Newport News | 8.00 | |
| Newport News (High School) | 3.00 | |
| Oak Grove | 2.00 | |
| Oakland | 8.75 | |
| Rosemont | 5.00 | |
| Suffolk | 15.00 | |
| Union (Southampton) | 3.95 | |
| Wakefield | 2.70 | |
| Windsor | 2.70 | |
| | | 173.35 |
| **Juniors.** | | |
| Bay View | $ 1.25 | |
| Berea (Nansemond) | 6.25 | |
| Berea (Norfolk) | 1.00 | |
| Bethlehem | 6.00 | |
| Christian Temple | 5.00 | |
| Cypress Chapel | 6.00 | |
| Dendron | 1.00 | |
| Eure | 1.00 | |
| First, Portsmouth | 2.00 | |

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

Graham Wisseman at Greensboro sent this report:

"For six weeks the Primary boys and girls of Greensboro studied about Jesus when he was a little boy. On the Sunday they completed their study, they shared all the things they had learned and made with their mothers. There was a Palestinian house, made of a carton and painted white; a family, made of clothes pins and dressed in Oriental clothes; jars, dishes, and fruits, made of clay; a mezuzah and a scroll. All of these were shown and explained to the parents. Bible verses which Jesus probably learned as a boy were recited; songs were sung; and a little play with the clothespin family acted out. The special offering which was taken was used to buy a book about Jesus when he was a boy and sent to Shanti, a little eight-year-old girl in India. Dates, like Jesus might have eaten long, long ago were served by a committee of girls."

Our Richmond Primary boys and girls studied about these things, too. They made mezuzahs or the little wooden boxes in which the scroll was kept. These were fastened to the doors of their houses and the family touched them reverently on entering. Some of the smaller ones were made of leather and worn on the arm. On the scroll was the Shema. You will find these words in Deuteronomy 6:4 —"Hear, O Israel: Jehovah our God is one God and thou shalt love the Lord thy God with all thy soul, and with all thy might." Even the smallest Jewish child learned these words. Shema means Hear.

Mrs. Wisseman has sent a copy of the gospel of Luke written in Spanish. Last Sunday many of you studied about the Bible traveling around our globe. Mrs. Wisseman writes: "The gospel costs one and one-half cents, and our missionaries in Mexico, Mr. and Mrs. Larry Stanton, say that little booklets like this are helpful to them in their work. Mr. and Mrs. Stanton grew up in our churches. They were commissioned by our Pilgrim Fellowship and sent as missionaries to Mexico. The work they are doing is excellent. If you want to help them by sending a Spanish Bible or some of the gospels the address is: Apartado 150, Mazatlan, Sinaloa, Mexico. (Order the gospels from American Bible Society, 85 Walton Street, Atlanta, Ga.)"

Teachers and ministers will be interested in knowing that two books of prayers for blind children, one for younger, and one for older children have been published in Braille by the John Milton Society for the Blind. These are the first books made available for Protestant churches and Sunday schools.

"Prayers for Younger Children" is small in size and just right for little fingers, "Prayers for Older Children" is naturally larger. Both have suitable prayers for the different times of the day, grace, birthdays, holidays and special events in a child's life.

If the ministers and teachers will send the name and address of any blind child in their church or community to the John Milton Society, 156 Fifth Avenue, N. Y., they will send free copies to these children.

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## DISCOURAGE FOOD PREJUDICES IN YOUR CHILD.

*By* RUTH PECK MCLEOD.

*Issued by the National Kindergarten Association.*

"Please don't order lamb for Tommy. He's just as I am about lamb—he never has been able to eat it. My mother and sister were the same way, and my son has inherited this distaste," said Tommy's mother to her hostess as the three were about to enter the hotel dining room.

She was mistaken, however. We are not born with either a liking or a disliking for any particular kind of food, but it is all to easy for a father or mother to prejudice a child against a very tasty and nourishing dish simply because that parent does not like it. For this reason a special effort should be made to talk little about one's own dislikes and to convince children that it is not hard to acquire a taste for almost any food. It will help if you tell them short stories to show how valuable this ability can be.

Most of us know that in good nursery schools the little tots are not given their much desired dessert until they have finished the main course. In this way they form the habit of eating a variety of well-prepared vegetables and other wholesome foods.

Parents are mainly responsible for children's food tastes, for boys and girls generally learn to like best those things that are served to them regularly. We have evidence of this in the dietary habits of the various nations. The Italians "love" spaghetti, because they have been brought up on it; the Chinese prefer rice, because that cereal has always predominated in their daily diet; and, for the same reason, the Brazilians delight in their black beans.

Children should be encouraged—never forced—to eat whatever is set before them, but it should be remembered that small, daintily served helpings make a meal inviting; and should the child come back for another serving, the second one should be even smaller than the first. It is well, too, for the mother to experiment with various new culinary ideas. We should never give our children the impression that our methods of preparing foods are the only proper ways of cooking, for this lays the foundation for food prejudices.

It is interesting, as well as educational, to have the boys and girls know something about the foods of foreign lands. A number of magazines now occasionally have recipes from Mexico, Italy, Spain, and some other countries. Even very young children will take real delight in helping to follow one of these recipes and later—at the table—in entering into a discussion of the dietary customs of the particular country represented.

The child should have explained to him that the first time a person partakes of a new food it sometimes seems peculiar in flavor but that gradually a taste for it can usually be acquired. Recall and relate how you disliked a certain fruit, vegetable, or cooked delicacy the first time it was given to you and how you later learned to like it very much.

Good manners, too, the child should be taught, really demand that one should eat whatever is put before him. It is quite embarrassing for a hostess, after having prepared what she considers a delicious meal, to have her guests unable to experience any enjoyment. She does not know that it is because they have been accustomed only to a very limited variety of foods or seasonings. One may often listen to a group of women and hear such statements as: "My husband will not touch baked fish; it has to be broiled," or, "I can't induce John to eat any kind of green salad; he says he is neither a cow nor a horse." Such remarks indicate food prejudices carried over from childhood.

Some mothers may like to lessen the difficulty of having their children accept unquestioningly a variety of

(Continued on page 12.)

# Pilgrim Fellowship

## "Youth at Work in the Church"

### SPRING RALLY OF EASTERN VIRGINIA PILGRIM FELLOWSHIP.

The annual Spring Rally of the Eastern Virginia Conference of Pilgrim Fellowship will meet on Sunday afternoon, April 25, at 4:00 p. m., in the Suffolk Christian Church. Following the afternoon business session, a supper will be served in the fellowship hall by the ladies of the church. After supper, we shall have a short devotional service, Dr. H. S. Hardcastle of Newport News will be guest speaker for the service.

Let's have a large delegation from *your* church. Let's make this the best yet!

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### INTERNATIONAL ESSAY COMPETITION.

The fifth international essay competition for youth is sponsored during 1948 by the World Alliance for International Friendship Through the Churches and the Youth Department of the World Council of Churches. Under the general heading of "Christ and World Fellowship," competitors in the two age groupings will deal with the following subjects: *Juniors*—"What Does the Bible Say About World Friendship?" *Seniors*—"As a Young Christian What Concrete Action Should You Take for World Peace Today?" Sixteen cash prizes and fifty medals are offered for each group. For further particulars write to World Council of Churches, 297 Fourth Avenue, New York 10, New York, or Church Peace Union, 170 E. 64th Street, New York 21, N. Y.

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### CHRISTIAN ENDEAVOR AND THE PROPOSED NEW EVANGELICAL PROTESTANT YOUTH ORGANIZATION.

For many months representatives of denominational youth fellowships, the United Christian Youth Movement, and the International Society of Christian Endeavor have been considering the possibility of the establishment of a united strategy for Christian youth which would be more inclusive than any now existing. Unofficial consultations in Pittsburgh and Chicago in May and June, 1947, resulted in the drafting of recommendations which might serve for more official consideration. These proposals are now being studied by the groups concerned.

The following is an abstract of an address by Dr. Daniel A. Poling, President of the International Society of Christian Endeavor, to a meeting of the Christian Endeavor Executives' Conference at Columbus, Ohio, on December 8, 1947, regarding these proposals:

The International Society of Christian Endeavor stands firmly when it says: First, there has been no action taken that commits Christian Endeavor to an organization. There has been unanimous action as of the vote of the Board of Trustees at the San Francisco International Convention to accept in principle the proposals that came out of the Chicago conference but without prejudice as to future action. Second, that action was conditioned upon a similar vote being taken by other groups. We wait on the report that may suggest to us details and plans that must eventually be presented if we are to more formally consider a new youth agency. We are considering, not an amalgamation but a new Protestant evangelical youth organization, a greater unity of Protestant youth.

We have not only not surrendered anything — and that includes the name—not a thing of the tradition, of the evangelical faith and purpose, of the missionary passion—but we have lifted up anew what Christian Endeavor is! (And if we believe in the authority of the Holy Spirit and the power of the Holy Spirit at last to dominate the situation, then we may with confidence survey the future.)

Essentially what we said at San Francisco was, "We will be Christian Endeavor." We will be Christian Endeavor in a proposed larger youth unity; we will extend the hand of fellowship to those who may wish presently to reach a hand to us. If they do not finally decide to further consider the matter then we will go forward as we are! We will march!

Christian Endeavor is today, as of her great tradition, loyal to Christ. Thus we have followed in the tradition of Christian Endeavor, in our loyalty to the church and in our recognition of our place within the church.

If this unity is achieved, we still can carry on with our overseas commitments through a Christian Endeavor foundation. Our mobilization strengthens Christian Endeavor at home and abroad. We must see this through!

Whatever eventually comes forth, in the Lord Jesus Christ for strength, the future is with God, and trusting we promise Him that we will try to do whatever He would have us do!

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### "THOU SHALT NOT KILL."

Most of us who have embraced the Ten Commandments as our standard of life regard the Fifth as the easiest to keep. Our prayerful inventory is taken with only passing interest in the divine law, "Thou shalt not kill," because we are sure we could never be guilty of this unthinkable crime.

We are wrong. In their 1948 book of street and highway accident data, The Travelers Insurance Companies make it sickeningly clear that the Fifth Commandment is a precept for every driver. In the book's foreword, Jesse W. Randall, the companies' president, suggests a definition that moves our annual traffic tragedy squarely within the orbit of the Decalogue: " 'Thou shalt not kill' means that nothing on earth can be so important that a man's life should be risked for it, unless in the very risking of life the man becomes better equipped for eternity."

In 1947, 32,500 Americans were killed in traffic accidents. In each case, the vehicle involved was a weapon. In each case, it killed with the same cold finality of a gun or a knife.

Yes, safety is a sermon. If the appeals of self-protection or common consideration are not enough to stay the dangerous driver, perhaps the Fifth Commandment is.

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When Morales, the painter, was invited by Philip II to court, he came in such a magnificent costume, that the King, in anger, ordered a sum of money to be paid him, and so dismissed him. The next time they met he appeared in a very different dress, poor, old, and hungry, which so touched the heart of the King, that he immediately provided him with a revenue which kept him in comfort for all the future. So when men come to the throne of grace it is not their magnificence but their very want which touches the heart of God.—*W. Baxendale.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

**NEHEMIA REBUILDS JERUSALEM.**

Lesson V.—May 2, 1948.

Memory Selection: *So we built the wall . . . for the people had a mind to work.*—Nehemiah 4:6.

Lesson: Nehemiah 1-7.

Devotional Reading: Psalm 122:1-9.

*Days of Rebuilding.*

Nehemiah faced a day of rebuilding. He learned of the ruins of Jerusalem from travelers in the land where he was a cup-bearer to the king. And he felt that he ought to do something about it. It seems as if something or somebody is always tearing things down. It is so much easier to tear down than to build up. Eternal vigilance is the price it seems in every sphere of life. Weeds will soon take a garden unless it is attended to. A house will soon fall into disrepair unless it is given some attention. And the forces of evil will destroy good things unless vigilance is practiced.

These are days of rebuilding, rebuilding on a vast scale. There is of course the problem of rebuilding the material structures in the war-devastated areas of the world. We have no conception, it seems of the widespread devastation and destruction of property in Europe and Japan and other areas of the world. But there is also the problem of rebuilding the moral and spiritual structures of these and other areas. In a real sense the old order is breaking up, there seems to be a world revolution. It is a day of rebuilding.

*Lessons from the Past.*

The story of Nehemiah and his band of faithful followers has some practical applications for us in a day of rebuilding. There are principles here that transcend mere time and place. They are timeless and universal. They come out of a sketchy reading of today's lesson.

1. It was done by a man who cared. Nehemiah had a heavy heart when he heard about the plight of his beloved city and his fellow countrymen. He was so heavy of heart that the king noticed it and asked him about it. And pressed for an answer he told in moving language the cause of his heaviness of heart and his desire to do something about it. He belonged to the "fellowship of those who care" and those who care enough to do something about it. This is no time for complacency and love of comfort and ease. With a world in hunger and pain and sickness and poverty, rebuilding can come only as folks are moved to do something about it. We need people today who care. Some of us have got to take it upon ourselves to do something toward helping to rebuild our stricken and suffering world.

2. It was done by people who had a mind to work. "For the people had a mind to work" reads the record. They were willing to pitch in and help with the task of rebuilding. We have all too many people who want to sit on the sidelines instead of working in the ranks. We have too much "spectatoritis." For instance there are all too many church members today who are not doing much in this matter of rebuilding. And there are all too many people outside the church, criticizing or doing nothing who ought to be harnessing their energies to the task.

3. It was done by people who scorned opposition. The story makes interesting reading. The enemies of the project tried first one way after another of stopping the rebuilding process. Ridicule, deceit, threats, even force, were tried one after another. Like every good work, there was opposition. But the people were not easily turned aside from their goal. There was a time when one might have been charitable toward Russia in the matter of her attitude toward the rebuilding process in our war-stricken world. But the evidence now makes it quite clear that not only does Russia not want to help rebuild the world in the pattern of peace, but she is actually trying to thwart the process at every turn. By direct and indirect action, she resists the rebuilding process. But the forces of good will and righteousness must not be turned aside or discouraged in the good and necessary work of rebuilding.

4. It was done by people who relied upon spiritual resources. To be sure these people saw to it that they were prepared for armed aggression. As they worked with one hand they held their swords in the other hand. And while some watched others worked. But they did not place their reliance on material might. They made their prayer unto their God. Their faith and their hope was in Him. They knew that only spiritual power could give them the victory. It was thus then, is now, and evermore shall be. One can hardly see how we could have refused to take up arms against the aggressor nations. It was a case of doing this or else . . . ! But even at its best war is no solution to the problem. And at its worst it is a problem in itself. It is only as the life of the world is redeemed and undergirded by the spirit of Christ that there can be any durable and desirable peace. Anything else will be only an armistice. Here is the challenge to the church in its work at home and abroad. As a former President once said, "Civilization must be redeemed spiritually or it will perish materially." Those of us who belong to the Congregational Christian Church, or to any other church, ought to give ourselves with renewed devotion and energy to the Church as the body of Christ in these days of rebuilding.

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FOR THE CHILDREN.

(Continued from page 11.)

foods by having their plates served in the kitchen. If this is done, however, in no case should the servings be too bountiful; and should there be a helping of anything for which a child is known to have little liking, that should be very small indeed. Each child should be allowed a second helping of anything desired only when his plate is empty. By this plan the boys and girls become accustomed to eating any wholesome food that is served to them.

Helping children to avoid food prejudices, and thus among other benefits making them more desirable guests, does not at all conflict with the responsibility for teaching them when and how to say, "No, thank you."

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

| | | |
|---|---|---|
| Franklin | 7.50 | |
| Holland | 2.00 | |
| Holy Neck | 5.00 | |
| Liberty Spring | 6.25 | |
| Little Creek | 2.00 | |
| Mt. Carmel | 5.00 | |
| Newport News | 5.00 | |
| Oakland | 1.25 | |
| Rosemont | 2.57 | |
| Rosemont (Primary) | 4.50 | |
| South Norfolk | 15.00 | |
| Suffolk | 10.00 | |
| Union (Southampton) | 7.92 | |
| Windsor | 7.45 | |
| | | 110.94 |

**Cradle Roll.**

| | | |
|---|---|---|
| Berea (Norfolk) | $ 2.25 | |
| Cypress Chapel | .50 | |
| Eure | 1.00 | |
| Franklin | 2.00 | |
| Liberty Spring | 10.00 | |
| Little Creek | 2.00 | |
| Mt. Carmel | 1.00 | |
| Oakland | 3.00 | |
| | | 21.75 |

**Thank Offering. (Shaowu.)**

| | | |
|---|---|---|
| Johnson's Grove | $ 10.00 | |
| Liberty Spring (Y. P.) | 25.00 | |
| Little Creek | 19.00 | |
| South Norfolk (Jrs.) | 5.00 | |
| Union (Southampton) | 4.66 | |
| Union (Southampton) (Y. P.) | 1.75 | |
| | | 65.41 |

**Thank Offering. (Superintendent's Home.)**

| | | |
|---|---|---|
| Bay View | $ 17.50 | |
| New Lebanon | 2.30 | |
| | | 19.80 |

**Life Memberships.**

| | | |
|---|---|---|
| Berea (Norfolk) | $ 10.00 | |
| Shelton Memorial | 10.00 | |
| | | 20.00 |

**Memorials.**

| | | |
|---|---|---|
| Newport News | $ 10.00 | |
| Suffolk | 20.00 | |
| | | 30.00 |

**Friendly Service. (Franklinton.)**

| | | |
|---|---|---|
| Bay View | $ 10.00 | |
| Bethlehem | 20.00 | |
| Little Creek | 10.00 | |
| Newport News (Y. P.) | 10.00 | |
| | | 50.00 |

**World Day of Prayer.**

| | | |
|---|---|---|
| Antioch | $ 3.65 | |
| Berea (Norfolk) | 10.75 | |
| Berea (Norfolk) (Y. P.) | 2.55 | |
| Dendron | 9.55 | |
| Windsor | 3.54 | |
| | | 30.04 |
| | | $1,560.34 |
| Grand total for Quarter | | $1,801.13 |

DISBURSEMENTS.

| | | |
|---|---|---|
| Mrs. John G. Truitt (Part expense to Grand Rapids) | $ 20.00 | |
| Mrs. W. V. Leathers, Treasurer | 1,560.34 | |
| | | 1,580.34 |
| Balance in Treasury April 12, 1948 | | $ 220.79 |

Respectfully submitted,
MRS. W. B. WILLIAMS,
*Treasurer.*

1253 24th Street,
Newport News, Va.

## CONVENTION PROGRAM.

(Continued from page 5.)

### WEDNESDAY—AFTERNOON SESSION

2:00 Hymn and Prayer.
Discussion and vote on the proposed merger of the Congregational Christian Churches with the Evangelical and Reformed Church.

2:30 Report of Laymen's Fellowship—Mr. George D. Colclough, Chairman.
Address: "Rise Up, O Men of God"—Mr. Thomas L. Moose, Rockwell, N. C., Chairman, Evangelical Reformed Brotherhood.

3:15 Report of Board of Publications—Rev. J. A. French, Chairman.
Report of Editor of The Christian Sun—Rev. R. L. House.
Report of Managing Editor of The Christian Sun—Mr. John T. Kernodle.

4:00 Report of Christian Orphanage—Mr. C. D. Johnston, Supt.

4:30 Discussion and Vote on Report of Revisions Committee.

5:15 Adjournment of Afternoon Session.

* * *

6:00 Men's Fellowship Supper, Mr. George D. Colclough, toastmaster,
Address—Hon. Thad Eure, Raleigh, N. C., Secretary of State.

* * *

Women's Fellowship Supper, Mrs. O. H. Paris, presiding.

### WEDNESDAY—EVENING SESSION

8:00 Hymn and Prayer.
Address: "Shaowu—A Dream, A Reality, A Commitment"—Dr. F. C. Lester.
Presentation and Dedication of the Shaowu Offerings.
Solo—Rev. John L. Gwin, Minister, First Church, Norfolk.
Address: "Pacific Mission"—Dr. Carl Heath Kopf, Minister, First Church, Washington, D. C.
Benediction.

### THURSDAY—MORNING SESSION

9:00 Hymn and Prayer.
Minutes.

9:20 Report of Committee on Social Action—Dr. D. J. Bowden, Chairman.

9:30 Report of Committee on Rural Church—Rev. H. E. Crutchfield, Chairman.

10:00 Report of Nominating Committee and Elections—Rev. J. Frank Apple, Chairman.

10:20 Report of Committee on Spiritual Life and Evangelism—Dr. J. G. Truitt.
Address—Dr. Truitt.

10:50 Report of Board of Superannuation—Mr. D. R. Fonville, Chairman.

11:10 Report of Ministerial Loan Fund—Prof. A. L. Hook, Chairman.

11:30 Report of Committee on Ministry—Dr. S. C. Harrell, Chairman.
Address: "Except They Be Sent"—Dr. Harrell.

12:00 Adjournment of Morning Session.

### THURSDAY—AFTERNOON SESSION

1:30 Hymn and Prayer.
Report of Strategy Committee—Dr. W. B. O'Neill, Chairman.
Report of Special Committees:
Credentials.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
Final Service of Worship—Rev. Raymond T. Grissom.

3:30 Adjournment.

W. E. WISSEMAN, *Chairman,*
W. M. STEVENS,
T. FRED WRIGHT,
MRS. O. H. PARIS,
*Program Committee.*

# The Orphanage

CHAS. D. JOHNSTON, Supt

Dear Friends:

It seems that when you have one misfortune two more will follow. It is like automobile tire punctures; if you have one, you will likely have two to follow. At least, that has been my experience from time to time.

Some weeks ago one of the furnaces cracked which caused the water to leak out, and it burned up before it was discovered.

On the night of April 15, the building known as the "Pritchett House," which the Orphanage purchased two years ago, caught on fire and burned to the ground. The pathetic part is that three couples without children and one family with children lived in this house, and they lost everything. In fact, two of the men came near to being trapped in the building. The Good Lord surely was with them, as it caught on fire before nine o'clock P. M. Had it been late at night it probably would have burned them all. Mr. Hilliard, the Orphanage dairyman, had a very nice apartment in this house, and he lost everything and carried no insurance. I feel awfully sorry for him and his wife and two little children. They will have to start life over from nothing to start with. The pity of it all is that the fire threw all four families out of a home with no place to go—too pathetic to think about. The building carried some insurance.

We are still blessed with rain in this section. The ground has kept so wet that the Orphanage has very little garden planted; not even Irish potatoes which ought to have been planted a month ago.

The Orphanage children are enjoying apples these days. The Government gave us a lot this week, and we put up in gallon cans one hundred and fifty cans.

Since the Orphanage built a new poultry house and put in it one hundred and twenty-five hens, the children are enjoying eggs to eat every day. It takes a lot of planning to feed nearly one hundred children and give them a balanced meal.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR APRIL 22, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $2,323.77 |
| **Sunday School Monthly Offerings.** | | |
| Eastern Va. Conference: | | |
| Norfolk, Second ..... | $ 15.00 | |
| Rosemont ..... | 72.00 | |
| | | 87.00 |
| N. C. & Va. Conference: | | |
| Happy Home ..... | $ 11.68 | |
| Ingram ..... | 9.48 | |
| Pleasant Grove ..... | 12.07 | |
| | | 33.23 |
| Western N. C. Conference: | | |
| Mt. Pleasant ..... | $ 5.16 | |
| Pleasant Union ..... | 12.91 | |
| Ramseur ..... | 30.00 | |
| Randleman ..... | 10.00 | |
| Spoon's Chapel ..... | 2.91 | |
| | | 60.98 |
| Va. Valley Conference: | | |
| Mt. Olivet (G) ..... | | 10.25 |
| Ala. Conference: | | |
| Roanoke, First ..... | | 2.81 |
| Total ..... | | $ 194.27 |
| Total this year from churches | | $2,518.04 |

## SUGGESTIONS FOR VACATION.

(Continued from page 5.)

sociate general secretary of the World Council of Churches; Dr. Charles T. Leber, author of *Is God There,* and secretary of the Board of Foreign Missions, Presbyterian Church, USA; Dr. Truman Douglass of the Congregational Christian Churches; and Miss Constance Hallock, author of *West of the Date Line* and *Forty-Eight Plus.*

Registration fee is $4.00, with board and room ranging from $21.00 to $47.00 per person. For registration blanks and complete information, write to Sue Weddell, 156 Fifth Avenue, New York 10, N. Y.

*Silver Bay, N. Y.*—This conference has served since 1902 as the pioneer missionary summer conference. It offers an impressive series of classes and seminars, presented by leading authorities both inside and outside the church. While the emphasis is on mature thinking and discussion, the conference also provides special programs for young people.

These are some of the distinguished leaders who will be present this year: Mr. William Warne, assistant to the Secretary of the Department of the Interior; Mr. Francis Sayre of the Department of State; Dr. Luman J. Shafer, author, educator, and chairman of the Japan Committee of the Foreign Missions Conference; and Dr. Mark A. Dawber, executive secretary of the Home Missions Council.

Classes and worshops will offer instruction in visual aids, teaching techniques, crafts, and music, together with authoritative discussions on Communism, Secularism, Fascism, and the special problems of China, Alaska, Hawaii, the Canal Zone, Puerto Rico, and the Virgin Islands.

Located on Lake George in the heart of New York State's summer playground, Silver Bay offers delegates a wide choice of recreation, including swimming, hiking, baseball, archery and other sports. Registration fee is $4.00, with accommodations ranging from $38.25 to $66.00 per person. For registration blanks, and complete information, write to Dr. Gilbert Q. LeSourd, 156 Fifth Avenue, New York 10, N. Y.

## AN OPEN LETTER.

The Honorable Warren R. Austin,
Delegate of the United States to the United Nations,
Lake Success, New York.

My Dear Senator Austin:

Christian people are profoundly disturbed at the prospect of an increase of violent warfare in Palestine upon the withdrawal of British troops on May 15th. Our concern for the lives of all those involved—Christians, Moslems, and Jews—and our conviction that adjustment of differences should be sought by peaceful methods lead us to urge with all our strength that the present effort of the United Nations to arrange a truce be supported by the responsible leaders on both sides.

We have an especially deep concern for the Holy City of Jerusalem, sacred around the world to those of all three faiths, and containing places whose destruction we cannot accept as permissible. Under the partition proposal of last fall Jerusalem was to be a trust territory. It is obviously a part of the trust territory under the recent trusteeship proposal. Surely it should have a trust status under any arrangement, and it should be given now the character of an "open city."

We, therefore, urge that the United Nations through the Trusteeship Council be assigned immediate authority over the city of Jerusalem, with a corridor of free access from the outside to insure its inhabitants their life blood. We pray earnestly that a sound solution of the entire problem of Palestine may be speedily found in the negotiations now beginning. If, however, failure to reach agreement should provoke further conflict between Jews and Arabs, both sides should scrupulously avoid the use of the city or the corridor as a base for their operations. The government of Jerusalem should be provided with such police forces as may be needed through the United Nations.

The steps which we have suggested provide reasonable safeguards against danger or destruction for the places associated with the historic begin-

(Continued on page 15.)

## THE PALESTINE PROBLEM.

The conflict in Palestine between Arabs and Jews is causing both physical and spiritual damage to the work missionary societies have performed during the past hundred years, say Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference of North America, and the Rev. Charles W. Ranson, general secretary of the International Missionary Council.

These two church leaders head organizations which include sixty different Protestant denominations in this country, and twenty-six interdenominational missionary councils around the globe.

In support of their joint statement, Dr. Fairfield and Rev. Mr. Ranson made reference to a recent letter from the chairman of the United Missionary Council in Palestine and Syria, describing the destruction of Christian property by both Arabs and Jews, and the taking over of the Syrian Orphanage in Jerusalem by the Hagannah, after its evacuation by British troops.

"The letter especially deplores the need for closing of schools, YMCA's and YWCA's, which formerly, had been 'the meeting ground for people of different communities, and a place where Christians, Moslems, and Jews learned to work and to play together,' " the Rev. Ranson stated.

He said the letter also stated that mission hospitals are being forced to close for lack of work. "If a hospital is in a Jewish area, Arabs cannot come to it. And the Jews are suspected by their own people if they come to Christian hospitals," he said.

"Christians in Palestine feel that in the tense and bitter conflict between Arab and Jew, their presence has been largely forgotten and their problems ignored," the Rev. Ranson continued.

"It is important that Christians in this country should be reminded of the fact that the churches in Palestine look to them for understanding and support."

The two church leaders both supported the appeal made recently by the Rt. Rev. Charles K. Gilbert, Protestant Episcopal Bishop of New York, for the preservation of neutrality of Jerusalem, but added: "Pious desires to preserve the sacred shrines of Jerusalem will not avail to save them from destruction, unless some impartial agency, such as a United Nations police force, can replace the present anarchy by rule of law."

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They are happy men whose natures sort with their vocations.—*Bacon.*

## RALLY AT RANDLEMAN.

(Continued from page 3.)

the Atomic energy and radio activity cannot prevent war and that we all must turn to God and leave it in His hands. One very interesting thing that he told us of was his visit to the Leper Colony in the Hawaiian Islands, attending a church service with them and was so amazed to see them, in all stages of the dread disease, stand up and sing, "Praise God from Whom All Blessings Flow." In closing he stated that the world church can continue to function only as we help it with our work and our prayers.

Following Mr. Sharder's speech, a question and answer period was held at which time he told of the need of an adding machine and musical instruments to go to the mission workers and asked if anyone had any of these items to donate, to get in touch with the Mission Board, 14 Beacon Street, Boston, Mass.

Mrs. Wisseman conducted a very short and impressive worship service including the song, "Holy Ghost with Light Divine." An offering of $12.80 was received at this time.

Our President, Mrs. Lester, did not make a speech, she only said that she wanted to stress upon our minds one fact and that was, that the important thing in our lives today, is opening our hearts to others with our prayers, gifts and other things. Sometimes "just things" mean more to those on the foreign fields than money.

We then adjourned for lunch which was served picnic style from a well-filled table on the lawn. Also plenty of hot coffee, iced tea and water was served.

At 1:30 p. m. we reassembled for the afternoon session at which time a skit was presented, the highlight of which was the explanation of the use of the money raised from Life Memberships and Memorials which is being spent at the present time to educate a young Chinese student, Timothy Shong, to go back to China to work among his people.

The rest of the afternoon session was taken up with reports from the different committees:

Courtesy: Mrs. Robert Buchanan thanked the host church for their hospitality and the speaker and guests for their contributions to the program.

Place: Pleasant Grove Church at Bennett, N. C., asked that the Rally be held with them in 1949.

Nominating: Lee-Chatham-Moore report incomplete with no one for Superintendent at the present time. Mrs. W. E. Cox, Jonesboro, N. C., was appointed secretary.

Randolph: Mrs. E. P. Burroughs, Superintendent; Mrs. S. H. Bell, Assistant, Pleasant Ridge, N. C.

All business completed, we adjourned to meet at Bennett, N. C., with Pleasant Grove group in 1949.

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## AN OPEN LETTER.

(Continued from page 14.)

nings of our religious faith. At the same time, we in no wise admit the inevitability of failure in the Palestine negotiations. All men and women of Christian good will strongly urge that the peoples of Palestine heed the call of the United Nations and that each of them cooperate with the other, in accordance with the basic principles of its faith, peacefully to resolve the problems which confront them both.

Very sincerely yours,
CHARLES P. TAFT, *President,*
*Federal Council of Churches of Christ in America.*

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## CALENDAR OF EVENTS.

April 20-21—Regional Conference for Children's Workers, Richmond, Va.

May 5—Virginia Conference on the Church and Social Work (week of).

May 7—May Fellowship Day.

May 2-9—National Family Week.

May 9—Rural Life Sunday.

May 9-16—Family Week.

June 17—The General Council at Oberlin, Ohio.

June 21—Summer School for Ministers, Virginia State College.

July 12-16—Rural Ministers School at V. P. I., Blacksburg, Va.

July 12-16—Elon School of Missions and Pastors' School.

September 5—Labor Sunday.

September 26 - October 3 — Religious Education Week.

October 1—Annal Meeting of Virginia Council of Church Women.

October 3—World Communion Sunday.

October 24—World Order Sunday.

October 31—Reformation Day.

November 5 — World Community Day.

November 12 - 13 — Institute on the Church and World Order (Richmond).

November 28—Stewardship Day.

December 3—Meeting of Departments of Virginia Council of Churches.

December 31 - January 1 — United Christian Youth Council of Virginia.

# As We Go to the Convention

Thirty-seven biennial sessions of the Southern Convention have been held. At each of them important decisions have been made. Many consecrated and talented men and women of the past are no longer with us, but their good works do follow them. They have given us a rich heritage. They have passed on to the men, women, young people and ministers of our day tasks which only we can perform. Let us examine ourselves as we go to the Convention at Liberty (Vance) Church, April 27-29.

**As we go to the Convention** let us go in grateful recognition of past achievements, but let us go with the full knowledge that it is our privilege and responsibility to give our best thought and planning to the job facing us and our day.

**As we go to Convention** let us go as the disciples of our Lord and Saviour Jesus Christ. It is His Church that we are commissioned to build. It is His work that we are to do. Let us, therefore, try to re-discover what Jesus' plan for the world really is and then joyfully to re-dedicate our time, talent and treasure to the fulfillment of His plan.

**As we go to the Convention** let us go with clear and teachable minds, with kindled spiritual emotions, ready to be reconsecrated and rededicated to a courageous **program of advance** equal to our strength in Christ.

**As we go to the Convention** let us go determined not to be engulfed, confused and irritated with problems but rather to wait to be endued with Power from above.

**As we go to the Convention** let us go with the faith that we may there find a **power and a program** which we can carry back to our churches and through them to carry that Power and Program to all men everywhere.

Wm. T. SCOTT, Superintendent.

## A PRAYER

*O God, our Father, Who hast called us through Christ into Thy Church, teach us to bear one another's burdens. Give us a vision of our land and of our world as Thou wouldst have them to be. Enable us to attain a worthy understanding of things seen and unseen, temporal and eternal. Forbid that through dullness of feeling, or hardness of heart, through sloth or through personal unworthiness, we should hinder the approach of Thy Kingdom or cause one of Thy children to stumble.*

*Grant unto us, we beseech Thee, such conviction of Thy power and love, such knowledge of Thy eternal purpose, and such determination to bear our witness to Thy saving grace, through Christ, that we shall in no way fail our generation.*

*Most gracious Father, grant us, we pray, that in these days of heart-searching and planning, the power of Thy spirit, coming anew upon us, may cause us more fully to realize our fellowship in Jesus Christ.*

*Take us, then, we beseech Thee, to be Thy servants. Grant us no rest nor discharge until Thou hast wrought Thy work in us, through Christ our Lord. Amen.*

—Former Superintendent Claton S. Rice of Washington.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, APRIL 29, 1948. NUMBER 18.

## Ten Commandments for Modern Parents

1. **Give your children the support of love and confidence, with appreciation of the individuality of each.** This will provide for them a firm foundation of faith in you, in themselves and in life.

2. **Plan for good times with your children and try always to realize how things seem to a child.** This will create a pleasant home atmosphere and a pattern for happy family life.

3. **Give your children a share in the tasks, plans and creative activities of the home.** Through taking responsibilities in accordance with their strength they will grow in character and increase in resourcefulness.

4. **Look for good which you can praise more than for faults which you must condemn.** Children generously encouraged try to improve still more, but those too much condemned lose heart and expect little good of themselves.

5. **Value curiosity in your children and stimulate in them the love of all things true and beautiful.** By rewarding their inquiries and developing their appreciations you inspire them to a larger growth.

6. **Teach your children to convert obstacles into opportunities.** Strength develops by firm purpose and by creative conquest of difficulty.

7. **Develop in yourself such qualities as you want your children to have.** Honestly, considerateness, courage—such virtues come mainly by example and contagion. You want vital growth not mere conformity.

8. **Make your home a center of friendship and good neighborliness.** Its ties of comradeship will prepare members for good citizenship in the community, the nation and the world.

9. **Share with your children in the fellowship of the church.** This will give them the sustaining strength of a community of faith and love which extends across the ages and embraces all peoples.

10. **Lead your children into faith in God through discipleship to Jesus Christ that they may be workers with God in overcoming evil and promoting the good.** This will be aided by thought-sharing, religious interpretations and worship in the home, and by living in the great purposes of the Kingdom of God.—The Commission on Marriage and the Home of the Federal Council of the Churches of Christ in America.

# NEWS AND VIEWS

### MEMORIAL SERVICES AND DEDICATION.

The Memorial Service will be at Pleasant Grove Christian Church on Sunday, May 2nd. Rev. L. M. Presnell, pastor, will preach the annual Memorial Sermon at 11 o'clock.

The Dedication Service will be in the afternoon. Rev. Carl Brady and Dr. Wm. T. Scott will be the speakers for this service.

All former pastor of the church and everyone are invited to attend these services.

### REVIVAL AT ALBEMARLE.

Rev. Thurman F. Bowers will be the Evangelist during the Spring revival services to be held in the Albemarle Congregational Christian Church, May 9-16. Rev. Bowers is pastor of the Happy Home Church and also of Calvary Christian (Ind.) in Greensboro.

W. Walter Hall, *Pastor.*

*Wanted*: Used benches or pews for use in Sunday School assembly room. Anyone interested in disposing of used pews should write to Rev. W. Walter Hall, 338 Concord Road, Albemarle, N. C., stating the number on hand, type, length, and price wanted.

### SHENROCK PASTORATE.

We rejoice with Rev. and Mrs. Clyde Koon in their most recent achievement. A board of trustees, one from each of their six churches have purchased a parsonage for their minister and his family at a cost of nearly seven thousand dollars. Mr. Koon reports that upward of $3,000 ahs already been raised to apply on the purchase price and it is expected that the whole amount will be raised in the immediate future. We congratulate this group in providing a home for their pastor. The house is of the bungalow type and located on the outskirts of New Market on the Washington highway. Churches in the Shenrock group include Mayland, Bethlehem, Concord, Wissler's Chapel, Wood's Chapel and Palmyra.

Since Pastor Koon took over five churches in January of this year two Sunday schools have been reorganized, the latter at Wissler's Chapel. A Woman's Missionary Society has been organized by Mrs. Koon in three of the churches. Two new Ladies Aid Societies have also been organized in the group.

Work is being completed on a renovation and paint job at Bethlehem at a cost of around $300.00. A similar job is being done at Wissler's at a cost of around $500.00. Work will soon begin on replastering, painting and other improvements which wil involve an expenditure of over $200.00. For the first time in its history, Wood's Chapel is installing electric lights into the Church at the present time.

Pastor Koon reports overflow congregations in all the churches in the Shenrock pastorate at the Easter Season. Revival services will begin in one of the churches in the group early in May and will doubtless continue until each church is reached. Mr. Koon states that he is greatly encouraged in the process of the work and the large possibilities for Kingdom building through these fine churches.

Robert A Whitten.

### SHALLOW FORD CHURCH.

A few days ago the Shallow Ford Church, less than two miles from Elon College, dedicated its beautiful new parsonage. For 115 years this church has had no parsonage and therefore no resident pastor.

This new building erected across the road from the church is modern in every detail with spacious living room, well-lighted study, dining room, kitchen, two bedrooms and bath on the first floor, and has two bedrooms and bath "roughed in" on the second floor. The beautiful living room fireplace, oak floors, steel cabinets in the kitchen, electric water heater, and hot air oil furnace with clock thermostatic control are indicative of the determination of the Shallow Ford people to have a parsonage of which it can always be proud.

The basement under the entire building contains a large recreation room heated both by the furnace and by a circulating air fireplace. This room is already being used by the growing young people's groups of the church.

Not satisfied with erecting this unusually good parsonage the Shallow Ford Church has purchased a forced air furnace for the church building. The work of installing this furnace, which will heat the basement as well as all rooms on the main floor, is now under way.

However, the progress of the Shallow Ford Church is more evident in its weekly program than in its physical development. The church school has been completely and accurately graded with nursery, kindergarten, primary, junior, junior high school, high school and adult departments in all of which Congregational Christian lesson materials are being used—the Pilgrim Series has been adopted by all but the adult department.

During the "preaching hour" each Sunday two other groups are in session, the junior church for grade school children under seventh grade, and the kindergarten for pre-school children. Each of these groups has a definite religious education program suited to its own needs.

Sunday evening finds the church well filled, for again three groups are meeting. After a joint worship service those present divided into adult, young people's, and children's programs with a wide variety of activities. The young people's group is a part of the Pilgrim Fellowship. The adult group is carrying on the equivalent of a college course in the life and teachings of Jesus and following this study by a choir practice in which it is joined by some of the young people who are able to break away from their own social program.

The Shallow Ford Church, which has been supplied for many years by students from Elon College, is now under the pastoral guidance of Dr. and Mrs. W. W. Sloan of the Elon College faculty, who in the six months they have been helping the church have developed a program which they are convinced can be carried on by any rural church group willing to follow Jesus' emphases of giving its best intelligence and most sincere activity to the work of the church. For a number of years in addition to being full time college teachers Dr. and Mrs. Sloan have served rural churches "to keep their feet on the ground" and to prove that their principles of religious education are practical in the small church as well as the large one. Dr. F. E. Reynolds, Dean D. J. Bowden and Dr. Sloan of the college department of religion are organizing a deputation team of students to aid other churches in analyzing their needs and developing efficient religious educational programs.

Where is the spirit and ardent courage of the early Christians who preferred torture, crucifixion, and death to forsaking their religion?

—*Hamilton Fish.*

Never stir up litigation. A worse man can scarcely be found than one who does this.—*Lincoln.*

# An After Easter Letter

*By* Albert W. Palmer, *Moderator, The General Council*

I am beginning this letter on Easter Day and hope to finish it still in the after-glow of Easter. We need that after-glow in this dark and desperate time.

*Not About the Merger.*

This is not a letter about the Merger! My views about that were clearly set forth in *Advance* for March. The Moderator has no authority—but he does have free speech! He should try to use it, of course, only as a healing influence and to promote clarity of thought and unity of spirit. I hope to speak futher about the Merger in my opening address at the Oberlin General Council. Meantime, I would simply plead, in this single sentence, that we all cherish the utmost patience and forbearance "speaking truth in love," saying no harsh or hasty word, and seeking in humility and prayer the guidance of the Holy Spirit that we may all work together for understanding, unity and progress. We must not hold back the dawn of forward-looking faith, courage, forgiveness or perspective.

*On Shooting Terms Next?*

What do I want to write about just now is the peace of the world. Never, in that interval between wars which men call peace, was the outlook for real peace so dark as it is today. The church will not be truly serving men in their deepest need unless it can help them bear this burden of anxiety which presses down on every human heart today. As a friend of mine puts it: "We are no longer on speaking terms with Russia —just on shouting terms. And tomorrow it may be just on shooting terms."

*Do Ethics Apply in War?*

Never since the days of Nero and Caligula have Christiansethics been so challenged as they would be by another war. An outstanding Scientist who was in charge of protetive measures at the Bikini atom bomb test is reported in the Pasadena "Star-News" of March 19 as saying to 1,000 high school student:

"There are no ethics in war and there should be no discussion of ethics in the use of the atomic bomb. A surgical operation for the removal of two cities was far better in the last war than the destruction of many cities by slow and painful process with the killing of far greater numbers of soldiers and civilians. War is murder whether it is conducted by rules of courtesy, as in the days of chivalry, or by mass bombing.

"The next war will be for keeps. We can't attack first because we would lose our place in history. We've got to get kicked in the face before we can fight. But once we've been kicked in the face we should make the price so high that we'll never be kicked in the face again by any nation."

As to the probable way in which war will start, the speaker said: "Planes will be reported overhead in various parts of the country, there will be a radio warning from Russia that war has been declared, and seconds later bombs will be dropped on our key cities. There is no defense against atomic bombing except no war, and that is unrealistic."

*Military Tactics Tomorrow.*

This eminent scientist went on to explain that the tactical procedure in atomic bombing would be to use ten atomic bombs to each large city, dropping half of them five miles apart, powdering most of the buildings, killing most of the people and with secondary fires destroying what remains of the community. The other five bombs would be dropped in nearby waters, the ocean, a lake, or rivers, and columns of vapor would rise into the substratosphere carrying atomic particles with the destructive radiation equivalent to tons of radium which would float over the land and make it uninhabitable for long periods. So reported my evening paper, quite casually, as though it were a common-place news item.

Over against the fore-going ghastly

(Continued on page 11.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



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## PRESIDENT TRUMAN ENDORSES NATIONAL FAMILY WEEK.

President Truman said in a letter endorsing National Family Week that the place of God in family life needs to be emphasized more than ever. Scheduled for May 2-9, National Family Week will be observed for the sixth consecutive year by Protestants, Catholics, and Jews.

The Chief Executive referred to the National Conference on Family Life that will be held in the White House during Family Week (May 6-8). He observed that although the churches can use much of the material that will then be developed, their real contribution to the home will come in keeping its spirtiual forces vital and vigorous.

The President concluded: "It is my reasoned conviction that, in view of present disturbed and even turbulent conditions, there is greater need today than ever in our history for emphatic emphasis on the place of God in our family life. National Family Week would therefore seem providential. It can contribute much towards that highly important end."

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## OBSERVE FAMILY WEEK.

Every church should endeavor to realize some of the inherent values of the Christian Family Week observance. Protestants especially need to focus more attention on the family. A week of study along the various phases of successful Christian family relations would be helpful indeed. So many of our parents' magazines and meetings are secular in their point of view. The spiritual undergirding of the family should not be neglected. The church is under everlasting obligation to bring the finest spiritual resources available to its families. Every family should be acquainted with basic literature, and the sources from which needed materials may be secured.

How can family life be made more dynamic, interesting, rewarding? What are some of the dangers which should be avoided? What is the modern equivalent of the old family altar? How can parents help children prepare for wise choices in marriage? These and a host of related questions might engage the attention of speakers and study groups during Family Week. Incidentally, a study of the series of articles issued by the National Kindergarten Association which are published regularly on page ten provide rich and ample source material.

No church can rise above the level of its family life. We may build out of but not upon a spiritually bankrupt family. A minister of wide experience gave this testimony. "One of the interesting experiences in calling from home to home is to note the reaction of the children to the minister and the church. Unerringly, they reflect the attitudes of their parents. Within five minutes it is possible to tell whether the parents are indifferent toward the church, or whether their's is a solid and joyous loyalty for the church. The children tell the tale every time! All of which raises a truth of profound significance. It means that the parents pretty much are the ultimate and determining factor which will indicate whether children are going to have zeal for the Church; or whether such response to Christian Faith is going to be respectable and perfunctory."

We are in the past-Easter season. Every family should be sustained by a serene faith in immortality. This faith will help to stand the shock of sudden or unexpected death. The belief in reunion through Christ will strengthen and perpetuate the family pattern and tradition. The interplay of human and divine influences will sustain the family on a plane of high and victorious living. Dr. Theodore Adams returned from a trip to Europe and told of an inscription over a modest English home: "Lord make my house thine until thy house shall be mine." How beautiful, significant, and prophetic!

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## EMPHASIS ON HOME IS HOPEFUL SIGN.

Emphasis of Protestantism on the centrality of the family and home is the most hopeful sign on a dark horizon today.

This opinion was expressed by Professor Harold F. Pflug of Eden Theological Seminary, Webster Grove, Mo., speaking on "Evangelism Through the Home," at the annual meetings of the International Council of Religious Education.

"A home or family group has to live twenty-four hours a day, seven days a week, fifty-two weeks a year, on some philosophy of life—either deep or shallow; on some meaning of existence, on activities and associations growing out of and shaping this meaning of life," he declared.

"If the Christian faith in its depth and outreach can get hold of family life, the effects can be far-reaching," Professor Pflug believes.

Three aspects of evangelism through the Christian home were pointed out: (1) The constant evangelism of the family itself; (2) evangelizing through those whom the family brings into its fellowship from outside the family; (3) the outreach of the Christian home into other homes in the community and throughout the world.

The home itself needs constantly to be evangelized, and evangelism can happen most significantly through the home, it was pointed out.

This is difficult many times because there is often a deep cleavage between husband and wife which affects evangelism. The wife spends most of her waking hour in efforts to make the family a little cooperative unit in society. The husband spends his time in furthering the competitive struggle. On two such differing philosophies they find it difficult to share life on its deepest levels.

# Excerpts From a Statement Before Senate Committee on Interstate Commerce

*By* Bishop Wilbur E. Hammaker

The advertisers are trying every day in the week, and twice on Sunday, to entice all of us to buy more and more liquor. In beautiful artistic creations and in words of bewitching challenge and charm the constant appeal is to buy and drink this marvelous brand and that amazing mixture. Each is better than the other. All of them can make the life of any individual to be bliss and joy, forever and forever. It is almost unimaginable—the lengths to which the pictures and the legends thereof have the temerity to go.

If you think this is the cloistered and somewhat unworldly judgment of an unrealistic clergyman, let me bring you the words of a sophisticated and worldly-wise newspaper commentator. They were printed in the Chicago *Daily News* in the column written by Mr. Sydney J. Harris. He says: I quote—"I used to think of whiskey making as a simple affair. But the inspired boys who write the whiskey ads know better. Every whiskey on the market is made by a separate, special and secret blend guaranteed to afford the most exquisite delight to the man of distinction. I have learned much from reading whiskey ads." "For instance," continues Mr. Harris, "nobody can get really stinking drunk drinking the stuff. No, it merely heightens your enjoyment of life, or strengthens the bond of good fellowship. Some distillers insinuate that their whiskey is practically all the nourishment you need, and any day I am expecting their researchers to discover some new vitamin in whiskey that will make it essential for infants. And isn't it funny that the man with the whiskey glass has the stamp of success upon him? Nobody ever gets 'potted' or beats up bartenders or fellow-drinkers, or falls down elevator shafts, or makes passes at other men's wives, or runs over kids in the streets."

I might add to the observations of Mr. Harris, that the copy writers never even give a philosophy of why people drink. They never even attempt to set forth the psychological frustrations and complexes involved in the consumption of alcoholic beverages. It is too sunshinny to be overcast by any such clouds. No shadows—no cloudiness, nothing but sunshine, sunshine—joy, joy, joy!

How long will Americans stand for such deception? How long will fathers and mothers acquiesce in the digging of such pits in the pathway of the unwary? How long will this country tolerate the unwarranted and untruthful claims of liquor advertisements? . . . How far off all this diabolical seductiveness, from the promises of the repealists in the late twenties and early thirties! "Bring back liquor—legal liquor, for the people who want it," was the shouted slogan then. "No return of the saloon as it was before prohibition or anything similar to it," was the shibboleth. "The power of government to be used to educate and warn as to the dangers and hazards of drinking." "Protective barriers to be erected for the defense of citizens from the possible temptations to imbibe." Do you remember the promises made? Fair, fine, forthright. Where, oh where have they gone? Those promises made are still debts unpaid. Decent people, wets as well as drys, will join in a mighty movement, to pay these promises, in part, by demanding the cessation of the "ads." . . .

Have you ever noticed this, gentlemen, that no pictured man or woman drinker is ever disheveled or silly in appearance? There is never a sign of boisterous gaiety. No stagger—no, not even any swagger. Poised, masterful men, beautifully gowned, well behaved women. No unseemly coarseness in the relations of men and women in high priced lounges or low priced taverns. No fights, no brawls, no murders. No such pictures. The men who create the ads seem to know nothing about such awkward scenes. Yet, in magazines, newspapers, and on the air our youth, our young people, even our children are being beguiled with such fragmentary and befuddling allurements to become drinkers as a means and method of social success.

In these misleading advertisements, there is not even a hint that drinking may be dangerous. And remember, your sons, your daughters, the sons and daughters of your constituents cannot barricade themselves against these ads. They invade every home, no matter howsoever defended. They come in as irresistibly as the light comes in with the rising of the sun. But make no mistake. They are like light in only that one respect.

And nobody can know whether he is allergic to alcohol or not. Worse, nobody can know whether his son, his daughter is allergic. No individual is wise enough to know himself in this matter; no doctor can tell him; no scientist has dug deep enough to find the answer. Persons—loved persons all of them—only learn for themselves—the hard way.

Reasonable estimates, made by scientific observers, place the figure of alcoholics at "750 to 800 thousand people in this country." These victims learn too late their allergy to alcohol. But there are ten times that many habitual heavy drinkers who are sliding down into the abyss to take the places, year by year, of those who die frightful deaths. In the case of tuberculosis, we take every precaution against that dread disease. Right now, we are being aroused as a nation in a mighty new assault on cancer. Is it not time that we bestirred ourselves on behalf of the innocent multitude of children, youth, and young people who cannot learn to handle their liquor as "a social accomplishment?"

I know that the argument is made that you cannot do anything about elimination of these pernicious ads, because the traffic is legalized. Many declarations are being made concerning the fact that the liquor business has a firm foundation in the statutes of the land. Why does it have such a position? How come? Is it because of its dangerous nature? Is that why it is hedged about by "licenses," "permits," "high taxes," and all kinds of limitations and restrictions? I suspect so. The courts of the land have so held in innumerable decisions. Our judges all the way up through the Supreme Court have decided again and again that the liquor business is hurtful to life, is an enemy of the well-being of society, and lives only by sufferance. Because of what it does, so the judges have ruled, it has no inherent or inalienable rights.

Yes, it does have "legal standing," but that very fact is its shame and its "Achilles heel." For a hundred years our legislators have proceeded on the basis that its curtailment is a sound procedure and in the interest of the welfare of the people. . . .

Tragedy stalks and has stalked the liquor business. Needing law—laws that guarantee its continuing presence in our midst. Its record is a black one. Its history is sordid, shameful, slimy, scrofulous, rather than glad, noble, and fine as the ads try to tell us. And in countless instances their trying is not in vain. Perfirdy prevails. Evil seems to be good. Too late a great company finds out that

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

I would write today of friendly things. The little greetings that give such joy. The little good-byes that shine for a moment, and then shine again and again when perhaps the one who spoke them has long since forgotten. The little friendly words spoken on some visit, that were only kindly words, but came to be treasured by the one to whom they were spoken with increasing joy. Some times you are feeling low, and a member of the family senses it, and pretends not, but gives out just the casual little remark that saves the day. Years later the little remark shines forth like a jewel in a proper setting.

The world is so beaten in upon by so much that confuses it is good to pause to think of friendly things—the little three-year-old who shrilly calls your name as that of a well-loved neighbor, or the old familiar door that has been hastily pushed open by your hands so many times as you rush in home, or the sunlight that falls upon the glistening shrubs just outside your window. We have so much to make us comfortable and happy, and take so little time to be thankful.

Often one is led to do some simple kindness, or perhaps he does it without thinking, simply following the impulse of goodwill, and it becomes a treasured memory. I have a few such letters as that. They are carefully tucked away. But why should I bother for I can never lose them. They are written indelibly upon my heart. They were written by men who have suffered and could themselves write a healing, helpful word. Maybe some few people have had such letters from me. I hope so. How empty one's life would be if one had never sown a few kindly seed which had been long since forgotten —and which are, for all that, still bearing fruit somewhere.

Have you never had the joy of somebody telling you of some helpful thing you had done years ago for a mutual friend? You had forgotten, but the one who had been shown the simple kindness had not forgotten. How it behooves all of us to take more time for friendship, for kindness, for encouraging words to friend and stranger, and casual acquaintance. One day I put it in verse:

My little song must be of things
That reach the heart and gladness bring;
Of friendly paths and gardens sweet,
Where children play and neighbors meet.

I cannot talk in language great,
Of cosmic forces, or man's estate;
Or what's beyond the stars at night,
Or secrets of the sun's great light.

I'll stick to friendly cups of tea,
Goodwill to all on land and sea;
A helping hand and a song of mirth,
For brothers all around God's earth.

JOHN G. TRUITT.

---

## ANECDOTES ON GIVING.

Maybe you collect anecdotes even as I do. If so, here are a few that have been gathered from here and there on the subject of giving. They should serve to awaken us to our duty and to show us that when we do not give as we should we become the subject of many a joke.

Have you heard the one about the congregation that was trying to raise money for a new roof for the meeting-house? The men of the church were meeting to see if the amount could be raised. One man said: "I'll give two dollars." Another said: "I'll give three." Then all eyes turned upon Brother T. Wad, who was very wealthy. "I'll give a dollar," he said. About that time a piece of plaster overhead, loosened by the leaking water, fell and hit the old brother on the head. He straightened up and said: "I'll give ten dollars." Then an elder raised his eyes toward heaven and said: "Lord, hit him again."

Another anecdote, from where I do not know, concerns a little boy who asked his daddy if the heathens wear clothes. "Surely," answered the daddy; "whatever makes you ask such a question?"

"I only wondered why you put a button in the collection plate today," replied the youngster.

In the *Sword Unsheathed*, by A. O. Rainy, one reads the following dialogue:

"I have nothing but praise for our new minister, nothing but praise," said the pompous Brother Brown one fine Sunday morning.

"So I noticed!" replied the deacon who had passed the collection plate.

I think Brother G. was the first I ever heard tell the one about a little girl coming to the preacher for help when she had swallowed a nickel. The preacher said: "You don't need me; you need a doctor."

"No," answered the little girl, "mamma said that you could get money out of a man when all others fail."

A Christian had persuaded his Jewish friend to attend church with him. The sermon was upon Paul's efforts to persuade King Agrippa to become a Christian. After the sermon, the collection plate was passed, and the Jew put in a tenth of his weekly income, as Jewish custom dictates, while the Christian put in a dime. After church the Jew whispered to his friend: "Almost thou persuadest me to become a Christian."

I once heard the story about a Negro minister addressing his new flock for the first time. He said: "Now, brethren and sistren, I'm goin' to make this church run." And an elder sitting in the amen corner said: "Praise the Lord!" The minister continued: "Brethren, I'm goin' to make this church get up and fly." Again the old brother said: "Praise the Lord, Amen!" Finally the minister reached his real point: "Brethren, it's goin' to take money, lots of money, to make this church fly." The old brother got up and said: "Let's let her walk, brother; let's let her walk!"

I do not know from where this one came, but it is a good one. The family was just home from church, and daddy said he thought the sermon was too long; mother said she thought the preacher's messages were dryer than the dust out of her vacuum cleaner; big sister joined in by saying that the songs were pitched so high that a bull couldn't yodel the bass; and finally little sister piped up and said: "Well, for a nickel I thought it was a pretty good show."

Speaking of a nickel, here's a nickel's soliloquy: "I am a nickel. I am not on speaking terms with the candy man. I am too small to get in the movies. I am not large enough to buy a necktie. I am of small consideration in the purchase of gasoline. I am not fit for a tip. But, believe me, when I go to church I am *some* money."

With this anecdote I close the subject and promise not to mention it again, even though there are many more good anecdotes circulating on the subject of giving. A little boy, who had been taught the necessity of giving, noticed that a rather stout lady sitting by him had no money in her hand to put in the collection plate that was being passed. He gently pressed his money into her hand and whispered: "It will be easier for me to crawl under the seat than for you to." That should make some of us feel like crawling under our seats.—*James W. Gordon (Adapted).*

# News of Elon College

*By* President L. E. Smith.

## ELON COLLEGE COMMENCEMENT.

The fifty-eighth annual commencement of Elon College will be observed May 22, 23, 24.

Saturday, May 22, will be Alumni Day. The College and Alumni Association are very anxious to have every alumnus return to the campus for the exercises on that day. There will be class reunions and a business session of the Association. The annual alumni banquet will be held at 7:00 in the evening. The alumni address will be given by Mrs. John G. Truitt of Suffolk, Virginia, of the class of 1926. The morning program has not been fully determined. There will be a picnic lunch served on the campus to which all alumni, their families, and friends are invited. If it is not done before, we hope to start excavating for the new gymnasium on that day. You certainly will not want to miss these events. They will be important and history making. Plans for the new gymnasium have been drawn and the Building Committees of the Alumni Association and the Board of Trustees are called to meet Monday, April 26, to go over the plans and make suggestions or changes.

Sunday will be Baccalaureate Day. The sermon will be preached by a layman and politician, Congressman Walter H. Judd—a fine, Christian layman. For years he served as medical missionary in China under the American Board. The public will remember perhaps that Dr. Judd preached the baccalaureate sermon for us last year. We are exceedingly fortunate to have him return for the same service this commencement. He is a dynamic and convincing speaker. The Department of Music will present advanced music students (piano and voice) in a vespers program Sunday afternoon at 4:00. This is always an enjoyable occasion particularly on the part of those who are interested in such programs. At 8:30 in the evening the Elon Singers will present "Stabat Mater" by Rossini for their annual commencement program. The Elon Singers have won quite a reputation in chorus, quartet, and solo singing. They have made a number of tours during the spring and are singing each Sunday evening in one of our churches near the College. They present a very acceptable program and if you have not heard them, this will be an excellent opportunity.

Monday will be Graduation Day. There will be eighty in the graduating class this year. In addition, a large number of diplomas and certificates earned in different departments of the College will be awarded. The Honorable William M. Tuck, governor of Virginia, will be the speaker. Governor Tuck is making Virginia an excellent governor. His name and influence have gone to the borders of our country. Virginia is our sister state, our next-door neighbor, and we are happy to have her chief executive on our campus to bring a message to our graduating class, families, and friends assembled. The Board of Trustees will meet Monday, May 24, at 9:30 a. m. The Board will adjourn for graduation exercises at 10:30 and reassemble in the afternoon for the transaction of business. The Expansion Program for the College will be re-submitted to the Board for enlargement, approval, and plans for a program that will make the proposed expansion for the College a reality.

A cordial invitation is extended to all to attend these exercises.

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## APPORTIONMENT GIVING.

Before these lines are read by the public the Convention will have met and had the opportunity of voting increased apportionment for the College. Years ago the Convention changed from the budget system for the support of its institutions, boards, and enterprises to the apportionment system. The exact date of the change is not at hand. Suffice to say, however, that for the past twenty years the apportionment for the support of the College has not changed. It would seem that with the greatly increased cost of everything that has to do with the conduct of the College and the greatly increased income of our church constituency and the greatly increased funds for the support of practically every other cause of the Church, it would certainly be in line for the Convention to increase its support of the College. The College is not complaining, but it would point with emphasis to its great need of additional support on the part of the Church, the alumni, and friends of the College. If we expect the College to continue and maintain its present standing in the field of higher education, it is imperative that its support be materially increased from the Church, other supporting organizations and individuals. The College would rest its appeal for added support on the fruits of its labors reflected in the leadership of the Church, ministers and laymen.

The College is most appreciative of every gesture of interest and expression of support.

| | |
|---|---|
| Previously reported | $3,531.89 |
| **Churches.** | |
| Eastern N. C. Conference: | |
| Mt. Auburn | 10.00 |
| Pope's Chapel | 5.00 |
| Eastern Va. Conference: | |
| Hopewell | 5.00 |
| N. C. & Va. Conference: | |
| Monticello | 25.00 |
| Total | $ 45.00 |
| Grand total | $3,576.89 |

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## ELON COLLEGE COMMENCEMENT EXERCISES.

Saturday—May 22.

*Class and Alumni Day.*

10:00 A. M. Class Day Exercises.

11:30 A. M. Address (Speaker announced in April edition of "Alumni News").

1:30 P. M. Picnic Lunch.

2:00 P. M. Reunion of Classes 1893, 1898, 1903, '08, '13, '18, '23, '28, '33, '38, and '43.

3:00 P. M. Alumni Business Meeting.

5:30 P. M. Reception. President and Mrs. L. E. Smith honoring class of 1948 and reunion classes.

7:00 P. M. Alumni Banquet.

Sunday—May 23.

11:30 A. M. Morning Worship. Baccalaureate Sermon—Dr. Walter H. Judd, Congressman from Minnesota.

4:00 P. M. Vespers Recital.

8:30 P. M. Elon Singers Present: Sleepers, Wake! (Bach Cantata) Psalm XIII (Franz Liszt)

Monday—May 24.

*Graduation Exercises.*

10:30 A. M. Whitley Auditorium. Speaker — The Honorable William M. Tuck, Governor of Virginia.

### THE TRAILS OF AN EXPECTANT FATHER.

Of course no one knew exactly when the baby would come, but Dr. Dyer said, "If you want to be sure to be on hand, you'd better get here not later than March 15." That early was impossible, as I had already told Pastor Fan and the Tsianglo Christians that I would arrive on the 12th and be there for the Sunday morning worship service on the 14th.

Those two days in Tsiaglo were certainly full ones. One day was spent calling on the Christian families. We visited one family with about seventy members, all of whom were Christians. We had three showings of slides. The first night, Saturday, when we showed the Elsianna Wood slides, the church was soon filled and several hundred people were unable to get in. So the second evening we went to the big open air school yard for the showing of slides reproduced from "Christ and the Fine Arts."

Sunday morning the church was filled for the Communion service at which the synod secretary, Liao Ho, delivered the sermon. I wish you could have seen the baptism of twelve babies. They were dressed in bright red or blue and possessed that appeal common to babies of all races. Not one of them cried.

On Monday morning, March 15, I went down to the boat at daylight, eager to get to Foochow. A sampan had been arranged for and it was possible to make Foochow in three days. I would arrive on the 17th, I thought, but I didn't know Chinese transportation.

Just as we pulled out and said good-bye, a sudden shower sent the boat scurrying back into the harbor. Although it lasted only about five minutes, at the end of a half hour we were still there. "What's the matter?" I asked.

"Why, the water is too shallow for these heavily laden boats. We can't go today," the head boatsman replied.

"But I've got to get to Yangkow today," I told him. "Let's try it."

After about another thirty minutes of discussion, all in the local dialect (which I cannot understand at all), they decided to go. It was still possible to make the forty miles to Yangkow by dark. We had gone about one-half a mile when it became apparent that the boats were too heavily loaded for the shallow stream. We scraped bottom twice, and pulled up into a small cove. "We can't go on," the boat owner said. "It's too shallow."

"What will I do?" I asked him.

"Perhaps another boat will come along less heavily loaded," he comforted me.

"Listen," I told him, "this is important. My wife is in the Foochow hospital ready to have a baby any minute and I've got to get there. We might wait here for a week before it rains."

They all laughed. "Maybe a boat will come along," they said.

As we sat there in the boat, I have never felt so helpless. A young man started to engage me in a conversation. "What do the Americans think of us Chinese?" he asked, and then without waiting for an answer replied to his own question, "I know the answer. They think we are crazy to be fighting each other—and we are. All of us young people oppose this war violently, but what can we do? Our present government is pouring every cent it can squeeze from the people into the war. Our soldiers are sent to the front without training and they run when they see the enemy coming. If you Americans want to help China, please don't give arms and ammunition to continue this useless struggle. We need most of all money for roads, medicine, and foods for hungry people. We hope you will help with these. Our common people's lot is very bitter. Please help them if you can. But don't give it to our government for the war. One other thing I want to say to you. I'm not a Christian but I surely admire you foreigners who come over here to help China. We need you very much. You have to give up a lot of things to come here, but we really appreciate it. I hope in the future many more of you will come to help us."

Just then (eleven o'clock, a boat was seen coming down the river and a cry went up. The boat headed toward us and the head boatsman said, "We aren't going either. It's too shallow." My heart sank within me.

Finally our head boatsmen said to the other, "This American is anxious to get to Foochow and I have a plan. You give me some of your cargo as you're too heavy, too. Then you can go on." The other boat owner agreed; so the freight was transferred. I found myself with about twenty-five other passengers crowded into the small boat. But at least we were headed in the right direction.

Our boat quite often hit rocks and the four oarsmen had to get out in the water to lift it off the rocks several times. "We can't make Yangkow tonight, but perhaps we can make Hsunchang," said one of the other passengers. It seemed that everything bad had to happen. The oar peg broke and they had to stop to make one, using the only knife on board, my dull Scout knife. It soon began to drizzle—not enough to be a hard rain but just enough to slow us up. About 4:30 the head boatsman said, "We can't make Hsunchang—it's still ten miles and there are some bad rapids. We will stop at the next small village and spend the night."

A cry went up from everyone. Where would we sleep? What would we eat? Finally, after fussing a bit, the head boatsman said, "If the nine mushroom farmers will get off and walk the next seven miles, I'll try it. The boat is too heavy now to make the rapids." The farmers readily agreed, so we went on. We went around an "S" curve that is one of the most dangerous on the river and it was as big a thrill as any roller coaster in an American park. Just at dark we pulled into Hsunchang harbor for the night.

Since the women and children were to sleep on the boat, the rest of us went to look for a place in the town. With my sleeping bag and suitcase I started the hunt. This was the first time I had been all by myself in a strange city. Previously there had been a minister or Christian to help me, but we have no church in Hsunchang. I had heard that there was a Spanish Catholic priest in the Catholic compound, so I went there first, but he had gone to Foochow and it was locked up. Then I went to the town magistrate's office to see if they could help me. The magistrate had gone, but a minor official (in America we would call him a ward boss) helped me find a good inn. "I fought with the United States soldiers against Japan," he told me. "We are brothers and I am glad to be able to help you."

(Continued on page 9.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### NEWS FROM SOCIETIES.

The Woman's Missionary Society of Bethlehem Congregational Christian Church of Nansemond County, Va., had a very delightful family night on March 16 under the supervision of Mrs. R. E. Brittle, Superintendent of Family Life for the church. This was a very outstanding event in the minds of all who attended—and very successful, too. It was held in the beautiful and spacious reception hall of the Coca-Cola bottling plant in Suffolk. Every family was asked to bring or send a dish of some specified food. All this was arranged on a large table and served cafeteria style. Such a variety of good-looking food was a sight to behold—chicken in many styles, pork, beef loaf, potato salad, candied yams, kale, butter beans, deviled eggs, chicken and noodles, celery, carrots, pickles and a variety of home-made cakes, rolls and coffee. The tables were attractively decorated with spring flowers and green candles and Shamrock decorations.

After everyone had enjoyed the delicious supper, a short devotional period was led by Mrs. R. O. Luter, Spiritual Life Superintendent, using as her theme, "Love." The hymns, "Let the Lower Lights Be Burning" and "Home, Sweet Home" were sung by all, after which Mrs. Robert M. Kimball of Franklin, Va., Superintendent of Family Life for the Convention, was introduced and with the assistance of her husband, Rev. Robert M. Kimball and Rev. R. E. Brittle, a movie film entitled, "Is Your Home Fun?" was shown. Everyone was impressed with the delightful way of showing how the home life of our families affects our daily contact with the rest of the world. After the movie was over, Mrs. Kimball was presented a gift of appreciation from our President, Mrs. T. H. Dilday.

While the dishes were all being cleared away, group singing was enjoyed, accompanied at the piano by Mrs. Harry Schadel.

It was truly an enjoyable affair—and we are looking forward to the time that we will have another "Family Night," and it will be held in our own new addition to the church that is being planned now.

Mrs. Mary F. Schadel,
*Secretary.*

Friendly service has not been forgotten in the Bethel Woman's Missionary Society this year.

Last month each member took a gift to be sent to Franklinton Center and also an Easter gift to be sent to the little girl the society has adopted at Elon Orphanage.

At Christmas we sent gifts to three shut-ins in the community. Also, at Thanksgiving, a fruit basket was sent to another shut-in.

A gift of money was sent to a needy and deserving person who is attending a Bible Institute. All during the year cards and flowers have been sent to the sick and shut-ins.

* * *

*Send seeds and soap to Japan for Friendly Service.*

### MOTHER'S DAY.

Mother's Day fittingly comes as the climax of National Family Week. During that period, when we honor the mothers of the land and seek to strengthen the ties that bind families together, how many stop to think how closely all the families of the world are bound together in these days?

Do we ask what it means to us that families in many parts of the world are torn apart by forces beyond their control. Do we remember that even the end of the war plus three years, has not brought together countless family groups, or resettled the uprooted, or found homes for the dispossessed?

The insecurity and sorrow and suffering which families in one place must undergo reflects into the lives of happier and more fortunate groups. Children without parents and without care will leave the mark of their misfortune on our children. Families without homes will touch ours. It is not only a matter of Christian giving that we are asked at this time to share our material possessions. For unless we grow together in peace and understanding, neither we, nor the children in our homes, nor our parents will find peace and joy.

This year, let Family Week and Mother's Day in America include the families and mothers of the world. With gifts of clothing, shoes and other necessities, let us remember those whose need we cannot even picture. With gifts of money, let us send food, medicines and friendly care to the hungry, sick and lonely. Material aid gifts should go to the nearest Church World Service Center, New Windsor, Maryland. Cash gifts should be marked "for overseas relief" and sent through the individual's church.

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### THE WORLD FOR CHRIST.

(Continued from page 8.)

The little inn was the best Hsunchang had to offer, but it still wasn't much. The proprietor confidentially told me, "We don't have any good inns here." But it was dry and a place to sleep. The bed was, as usual, some boards on two horses with a little straw on top. I DDT'd it good, spread out my raincoat (just in case the DDT didn't kill them all), and put my sleeping bag on top. After a dish of noodles, I settled down for the night.

"Will you call me at daylight?" I asked him.

"Yes, I'll call you. It gets light at four a. m." That sounded awfully early but I was too tired to discuss the question. As I was climbing into bed, I heard his clock strike six times. I looked at my watch—it was eight o'clock. No wonder it got light here at four!

The next day I didn't need any calling at six. When the first streak of light came in the single pane of glass in the roof, I got up, dressed, and went down to the boat. The trip to Yangkow (ten miles) was made in two hours. It was too late to get a boat for Nanping that day, so I had to sit around Yangkow and wait; and I'm waiting as I write this. Time surely passes slowly.

Foochow, March 18.

I arrived. We are waiting.

Foochow, March 29.

Lewis Byers arrived at 2:30 a. m. He weighed six pounds, four ounces. Although he had a lusty voice, he made no apology for his late arrival. We were so happy to see him and so thankful Dorothy got along so well, we didn't even scold him. We suspect you will hear more of this young man in the days to come, for he, too, is a member of the Shaowu Mission.

Dick Jackson.

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Mr. Adams could have added that those who make speeches for war, vote for war, buy government war bonds, or otherwise profiteer on war, scarcely ever see a battlefield until it is turned into a memorial cemetery for those who made the "supreme sacrifice."—*James E. Chessor.*

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

The lovely month of April with its showers and flowers will soon be over. May Day will be arriving. Do you keep the tradition of the May Basket in your community? It is lots of fun and a charming custom, too. Plain, woven or wire baskets may be filled with flowers from the garden or wild ones and hung on the door knob. You ring the bell and run—leaving a fragrant gift.

In olden times in England May Day was observed by the whole village. They were up early, went to the woods to gather flowers, vines and greens. They decorated their village and concluded with dancing around the May Pole. Today many of our schools have a May Day or Health Day with dancing around a pole or rhythmic exercises and games.

Those of you who have a birthday this time of the year are very fortunate for it is such a lovely time and part of your celebration can be out of doors.

Here are some suggestions for a birthday party. If yours is a May birthday make your invitations of colored paper shaped like a basket. Write on it: "Come to a Birthday Party. Date .... Time.... At ....."

Your first game might be a basket hunt. Give each guest a small basket and let him hunt for marbles that you have hidden. Don't give a prize but let each child keep the marbles he has found.

A May Basket grab surprise is fun, too. Fill a basket with little gifts wrapped in colored tissue paper. Cover the basket with a big sheet of paper and let each guest stick in his hand to grab a gift.

Now for one to play outside. It is an Italian game. One player is picked to be captain. Two lines are formed. All the players except the Captain keep their hands behind them, holding the palms open and up. The Captain walks up and down the line with two green leaves in his hand. As he walks he places one leaf in a child's hand, then places the other leaf in the hand of a child on the other said. The Captain then calls out, "Stop thief! Lucky leaf!" The players with the leaves run as fast as they can to slip the leaves into other players hands before the Captain catches them. The player with the leaf tries to pass it on quickly. The first one caught with the leaf in hand must be the next Captain.

For your table decoration you might want to use just the birthday cake or what about a May tree: Cut a small branch or several branches and strip. Paint it white. Decorate it with colored ribbon bows and lollipops. It will look very festive on the table. Serve cream cheese and nuts spread on raisin bread, a molded gelatine salad and your cake. A happy, happy birthday party!

If you are wondering why I happened to be thinking about birthdays on this particular day . . . I'll you a little secret, it's my own!

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## REFLECTIONS.

*By* JANET T. VAN OSDEL.

*Issued by the National Kindergarten Association.*

Susan was helping to choose a dress —a present for her sixth birthday. She was enchanted with each one of the dozen dresses displayed but knew definitely which she wanted when told that she might select one for herself. Instantly she pointed to a red-dotted-swiss creation that seemed to have been designed to bring out the lights in her lustrous brown curls and dark eyes.

"We'll slip it on and then you can see in the mirror how it looks on you," said the salesgirl.

At these words the sparkle faded from Susan's eyes and her rosy face suddenly looked worried.

The mirror was several yards away, separated from us by a jade-green rug which had a deep pile into which Susan delighted to sink her small feet. Halfway across it, however, Susan pulled away from the girl, sobbing, "No! No! I don't want to look in the mirror!"

"Mirror shy!" ejaculated the girl. "Funny! Most of my little customers can hardly be coaxed away from the glass."

After that, I watched Susan when she was at home where there were several full-length mirrors. She always hurried past, never glancing into one of them.

Another of Susan's birthday gifts was a red knitted cap from a neighbor, Mrs. Rainer. Susan pulled it on but did not adjust it properly. So her mother said, "Susan, if you want Mrs. Rainer to think her gift looks well on you, go to the mirror and put it on as you think it looks best."

"I can fix it all right," replied Susan; she pushed a few stray curls under the edge of the cap, but she did not go near the looking glass.

An hour later Terry, Susan's two-year-old brother, stood before the mirror, cooing to his reflection and kissing it. Susan, wistful-eyed, stood a short distance away watching him. She turned to me and said, "Terry's nice looking, isn't he?"

"Most people are nice looking if they are clean and not ragged," I answered.

"I'm not!" exclaimed Susan. "Look!" From a discarded black handbag of her mother's she pulled a worn billfold and from it extracted a snapshot. "That's my picture!" she said. "Am I nice looking?" Her brown eyes were filled with tears.

Susan was the object of the snapshot—but what a picture! Facing the sun on a windy day, her features were distorted almost beyond recognition. There was merely a blur of a dark twisted face behind wisps of hair.

"Wherever did you get this?" I asked.

"Out of the wastebasket; but Mother said I could carry it in this billfold for my 'dentification."

"But this isn't you as you truly are, Susan! Shut your eyes! I want to show you something lovely." I led her to the long mirror and said, "Open your eyes, Susan! Now you can see how you really do look."

Susan's expressive eyes widened in amazement; then she shrank back from the mirror. "That isn't me!" she protested. "That little girl is pretty."

"So are you, Susan. That little girl is you!"

A few days later Sunsan's mother remarked, "I can't understand what's happened to Susan. She eats and sleeps better than she has for weeks, and she looks so happy that it puzzles me. I even caught her smiling at herself and Terry in the mirror—and she used to act afraid of it!"

"Perhaps she's discovered that the mirror shows her something she likes to look at," I suggested. "All children want to be attractive. They can have that satisfaction without being made vain, if appearance is not overemphasized. Don't you think so?"

"I hope that's true," said Susan's mother thoughtfully.

Probably there is not another case in the entire country just like Susan's; but there are many, many children who are needlessly unhappy because of what they believe regarding

(Continued on page 13.)

AN AFTER EASTER DINNER.

(Continued from page 3.)

realism, I now ask you to place the following sentences from the remarkable but ominously forgotten and neglected report on "Atomic Warfare and The Christian Faith" by the Commission of Theologians appointed by the Federal Council of Churches of Christ. And remember, as you read, that this report was signed two years ago, not only by pacificists like Georgia Harkness, Douglas Steere and Robert Calhoun, but also by non-pacifists like Reinold Niebuhr, John C. Bennett, Henry P. Van Dusen, Bishop Dun and by fifteen others.

*What the Theologians Said.*

"The atomic bomb . . . has opened before us all the prospect of swift ruin for civilization and even the possibility of a speedy end to man's life on earth." . . . . "Atomic weapons clearly belong with the tools for obliteration, not precision attack." . . . "Practices most revolting to ordinary human beings may well become accepted tactics of the new warfare, and conscientious statesmen may feel called upon to adopt them to forestall such action by a possible enemy." . . . "In an atmosphere of general suspicion, atomic war would have, more than any previous form of combat, the characteristics of universal madness." . . . "Hence, all men and Christians in particular are required to search their hearts and minds, to re-examine their principles and practices, and to seek with the greatest diligence for effective ways to abolish this diabolical horror." . . .

"We, therefore, call upon the churches to urge, first, that all manufacture of atomic bombs be stopped, pending the development of effective international controls. We urge, secondly, that the churches call upon the government of the United States to affirm publicly, with suitable guaranties, that it will under no circumstances be the first to use atomic weapons in any possible future war. Such measures are to be thought of not as adequate means of control but as aids to the development of a better state of international confidence, in which effective measures for the prevention of war may the more readily be worked out." . . . "Progress toward this end may best follow two lines: the adoption of such political measures as may strengthen and improve the existing United Nations Organization, and unceasing effort to further the growth of spiritual world community."

*A Habit of Self-Criticism.*

"There must be established, in the midst of hostility and suspicion, a basis for mutual confidence. There must be evoked in every people a deep humility before God and men, a genuine readiness to acknowledge present faults and to learn better ways, a habit of self-criticism and of self-restraint toward others." . . . "The moral and social role of the Church in world affairs clearly is to help this spirit grow. This is not a political task. In essence it is a work of reconciliation among men, carried on in the spirit of Jesus Christ, in dependence on the power of God." . . . "Its first word in our present situation must be a call to active penitence, addressed to friends and former enemies alike." . . . "Within the setting of Christian resistance to unjust bublic policies, there is need also for continual urging of more active provision for relief and rebuilding of devastated lands." . . . "This is not optional generosity but plain justice." . . . "Even a small effort to right injustice, if the effort be sincere, can have reconciling value far beyond its intrinsic weight." . . .

*The Saving Power of God.*

"The saving power of God is such that from otherwise desperate situations in the past—the crucifixion of Jesus Christ and the scattering of his disciples, the persecution of the early Church, the submergence of the Roman Empire in a flood of barbarism—new life has been called forth. It is essential to remember that the new peril we confront today is not the impersonal closing down of an Age of Ice but a possible man-made disaster that will come, if at all, because of specific human decisions. These fateful decisions in turn will be made, if at all, because of underlying attitudes of fear, vengefulness, pride, or rashness."

*A Four-Fold Program for Action.*

I hope that these two quotations will stir us to prayerful and determined action along several parallel lines:

1. *Let us stop all private wars!* If in our intimate personal relations, our family affairs, our church activities, our community life, our politics, our social contacts, our international outlook—if in any of these areas we are driven by motives of hostility, personal animosity or selfish exploitation, if in any of them we are resorting to coercion, political sharp practice, corrosive recriminations, any kind of dishonesty or lack of sportsmanship, now is the time to stop! If we expect God to use us to prevent public wars, we must stand penitently before him and forsake all our private feuds and vendettas. Differences of opinion will arise; but, so far as we are concerned, they must be settled non-violently, by right reason, patience, love and sacrifice.

2. *Let us arouse the church to its responsibilities.* With the judgment of its theologians before it, with the world ready to slip over into the hell of World War III, how can the Church allow herself to be absorbed in secondary things?

An official observer at the United Nations, Miss Mabel Head, representing the United Council of Church Women, said recently: "Talk of war does not mean that war is near, but it does create an atmosphere not conducive to cooperation. The people of this country have been played upon, from within and from without, to create fear. Most of this is political, and would be less in a non-election year. Fear will perhaps get E.R.P. through the House quickly. Fear might surely get U. M. T. and a great expansion of miltary power adopted. Fear mght get control of Atomc Energy out of the hands of civilians and into the Military."

Miss Head goes on to say, and I would make her words my own: "What has the Christian to say to all this? Are the followers of Christ so shaken by the events of these past months as to fail in a bold declaration that war is not the answer to the world's problems, and that the ways of cooperation must be made to succeed?"

3. *Let us organize a new extension of Foreign Missions* and send out the best skill and wisdom we can summon to break through the iron curtain in Europe and say to the Russian people: "The Christians of America desire earnestly your peace and welfare. We want to know you better. We would join heart and mind with you to build a decent world. As a token of this friendship, we pledged never to use atomic energy except for human benefit."

We might well take our charter for this new extension of the foreign missionary task from these words in the charter of U.N.E.S.C.O.: "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed. . . . A peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world. Peace must, therefore, be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind." The church has a great missionary task to preach peace to the nations and to carry on an educational campaign for under-

(Continued on page 13.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## EZRA LEADS A RELIGIOUS REVIVAL.

Lesson VI—May 9, 1948.

Memory Selection: *Be ye doers of the word, and not hearers only.*—James 1:22.

Devotional Reading: Ps. 119:9-16.

Lesson: Ezra 7:6-10; Neh. 8-10, 13.

*Enter Ezra.*

"This Ezra went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God of Israel had given." We know nothing about the background of this man who steps so suddenly upon the stage of Israel's history—this is the first reference to him. But he evidently had been in Babylon with the Exiles, for he comes back with a band of them to Jerusalem. He led a party of "displaced persons" back to their homeland. Those words "displaced persons" make the story sound up-to-date, do they not? There is no problem of modern man which has not been dealt with in the Scriptures. The wise man looks to them for light and help.

Ezra was a scribe, a professional student and teacher of the Scripture. "He had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." There are various ways of approaching the Word of God. One may come to it critically and cynically, some men do that. One may come perfunctorily and formally, seeking simply to know the content and to add to one's knowledge. One may come reverently and expectantly, with prepared heart, looking at the Word not simply with the eyes of the head but with the eyes of the heart. Ezra came in this spirit—"he had prepared his heart to seek the law of the Lord." But more—he came prepared to do it. He wanted to know in order that he might know how to do. That is critically important. He had the finest possible preparation for understanding the word for he was willing to do. Jesus later said, "If any man will do His will, he shall know." And Ezra wanted to share his new found truth with others. He had prepared his heart not only to know and to do, but to teach others. How important it is that the teachers or preachers of God's Word be prepared in heart to teach God's Word! No lesson or sermon is properly prepared which has not been steeped in prayer.

*The Public Reading of God's Word.*

"And all the people gathered themselves together as one man into the broad place . . . and Ezra read (from the law of Moses) from early morning until mid-day . . . and the ears of all the people were attentive unto the book of the law." More attention ought to be given to the public reading of God's Word. People do not read it much themselves. And unlike these men of an earlier day, alas, they do not give much attention to it when it is read publicly. Look around you while the minister is reading the Scripture Lesson in the service of worship and mark the inattentiveness of so many of the people. Some of the trouble lies with the minister himself—he reads in a slovenly manner, and as if it did not make much difference one way or another.

This man read distinctly. And he gave the sense of what he read. It was expository preaching, a type of preaching that is often sadly neglected in this day when ministers are looking for catchy texts, and when many sermons are not much more than lectures or addresses. The teacher and preacher ought to speak in such a way that people understand.

*Lest We Forget.*

The prayer of the Levites as recorded in Nehemiah 9 makes good reading. It is in a sense a prayer of the Levites in connection with the reading of the book of the law. It is a summary of the history of God's dealings with their nation. It recounts His varied and continued mercies and His unwearied patience with His people. It confesses the sins of the people and prays for divine forgiveness. It proclaims a new covenant, based on the divine mercy and the penitence of the people. As a people we should be reminded from time to time of God's hand in American history. It is so easy to forget. And it is so disastrous ultimately to forget. This prayer of the Levites ought to find expression in our personal devotions and in our public worship.

*A Reminder.*

When Ezra read the law the people discovered that they had forgotten to observe an important religious festival, the Feast of Booths, or the Feast of Tabernacles. It was designed to remind them of the time they dwelt in booths, and of God's goodness in providing them permanent dwelling places. Religious festivals have a legitimate place in our national life. How important it is that Sunday be preserved as a holyday instead of becoming a mere holiday. To be sure Jesus sought to deliver the Sabbath from the bondage of legalism. But it is difficult to believe that He would sanction many, many things that are done on the Lord's Day in our modern world. Sunday is a weekly reminder of God's love and God's law. Lord God of Hosts, be with us yet, lest we forget, lest we forget the high purposes and the spiritual possibilities of this Thy Day.

*A Revival.*

The results of Ezra's efforts was a genuine revival of religion in the life of the nation. Aided by Nehemiah the Sabbath day was again made a religious festival, and all unnecessary work was prohibited. Intermarriage with heathen peoples was prohibited. The precincts of the temple area were set apart for purely religious activities and cleansed of secular activities that enriched the religious brass hats. And unqualified strangers were banned from the priesthood. The total effect was far-reaching, even if it did not become permanent.

As one reads of this sweeping revival, he thinks of the power of a genuine revival of religion. No less a man than a sober and serious historian said unqualifiedly that Wesley's revival actually saved England as a nation. This little man swept all England, and under God lighted fires that have not even yet gone out. Perhaps it is too much to say that a revival of religion would solve all of our modern problems. But it is quite certain that its problems will not be solved apart from a revival of religion.

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## LIQUOR ADVERTISING AND THE SENATE.

Beginning April 21, the Senate Committee on Interstate and Foreign Commerce, once again began holding hearings to determine what is to be done about the advertising of alcoholic beverages.

Hearings were held on the Capper Bill to Prohibit the Interstate Transmission of Liquor Advertising (S-265), on May 12-13, 1947, and a voluminous record resulted. The Dry presentation was in the name of the National Temperance and Prohibition Council which is an annual conference of twenty-four temperance organizations. Bishop Wilbur E. Hammaker of the Methodist Church, led the presentation and did so again on April 21. Witnesses were introduced who officially, and by authorization, represented a constituency of 50 million people. At the conclusion of the Hearing, Senator Clyde Reed presiding, said that the liquor industry had brought Prohibition on itself once before by its excesses and that "it has not learned a thing." It may be said very frankly, that not only those people who are ordinarily called "Drys" find the present character of alcoholic beverage advertising offensive, mischievous and intolerable. Millions of Christian homes are daily affronted by the invasion of radio advertising of beer and wine, whiskey advertising of the "man of distinction" character, and beer advertising of the "home life in America" type. Frankly, they have "taken" just about all of it they intend to take and they are not without means of recourse.

Even more important, however, is the feeling of strong disapproval which has risen among that large group of "men and women in the middle," people who, themselves, occasionally drink because of the pressure of social custom, but who, nevertheless, recognize the fact that the use of liquor is attended by physical, psychological and moral dangers and that the traffic in these beverages constitutes a perplexing and insistent problem. The majority of these people are extremely critical of the present promotional effort of the liquor people.

The Senate Interstate and Foreign Commerce Committee will consider three bills: the original Capper Bill (S-265), which would effectively prohibit interstate transmission of all kinds of liquor advertising; (2) the Reed-Johnson Bill (S-2352), which is offered as a possible substitute and which enjoins the Federal Trade Commission to suppess as "false and misleading," liquor advertisements which by any device represent their product as beneficial to health, physical welfare, social, business standing or prestige, or as traditional in American family life; (3) the Johnson-Reed Bill (S-2365), also offered as a possible substitute for the Capper Bill, which specifically restricts the illustrative and verbal descriptive matter which may be used in such advertising to illustrations showing the label on the bottle. Any one of these bills will have value if it becomes law, and some such measure will eventually become law. The two substitute bills could be stripped of their effectiveness by clever by-passing and trickery, but the undoubtful result would be greatly increased support for still more drastic measures.

The National Temperance and Prohibition Council has taken no action since its formal support of the Capper Bill, the two substitute Bills having been recently offered. Representation of the Committee, therefore, will reaffirm support of that measure and probably will direct attention to the comprehensive report of the former Hearings.

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## FOR THE CHILDREN.

(Continued from page 10.)

their personal appearance. Thoughtless relatives and acquaintances often take pleasure in joking about the color or the nature of a child's hair or about the shape of a child's nose. Often the feature held up to ridicule is or has the promise of becoming quite beautiful. A physically unattractive child should not be made overconscious of this handicap but, instead, should be helped to express so much happiness that the term *unattractive* could no longer honestly be applied.

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## INTERSTATE COMMERCE.

(Continued from page 5.)

once again Satan has decked himself in the radiant raiment of angels. . . .

We have allowed Old King Alcohol too much liberty to lure our people into conditions, where danger impends. Their tongues have been loosed from the restraints of good breeding and decency, their self-disciplines, attained at great cost, have been undermined, their judgments have been blurred and twisted out of balance, their baser appetites and instincts have been aroused and unleashed. Old King Alcohol has no compunctions of conscience, when he deals with men and women, with boys and girls. He knows not the quality of mercy. He is cruel and ruthless. Besides him, Herod, of an ancient time, who slew a few hundred Judean babes, was a *gentle man*. . . .

I have spent time and possibly presumed upon your patience, in presenting a final plea for the unamended Capper Bill. I cannot but cherish the hope that your ultimate judgment at long last, after full and complete consideration, shall be that the best of all, in the light of all the factors of the total equation, is the original Capper Bill. To me, it shines like a star—a new bright, morning star, heralding the dawn of a better day. My plea is, that you shall see it thus. In closing this formal statement, I want to repeat my words of thanks and appreciation for your kindly consideration of which I have thought and said, and for your patient forbearance in listening to my convictions.

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## AN AFTER EASTER LETTER.

(Continued from page 11.)

standing and good-will the world around. We must evangelize the world with this gospel—and do it in this generation!

4. *Let us ask our government to set up a real peace table to stop war.* Since professional diplomacy has broken down, and the "cold war" of fear and military bluster has failed, let us give the people a chance to get together and build a people's peace. Let Congress and the President appoint a commission consisting of a college president, a psychiatrist, a business man, a labor leader, a representative woman, a soldier, a farmer, a college student, a judge, an artist, a senator, a diplomat, a journalist, a locomotive engineer, a sea captain, a doctor, a nurse, a Catholic priest, a Protestant minister and Jewish rabbi. Have this commission given plenary powers of negotiation. With a Russian commission made up of corresponding number in their social order, if possible, let them sit around a table, with two vacant chairs, one bearing a placard: "Reserved for future generations;" and the other, "Reserved for Jesus Christ!" I think such a meeting would find a way to peace. This is not idle fancy. I am completely serious. It is the best way I know to prevent what David Lawrence has so aptly named "The War Nobody Wants!" How wonderful if an aroused Christian conscience could make it live in history as "The War That Never Came!"

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Whatever be the motive of insult, it is always best to overlook it; for folly can scarcely deserve resentment, and malice is best punished by neglect.—*Dr. Samuel Johnson.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

You remember we set our goal this year at fifty thousand dollars, from all sources. We have always wanted our church offerings to reach $25,000.00 one time. We are hoping that this year will be that year. The offerings last year from churches and members of the church came very near reaching it. Let us put forth a little more effort and really reach it this year. Now that will be fine. I am tempted to challenge the churches that if they will raise $25,000.00, I will do my best to raise $25,000.00 from outside the church from friends and endowments and other sources. Now don't you think that is a real challenge?

During the months of January, February and March the weather was so bad that people could not get to church, and offerings have come in slow and small. The churches are right much behind of what they were this time last year. We hope as the weather turns warm and the sun shines that people will be in a more giving spirit.

So far this year we have received from the churches only $2,518.04 and the year nearly one-fourth gone (now April 22). We have received from outside sources the sum of $6,902.64, or a total of $9,420.68 to date. Let us see how this compares with last year. Last year up to this time, April 22, the church had sent in the sum of $3,903.66, and we had received from outside sources the sum of $7,133.85. You see how the two years compare up to April 22 of this year, and our goal is $50,000.

This year makes thirty-two years I have served as Superintendent of your orphanage. During these years the orphanage has come a long way from where it was thirty-two years ago. During these years we have set many goals to reach and you have always seen to it that I did reach and pass them. You have been good to me in this work of love. I feel that you will not let me down this year. I am anxious to make this year my "Banner Year" of the thirty-two years I have been here. I have faith you will push us up to the goal.

Please remember the orphanage in your prayers, and the workers and the Superintendent, too. This is a work of love, and we are all doing our best for these little children in our care.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR APRIL 9, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $2,518.04 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Morrisville ..... | $ 2.17 | |
| Pope's Chapel ..... | 6.00 | |
| | | 8.17 |
| Eastern Va. Conference: | | |
| Newport News ..... | $ 14.50 | |
| Windsor ..... | 57.78 | |
| | | 72.28 |
| Western N. C. Conference: | | |
| Flint Hill (M) ..... | $ 2.18 | |
| Shiloh ..... | 18.46 | |
| | | 20.64 |
| Va. Valley Conference: | | |
| Antioch ..... | $ 8.75 | |
| Linville ..... | 19.55 | |
| | | 28.30 |
| Ala. Conference: | | |
| Spring Hill S. S. (Mr. & Mrs. C. A. Macoy) ..... | | 5.00 |
| Total ..... | | $ 134.39 |
| Total this year from churches | | $2,652.43 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $6,902.64 |
| Mr. Haith, children ..... | $ 6.00 | |
| Mrs. Graham, children .. | 110.00 | |
| Mrs. Sullo, children ..... | 36.12 | |
| Philathea Class of Reidsville Church for C. Williams ..... | 10.00 | |
| Sale of pig ..... | 4.00 | |
| Mrs. W. C. Goley ..... | 5.00 | |
| Mabel Haith, rent ..... | 1.50 | |
| C. S. Clayton ..... | 100.00 | |
| Interest, Arch loan ..... | 24.17 | |
| Cash, Wylie J. ..... | 5.00 | |
| | | 301.79 |
| **County.** | | |
| Vance (Proctor children) ..... | | 30.00 |
| Total this week from Special Offerings ..... | | $ 331.79 |
| Total this year from Special Offerings ..... | | $7,234.43 |
| Grand total for the week ... | | $ 466.18 |
| Grand total for the year ... | | $9,886.86 |

## VOTES ON THE MERGER RECORDED TO APRIL 24, 1948.

| | RESOLUTION No. 1* For | Against |
|---|---|---|
| Reported April 8 ..... | 2,845 | 1,246 |
| Votes to be added: | | |
| Little Creek ..... | 0 | 16 |
| Norfolk, Second ..... | 50 | 0 |
| Haw River ..... | 79 | 1 |
| Palmyra ..... | 8 | 0 |
| Winchester ..... | 35 | 0 |
| Corrected totals ..... | 3,017 | 1,263 |

| | RESOLUTION No. 2† For | Against |
|---|---|---|
| Reported April 8 ..... | 2,963 | 606 |
| Votes to be added: | | |
| Little Creek ..... | 16 | 0 |
| Norfolk, Second ..... | 50 | 0 |
| Haw River ..... | 79 | 1 |
| Palmyra ..... | 8 | 0 |
| Winchester ..... | 35 | 0 |
| Corrected totals ..... | 3,151 | 607 |

(NOTE: The above churches' vote was recorded in "The Sun" on April 8 with a star (*) since they had not sent the number of votes cast. These votes have been received and are added. Votes should be added but churches should not be counted again.)

| Votes received since April 8 from churches: | RESOLUTION No. 1* For | Against |
|---|---|---|
| Eastern N. C. Conference: | | |
| Mt .Auburn ..... | 15 | 0 |
| Fuller's Chapel ..... | 25 | 0 |
| Eastern Va. Conference: | | |
| Holy Neck ..... | 55 | 7 |
| Hopewell ..... | 4 | 34 |
| New Lebanon ..... | 0 | 15 |
| N. C. & Va. Conference: | | |
| Greensboro, Palm Street ... | 43 | 0 |
| Western N. C. Conference: | | |
| Providence Chapel ..... | 0 | 4 |
| Valley Conference: | | |
| Wissler's Chapel ..... | 45 | 0 |
| Totals—April 24 ..... | 3,204 | 1,323 |

| | RESOLUTION No. 2† For | Against |
|---|---|---|
| Eastern N. C. Conference: | | |
| Mt. Auburn ..... | 17 | 0 |
| Fuller's Chapel ..... | 28 | 0 |
| Eastern Va. Conference: | | |
| Holy Neck ..... | 54 | 1 |
| Hopewell ..... | 4 | 34 |
| New Lebanon ..... | 0 | 15 |
| N. C. & Va. Conference: | | |
| Greensboro, Palm Street ... | 46 | 0 |
| Western N. C. Conference: | | |
| Providence Chapel ..... | 0 | 4 |
| Valley Conference: | | |
| Wissler's Chapel ..... | 45 | 0 |
| Totals—April 24 ..... | 3,345 | 661 |

*Resolved that this body hereby registers its decision upon the proposal to unite the Evangelical and Reformed Church and the Congregational Christian Churches into the United Church of Christ, in accordance with the Basis of Union dated January 22, 1947.

†Resolved that in the event of the consummation of the union this body hereby undertakes to continue the same relations with the United Church of Christ that it now holds with the fellowship of the Congregational Christian Churches.

## SPRING TUTION FEES SOAR AS HIGH AS CN $2,000,000.

Because of spiraling inflation costs, tuition and other fees in most of the China Colleges were increased for the spring semester this year, according to recent reports received by the United Board.

Students at Fukien Christian University in Foochow this term had to pay $2,000,000 in Chinese currency for tuition alone. Total fees amounted to the staggering sum of CN $3,000,000 to $4,000,000 per student, and these fees were less than those charged by several of the other Christian Colleges. At Hua Chung University in Wuchang, for example, students had to pay fees totalling CN $7,600,000 for the spring semester.

(Continued on page 15.)

### HOW CAN WE FOSTER PERSONALITY GROWTH IN OUR CHILDREN.

[Address by Dr. Arthur W. Combs, assistant professor of clinical psychology, Syracuse University, Syracuse, N. Y., before the Children's Work Section, meeting of the International Council of Religious Education at Grand Rapids, Michigan.]

Many problems of childhood may be impossible for the child to solve because of lack of ability, lack of understanding or lack of control over the source of the problem with which he is faced. The problem of gaining acceptance in a group of children his own age may be important and constructive to the child's development and maturity. On the other hand, the child who is faced with the problem of dealing with parents on the brink of divorce or the child who feels rejected and unwanted because of his race, creed, or social position may find his problems completely beyond his ability to solve and the eventual effects upon his personality and adjustment may be destructive beyond measure.

In helping children to deal with their problems it is necessary for us as adults and teachers to know when to interfere and when to leave matters alone. While it is necessary for us to protect the youngster from those problems which are too much for him to handle, we need at the same time to avoid interfering with those he can handle. Most children can handle far more of their problems and much better than we think they can, providing they are given a chance.

To assist children to solve their problems we must see their behavior as symptoms of problems. To help them most we must seek out causes which produce the symptoms we see. But this is not always easy for grown-ups are not children and it is difficult to see things as children do. Most child problems are not simple. Indeed, they are often exteremely complex and require great skill and practice in seeing behind what appears on the surface. The attempt pays dividens, however, and until an adult can do this he is likely to be unsuccessful in giving a child the assistance he needs.

When children misbehave it is because they need to act so in order to accomplish the objectives that are important to them. The child who needs attention and affection will find ways of getting these in one way or another, and it is important to remember that when a child cannot be the best child in class, being the worst can often gain him more attention anyway. Many a child is willing to risk the teacher's wrath for the glory he gains in the eyes of his classmates.

Those of us who are responsible for helping children to better adjustment or who hope to teach the child something which we consider to be important must find ways of assisting the child to satisfy his needs while learning the things we wish him to learn. To ignore these needs can only result in forcing the child to seek elsewhere for his satisfaction.

To the child who wants to feel important, who wants affection and attention, being forced to work in isolation or to learn about things that seem to him to have no relation to himself may only result in frustration and failure to learn at all. Somehow we must find ways of compromise in which the child's own needs can be satisfied while he is learning what is important for his growth and development. To blame the child for not wanting to learn is defeating our own purposes and makes any learning impossible.

Personality growth and development is something that happens in children. It is not something that is taught in a formal sense. The child will learn, will grow and develop no matter what we do. What he will learn, however, depends upon his needs. The child with a need for love, attention and affection is unlikely to be much concerned with learning dates, names and places. On the contrary, his time and efforts in class are more likely to be devoted to gaining satisfaction of his need, in one way or another, while the prescribed curriculum goes over his head.

Assisting children to find solutions to their problems requires of the parent, the teacher, or the psychotherapist as much of attitudes as action. It requires an understanding that it is the meanings that exist for the child that are important rather than the meanings we perceive as adults. It demands a willingness to subjugate self in the best interest of the child and an absolute respect for the integrity of the developing personality. Such attitudes are by no means easy to acquire. The dividends are well worth the effort.

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### SPRING TUITION FEES SOAR.

(Continued from page 14.)

Cheeloo University administrators worked out a system whereby students paid their tuition fees with two fifty-pound bags of third-grade wheat flour. Two additional bags of flour, which now costs about CN $900,000 per bag, were needed to meet the cost of their dormitory and other fees.

Inflation is causing special hardships for students, many of whom come from families of the salaried classes. Parents, in many instances, are selling family heirlooms and other prized possessions to keep their children in college.

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### "I AM YOUR HOME."

I am your home.

I am a bundle of bricks, or stone, and some wood. I can be sold or bought in the market for a few thousands in money.

But I am more than these—I am

Thousands of years of human history with the long struggle of mankind for love and protection;

Sacrifice and great expectations;

Hope that endures and is patient and believes always that tomorrow will be bright;

Dreams and visions and aspirations;

Tears and struggle and disappointment that rend the soul apart;

A lull and a breathing space in the hot hard struggle of life;

Horny hands and self-discipline and laughter.

They say that I am held together by nails and cement and mortar.

But I am held together by forgiveness and even forgets;

Love that fails not;

Trust and confidence that laugh at mistakes;

And understanding of each other that goes deep and reaches far and lasts forever.

I am your home.—*P. R. Hayward.*

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### CALENDAR OF EVENTS.

May 5—Virginia Conference on the Church and Social Work (week of).
May 7—May Fellowship Day.
May 2-9—National Family Week.
May 9—Rural Life Sunday.
May 9-16—Family Week.
June 17—The General Council at Oberlin, Ohio.
June 21—Summer School for Ministers, Virginia State College.
July 12-16—Rural Ministers School at V. P. I., Blacksburg, Va.
July 12-16—Elon School of Missions and Pastors' School.
September 5—Labor Sunday.
September 26 - October 3 — Religious Education Week.
October 1—Annal Meeting of Virginia Council of Church Women.
October 3—World Communion Sunday.
October 24—World Order Sunday.
October 31—Reformation Day.
November 5 — World Community Day.

# FAMILY WEEK

By LELAND FOSTER WOOD

Family Week increasingly becomes an outstanding observance in the life of the year. Presidents have commended it. The major faiths observe it. Denominational offices of education center much attention upon it. Local churches, homes and communities make it a special feature.

So much has the family become a center of concern and a hope for rebuilding the shattered life of our time that a national rallying around the family is taking place. The chief evidence of this is that during Family Week, May 6-8, a national conference on family life is to be held at the White House, with more than 120 national organizations sponsoring it and taking part in it.

For the Protestant constituency the theme of Family Week this year is "Christ the Center of Home Life." Where life is Christian it centers in Christ whether in the home, the church or other relationships. This theme has no mythical out-of-the-world quality. It is intensely practical. Let us think what it means to put at the center of home life one who loved as no one else ever loved, who understood as no other ever understood and was effective as no other has ever been. One who has already swayed twenty centuries is practical in the fullest sense.

The memory of Him and the presence of Him give new strength and vitality at the center of home life. Families meet difficulties: He met more of them. In Him is the morale that families need. His spirit puts something creative into personal relationships beginning in the family and extending outward.

The Apostle Paul in his most inspiring words used Christ's love as an example of what married love ought to mean. What does it mean to love as Christ loved? (1) It denotes an appreciative love. Christ saw the good in persons more than any other ever did, and more than they themselves could see. Because of this they became more as He wanted them to be. (2) "As Christ loves" means to love unselfishly, giving not seeking, and at the same time inspiring others to be their best. (3) Christ's love was patient. He saw people as they could become. He depended upon growth as the farmer does, first the blade, then the ear, then the full grain. (4) Christ's love was understanding. He even understood the misunderstood. Understanding that can prevent misunderstanding is one of the greatest needs. (5) Christ's love was forgiving. Many marriages become blighted by a hard unforgiving spirit. But this never comes into a family if Christ is the center of its life. (6) To love as Christ loved means to love in an eternal set of values, to love God with all the heart, to love one's neighbor as one's self, and to love one's mate and children more than one's self.

Looking forward to Family Week we prepare to take its appeal into our own home life, appreciating our own family ties. For church observance we think of family-centered sermons, worship services and group meetings of all sorts, with discussion of what our family ties mean, dramatic presentation, pictures, hobby exhibits, family suppers in church and many other forms of observance.

As we think more deeply of the meaning of family ties we understand all other families better—families of other nations and races, families in need of food, shelter and also understanding. We sense the need of all families for peace and world fellowship to make the good life possible.

All good things, under God, have their roots in the family, but they do not become ingrown, they bear fruit for all of life. As we build families, families will build us and the world. As we realize that the family ties which mean so much to us are precious to others also we have one of the most fertile roots of world understanding and fellow feeling.

Family Week will be featured by special articles, radio programs, conferences and other observances. It will feature the joys, hopes and dreams of young and old, recognizing that marriage based on love is the dearest dream of youth and the richest fulfilment of maturity, that living in a home where members love one another is the greatest need of children, and that without good homes we could not even understand the great symbolisms such as fatherhood, brotherhood, love and fellowship which are at the heart of the Christian interpretation of life.

Guidance material for Family Week may be secured from denominational and interdenominational offices and from councils of churches. The basic leaflet of suggestion prepared jointly for this observance is put out this year from the office of the International Council of Religious Education. This and other material for Family Week can be secured from that office. It can also be secured from denominational offices and from the Federal Council of Churches.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MAY 6, 1948. NUMBER 19.

## Mothers Day Beatitudes

By REV. ROY C. HELFENSTEIN, D. D.

1—**Blessed** are the mothers of the past for they gave the world its leaders for today. The good and the great crown their memory with glory.

2—**Blessed** are the mothers of the present, for to them belongs the responsibility of giving the world its leaders for tomorrow. The destiny of nations is in their hands.

3—**Blessed** are the mothers of the future, for they have been destined to participate in humanity's final triumph under God, as their sons and daughters make the Kingdoms of this world to become the Kingdom of our Lord and His Christ.

4—**Blessed** are the mothers who dream dreams and see visions of the contribution their offspring shall make to humanity's progress, for they give to the world its prophets, its leaders, its heroes, and its heroines.

5—**Blessed** are the mothers who have pride as good home-makers, for home-making is woman's highest calling, and such mothers shall inspire their children to be neat and orderly in life.

6—**Blessed** are the mothers who rejoice in their lot, looking upon their task as a high and holy mission, for they shall be co-workers with God.

7—**Blessed** are the mothers who are easy to live with, for they shall bring joy and delight to their homes and to their communities.

8—**Blessed** are the mothers who think more about the welfare of their children, than of social pleasures and honors, for they shall not contribute to the problems of Juvenile delinquency.

9—**Blessed** are the mothers who read good books and good magazines, for they will grow intellectually along with their children.

10—**Blessed** are the mothers who think high and noble thoughts, for theirs is the glory of holy influence.

11—**Blessed** are the mothers who believe in God, for they shall train their children in the way in which they should go, and shall not be disappointed.

12—**Blessed** are the mothers who follow Christ with sincerity and devotion, for they shall lead their children into the fellowship of the King of kings and Lord of lords.

# NEWS AND VIEWS

Miss Elizabeth Chicoine is attending the Virginia Valley Women's Rallies this week.

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A new missionary society has been organized at Belew Creek. Mrs. J. G. Neal, Jr., is the President.

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Memorial Day and Home Coming will be observed at Bethlehem Church of the North Carolina and Virginia Conference on May 16.

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The Elon Ministerial Association Caravan will be at Shallow Ford Church and present a program Sunday, May 16, at 7:30 p. m.

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The Sunday School Lesson for Sunday, May 16, has been prepared by Rev. Robert M. Kimball, pastor of the Franklin, Va., Congregational Christian Church.

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Material apropos the observance of Family Week appeared in our last issue and precluded the inclusion of appropriate material for Rural Life Sunday, which appears in this issue.

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The Cleveland Park Church in Washington, of which Dr. Alfred W. Hurst is the minister, observed its thirtieth anniversary on April 30. The church raised $25,000 in the past two years in order to retire all indebtedness and have a mortgage burning ceremony on this occasion.

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Rev. H. E. Crutchfield, Holland, Va., has accepted a call to Apples Chapel and Bethlehem Churches of the North Carolina and Virginia Conference effective July 1. Mr. Crutchfield has served most successfully as pastor of Holy Neck Church, and it was under his pastorate (serving as supply pastor) at Damascus Church that a beautiful edifice in Sunbury was erected last year.

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Palm Street Church in Greensboro reports a full schedule of activities during recent months. A service of welcome for Rev. J. L. Neese was held the second Sunday in February. Unusual interest and attendance marked the entertainment of the Wicker Bible Class by the Sunshine Class the second Sunday evening in March. Home Coming Day was observed Sunday, March 14, with a variety of speakers and singers. Dinner was served for approximately 250 people. A two-week revival conducted by the pastor was concluded April 4 with the reception of fourteen new members.

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### TO THE NORTH CAROLINA YOUNG PEOPLE.

For a long time you have said, "Why can't we have district rallies together? It's too far to go to a Conference young people's meeting sometimes—let's get together in 'neighborhoods!' "

Well, we've been able to arrange just that—and during May we'll be having these district rallies for fellowship for inspiration, and for information. You'll see that some of the areas overlap Conference boundaries—but for these meetings we aren't paying any attention to them! We've tried to group the churches which are near. Here is the schedule of rallies:

Are you from: Greensboro, Burlington, Reidsville, Danville, Lynchburg, etc., area? This area meets Sunday, May 9, at the Burlington Church, 3:00 p. m.

Are you from: Henderson, Ingram, Liberty, etc., area? This area meets Sunday, May 16, at the Henderson Church, 4:00 p. m.

Are you from: Raleigh, Sanford, Turner's Chapel, Christian Light, etc., area? This area meets Sunday, May 2, at the Sanford Church, 4:00 p. m.

Are you from: Albemarle, Asheboro, Liberty, Ramseur, Sophia, etc., area? This area meets Sunday, May 30, at the Sophia Church, 4:30 p. m.

*What will the program be?* Latest news about summer camps . . . Plans for coming months . . . Songs . . . Fellowship picnic supper (bring your own sandwiches — the church furnishes the drink) . . . Evening of inspiration and a fine film-strip . . . *See you at the Rally! And we know a good time will be had by all Christian young people.*

ELIZABETH CHICOINE.

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### SOUTHERN CONVENTION LAYMEN.

The Laymen's Fellowship is really under way. The men of the Southern Convention churches had their first big affair on Wednesday evening of last week. It was the Laymen's Fellowship Supper, an added feature on the Southern Convention Program.

It is estimated that rfom 100 to 150 laymen with their ministers met in the gymnasium of the Epsom High School for an hour and a half of fellowship, and food for the body and mind. After a meal of barbcue, and ice cream and cake, a brief business session was held, at which time the men voted to accept the proposed Constitution and also the slate of officers for the Convention Fellowship and representatives to the Council.

The Honorable Thad Eure, Secretary of the State of North Carolina, the guest speaker, was introduced by Dr. L. E. Smith. The speaker endeavored to impress upon the men the importance of their assuming a share of the responsibility for bringing into local, state, and national government, the proper leaders. He mentioned the apparent lack of interest which exists, and has existed over a long period of time, among the citizens of North Carolina and Virginia, for their government. In order to protect the things we cherish—our way of life, our freedoms, our churches—the Christian laymen must be willing to take an active interest in the affairs of government.

During the Wednesday afternoon session, Chairman George Colclough reported on the past activities of the laymen. Mr. Thomas L. Moose, chairmana of the Evangelical and Reformed Brotherhood, entertained with a very witty oration on a serious subject, "Rise Up, O Men of God."

The officers of the Convention Fellowship and Representatives to the Laymen's Council, submitted by Mr. J. Robert Walker, chairman of the Nominating Committee, are as fol: lows:

George D. Colclough, chairman; Charles Heath, Jr., vice-chairman, Newport News; I. H. Vickery, secretary-treasurer, Henderson.

The following are Conference Representatives on the Council: A. H. McIver, Sanford (E. N. C.); Cyrus Shoffner, Liberty (W. N. C.); Harry W. Lee, Portsmouth (E. Va.); J. H. Rountree, Greensboro (N. C. & Va.); R. A. Larrick, Winchester (Valley).

The following are Representatives-at-Large on the Council: Sybrant Pell, Ramseur (W. N. C.); Rex Powell, Fuquay Springs (E. N. C.); K. T. Rothgeb, Luray (Valley); R. H. Holland, South Norfolk (E. Va.); Wayne Morton, Burlington (N. C. & Va.).

CHARLES E. HEATH,
*Reporter.*

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The accusation of an uneasy conscience is a fact well known to man. The conscience records the evil acts of all, and by its continual promptings destroys all peace of mind.

—*B. C. Goodpasture.*

# Rise Up, O Men of God

*Message given at the Southern Convention by*

THOS. L. MOOSE.

*The Situation.*

We need power today more than ever. We do not have the world in the proverbial bag as yet. The spirit of the Master is working day and night in the hearts of literally millions of souls, and yet its effectiveness has still to batter down the ramparts of evil in humanity. With all the accomplishments of Christianity since the birth of Christ lumped together in one bundle the victory of the Kingdom is still far, very far, away from the reach of our generation. Terror, horror, violence and despair are eating deep into the hearts of men, hunger and starvation are running unchecked in many lands with the best meat horse-flesh, the best eggs powdered and stale; people are standing in lines for black bread, living in cellars and ruins, downhearted, double-crossed and robbed. In such nations man is fast loing his character, his morals and his honesty. Lying is O.K., sexual restraint is thrown aside with boys and girls running together like wild animals, virture is sacrificed for food and clothing with parental approval and prostitution is the major industry. Bonds, bank accounts and securities are gone. Disease, famine, pestilence, mangled bodies and warped souls are as common as rocks in the fields. Broken homes are too numerous to count.

If the good brother on the right would go to the window and listen, and had the power to discern it, he could hear the cry of terror from the lips of the daughters of many lands. He could hear the wail of despair from old men and women. He could hear horror in the faint mumblings of children pleading for a chance to live. If the good brother on the left, or the one in front, or the one behind were to do the same thing, and could discern it, each would hear the same pitiful cry. It is just what the devil ordered to win the Kingdom away from us, to take our birthright to God's Kingdom of truth, understanding, freedom from want, freedom of worship, freedom of speech and the peace and goodwill of that first Christmas. Can we not see and understand that this is the Devil's pattern, that the world is playing right into his hands? We are like the irresponsible lamb that plays on the mountainside away from the flock, only to be preyed upon by wild beasts. Yes, this is according to the Devil's plan. So far the brunt of the horrors and terrors have been in foreign lands, but what about America? is she next on the list earmarked for an equal downfall? How much longer can we keep up with our passion for style and madness for pleasure, wasting food, having unneeded clothes and being slaves to selfishness? In *"Taking America for Granted"* an editorial in *Vogue* magazine, February 1, 1948 we read "There was a time in this country when even a whole day was not taken for granted, much less water, shelter, a safe night's sleep. Now, by reason of an unequalled bountiful heritage we take for granted—too much. We assume, expect, insist. Nowhere else in the world is this possible." We the doing fine so far, taking for granted our heritage as Christians and as Americans, but who is there among us who can deny that we are unprepared for what lies immediately ahead of us?

*Brotherhood Is the Need.*

The men of our churches must Rise Up and band themselves together in the Fatherhood of God and the Brotherhood of Man. The harvest is ripe, ready for the sickle. Especially in our land do we have more power than ever before. These are *Know How* days.

The butcher, the baker, the candlestick maker have more and know more than ever before. We have blueprints, engineers and workmen who can design and build almost anything. We can cut out, fit and fasten things most pleasant to our eyes and feelings. Science is advanced to the

(Continued on page 13.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



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## EDITOR'S REPORT TO SOUTHERN CONVENTION.

"What I have written, I have written." The successive issues of The Sun constitute my report to the Convention, are a report of my stewardship forever beyond my ability to add or detract. I feel like apologizing at the outset, serving as I do on a part-time relationship, lacking in time and ability, I am conscious of editorial sins of omission and commission, both of which have penalized our weekly publication.

Nevertheless, all of us effect some compromise with the ideal and work under conditions that are not completely satisfactory. The Christian Sun, a religious publication, has its secular aspects. The divine task has its human problems. Under these conditions we endeavor to do our best. If some people find it difficult or impossible to comply with a request for an occasional news report or article, they can with slight stretch of the imagination realize how difficult, yea impossible, it is for a pastor-editor to perform weekly editorial miracles.

Even under conditions of limited time, money and editorial personnel, the publication has made its regular appearance with some creditable features. An effort has been made to report the available news of the churches, publicize the program and needs of Convention enterprises, plan seasonal issues, secure a wide variety of educational and devotional material, and at the same time keep at least a little finger on the pulse of the Christian world. By virtue of our weekly publication it is possible for us to carry significant releases which cannot be found in any other publication of our denomination. Think of the many rural churches which are without active ministerial leadership two or three Sundays every month. The Sun serves as an assistant pastor in each of these churches, carrying essential announcements and a wealth of appropriate material for observance of great days in the church year. An official of the American Board wrote just recently: "All of us feel that the Southern Convention is doing the best piece of work as far as magazine material is concerned that is to be found any place in the denomination."

Let me enter here a word of gratitude for those who have accepted weekly assignments, who have enriched The Sun with their regular columns or pages, who have found the time to develop and assimilate their best thinking for our edification. This team of contributors provides a variety of material and gives diversified reader interest to the paper. It is a privilege to share in this cooperative enterprise.

A word of appreciation is due the Church to which I supposedly give full-time service. Thanks also to the Convention for the privilege of standing in this editorial succession. The Sun has been on my heart and over my head since that day in Greensboro when the lightening struck—that bolt out of the blue which left a paper on my front door! have tried to keep the light of religious truth burning, in the happy realization that "the light shineth in darkness and the darkness has never put it out." And, please God, it never will!

I am no statistician and have no financial report to offer. The monthly allowance for editorial expense covers such itmes as postage, telegrams, long distance calls, travel, membership dues and attendance at the annual Church Press Conference, as well as secretarial help. I pose as no authority and claim no superior wisdom, but I have tried to keep in mind the words of Samuel M. Zwemer: "Only let us be sure that the printed page carries a true message and that we begin, continue and end this ministry of the printed word in prayer."

This period of inflation into which we come precipitates a crisis in publication. In order for us to balance our budget and provide minimum requirements it appears necessary to secure a modest amount of advertising and raise our subscription rate. We have many unmet needs. For instance, we need to have in the office of publication, ready for use on short notice, a cut of every church and minister in the Convention.

What are some of the problems which an editor must face? Let me share a few editorial headaches with you. A wise man once said: "These six things doth the Lord hate: Yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a hearth that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren!"

Now this is strong language, too strong for an editor, although we are told on the same authority that God made man in his own image, subject therefore to the same feelings. The writer is moved to suggest that there are six things; yea, seven which an editor—what shall I say? What is the nearest civil appelative to an abomination?—to put it mildly, there are seven things which an editor finds it extremely difficult to tolerate with the expected if not the appropriate Christian meekness and grace.

1. **Local News Enthusiasts.** These people devour Page Two, but lose their enthusiasm immediately thereafter. To use the symbolic language of St. Paul, they feed on milk, but not meat. They cry out for more local news, but rarely use their own pens to supply the dearth. One is reminded of those people who pray very earnestly to God, but expect the answer to come without further effort on their part. They forget that God might use them in the answer to their own prayers. The mechanics if not the ethics of this old story is applicable. On the eve of Thanksgiving Uncle Mose prayed that the Lord would send him a turkey, but finally concluded by praying that the Lord would send him to a turkey. The prayer was answered forthwith.

The editor is in favor of publishing more local news and has made considerable effort to secure it. Any increase in the amount of local news published will be to

our advantage, provided it does not lead to a deluge of triviata so that the church paper descends to the level of a filorified gossip sheet. It is altogether reasonable to believe that we can strengthen or improve this essential phase of our publication, but it can be done only if strategic persons play the game with us.

2. **Conventionitis.** The objection is sometimes voiced that too much extraneous or extra-Convention material is included. There may be a measure of truth in this assertion. The paper is financed largely by the Convention and should be devoted to the interests of the Convention. Nevertheless, when the deadline for publication is reached, we must find materials for the forms. Lacking news from within, we must look without. Moreover, should our journalism as well as our religion not include not only Jerusalem, but also Samaria and the uttermost parts of the earth? Surely we are not content to be spiritual isolationists! It would seem that one of the most important services of an area paper would be that of supplying the larger persective, the distant horizon. The religious press as well as the individual inquirer must seek an answer to the question, "Who is my neighbor?"

3. **Belated news,** or reports that are no longer news. Obituaries cannot be sent in advance. But the majority of important items could be announced in advance rather than reported subsequently, with equal value and far greater advantages. We need heralds as well as historians.

4. **Axe-Grinding Contributions.** It must be conceded from the outset that every writer has his pet theme to which he returns periodically. But it is exasperating to have contributors who could write a rich medley of themes, yet prefer to harp on one string; who never strum their journalistic guitar in but one monotonous key; who never grace the printed page without an ulterior and usually irritating motive. The Church Paper should be more than a propaganda sheet. Those who write should help make it "Catholic for every truth of God, Protestant against every error of man."

5. **One-Sided Criticism.** Everyone needs a critic. One may thank God for constructive critics, those generous and unpaid advisors, those unsolicited guardians of one's soul. "Whom the Lord loveth, he chasteneth and scourageth every son whom he receiveth."

One finally reaches the point of saturation or desperation, however, when a critic, like the hound of heaven, stalks with unrelenting and undeviating persistence. Oblivious to all the altruistic motives which prompt an editor to labor in season and out of season for the beloved paper, non cognizant of the fact that an editor has more duties, problems and irritation than even some of the ransomed ever knew, the critic continues his crusade to rib the editor. He overlooks the varied and spiritually nutritious menu which is placed regularly before him. He has no word of appreciation for the spiritual vitamins served on this journalistic platter. He has been incensed, incensed by an occasional serving of onions, and henceforth there can be no compromise with this unpardonable breach of etiquette.

For instance, we have had an issue devoted occasionally to race relations. The editor is immediately branded. Some show their colors by threatening discontinuance of subscriptions. Occasional discussion of this unavoidable problem is included because it is found in the fountain and model of all Christian journalism, the Bible. Pity, isn't it, that the Biblical writers were not properly coached so they would have avoided the error of writing on this unpleasant subject?

Frank, friendly, well-balanced criticism is appreciated. One-sided criticsm defeats its own purpose.

6. **Faint Praise.** The adjective which usually accompanies this phrase is deleted. Faint praise, although appreciated at its face value, has little redemptive influence. Such statements as "You are doing a fine job," or "This is a retty good issue" are merely so much uncritical twattle, minus constructive guidance, with only fractional value as morale builders.

Now get this straight. This particular editor doesn't object to praise or commendation, oral or written, direct or indirect. He can stand just about as much as the average mortal. But do not waste time and effort in offering inane, pointless remarks. The editor welcomes this kind of virile, helpful comment: "Your special issue was helpful. You have rendered a distinct service by making available such a wealth of material in one issue. Two quotations are included in my Sunday sermon. The issue goes into my files;" or "I did not like this issue. It is inferior in content and construction. There is more heat than light." Statements of this kind are constructive, provocative, redemptive.

7. (The perfect number!) **Clamorers for Capsules.** Criticisms usually fall into a few well-defined categories, or families. One group protests the inclusion of undigested and uncompressed article while another group bemoans the editor's sesquipedalian words and sentences. These people are constitutionally opposed to long articles, have the Reader's Digest complex, were brought up on the **Shorter** Catechism. They forget, or do not realize that many of the so-called long articles have been read or re-read in their entirety and the wordage reduced by 24 to 50 per cent before they appear in our publication.

This rule of thumb advocated by the capsule clamorers, if applied to the queene of all religious literature, the Bible, would reduce Job's epic to an uninspired synopsis, Isaiah's majestic prophecies to a series of communiques, the matchless yet superfluous parallelism of the Psalms would be eliminated and the content ruthlessly reduced by one half; Ezekiel would be denied his fantastic visions; Jeremiah would be forced to eat his words, dry his tears and abbreviate his Lamentations. This unimaginative rule of journalism would reduce the extended parables as recounted by Luke, the historical sequence as recorded so painstakingly by Matthew and the metaphysical perigrinations traced so lovingly by St. John—all these would be reduced to the brusque compactness and matter-of-factness found in St. Mark's reporting. The quietus would be put on the loquacious seer of Patmos and the already expurgated Biblical Canon would be exchanged for a vast pocket edition! Just as there are those who would reduce all sermons to sermonettes, just so there are those who would reduce all religious journals to religious digests. Their motto should be "My cup runneth over."

Now I must be done. As we sit here in this Convention, the editorial work for (Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The 38th biennial session of the Southern Convention is history. It was well attended and most hispitably entertained. And it gave itself to great issues from early morninw to late at night. The delegates remained in their places remarkably well. There were differences of opinions, but unity of aim, and on most issues harmony of spirit.

The planning for the future of our conferences and churches evidenced progressive thinking, and great faith. About some of the plans one might well ask how can these things be! But if we are to grow, if we are to challenge some of the best leadership in all our local churches and our conferences, if we are going to do our share in a world making extraordinary demands upon the Church, we must be willing to venture for the Christ. The Christians nearest Jesus were the most adventurous of any in the records of the Church. Our times demand heroic faith and unshrinking consecration. Such a note was struck by several speakers. Such purpose was revealed in many reports. It is not a time for littleness, whether we be thinking of our part in Missions, or our College, or the need for young, consecrated ministers and Christian teachers, or the building of churches in new areas, or the development of the personal consecration of our more than thirty thousand members, or the children and youth of our Convention. It is a time demanding the finest and best there is within us. Only that can please Him now. Only that can really please us. Let us give our best and biggest selves in this shinning hour to Him.

Laymen were there,—many laymen. They are putting their hands to the work of their Convention. They debated the issues, and oftimes greatly enlivened the program. Their contribution will be increasing. Perhaps one of the most significant things about this Convention was the formation of the Laymen's Fellowship as a constituent part and auxiliary of the Convention. The women have set a pace for more than a generation. Their organization has helped them. May the men's organization prove to be as potent. Good and outstanding laymen have served in places of distinction offering invaluable leadership throughout the history of the Convention. But they are to greatly multiply their contributions of leadership by enlisting hundreds where once were tens.

In all phases of our work plans were made, resolutions were passed. In the spirit of men and women who devoutly love their Church, and who earnestly seek to do the will of their Lord, let us set forth daily to do conscientiously the firsthand tasks by which the far horizons are reached. Only by doing our duty and our best —to do our best is our duty—with the tasks right at home will we be able to achieve for others what we should. Let us see to it that through prayer we ourselves are prepared in pureness of personal living, patience in our fellowship with others, and in persistence for presenting the Gospel of Christ to a world much in need of its powers or redemption. We may not do all things as they could have been best done, but if our hearts are right God will see to it that the results are right.

JOHN G. TRUITT.

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## AN ELON CARAVAN VISITS INGRAM CHURCH.

Sunday afternoon, April 25, at two o'clock, a group of the students started to Clyde Fields' church in Ingram, Va., to give a program. We call ourselves a caravan under the leadership of Dr. Ferris E. Reynolds. We have been giving our program at different churches around Elon, but last Sunday we took the afternoon off and made rather a lengthy trip.

The highway from Elon to Ingram must have reminded Jim Haley of his *visit* in the Merchant Marine because he started telling us of his sea-sickness. I don't know how it made anyone else feel, but as Jim started riding over the waves, the car bounced over all the hills and I felt as if I were also on the ocean. Moon Tolley was also sitting very quietly in the corner of the back seat.

We drove leisurely along at about fifty miles per hour; however, when we got to Ingram the other car was waiting for us. It was driven by Todd Ferneyhough, or should I say—flown! I understand that even Dr. Reynolds couldn't sleep during the trip, and have you noticed Jimmy Boon's finger nails?

Clyde took us on a sight-seeing tour. The Ingram Church is an example of what all churches should be and the new parsonage is certainly a beautiful home. We almost lost Dr. Reynolds.

We visited the Carlton home—the Carlton's that gave us our library building. It is a perfect country estate of 1,600 acres. It even made me want to live in the country. At the sides of the home is a lake. Todd started towards it and the only thing that kept him from sinking was his shoes.

The church gave us a picnic supper. The fried chicken, ham, biscuits, sandwiches, salads, all kinds of pies and cakes, and iced tea and coffee was out of this world. In fact, we were all so full that it was hard to give the program. I still don't see how Jean Abell sang her solo.

Despite too much food, the program was fine. Todd opened the service with the call to worship and Jimmy Boon had the scripture and pastoral prayer. Vera Williamson did a wonderful job of playing the piano. With Jean Abell's solo, the music was perfect. The sermon was given by Sara Foster, Moon Tolley, and Melva Foster. The theme was "Characteristics of Christianity." Jim Hailey gave us moral support from the back row.

A very impressive communion service was led by Dr. Reynolds.

After the program Dr. Reynolds told us that it was the best service we had given. That just proves that it's easier to preach on a full stomach.

Don't tell anyone, but the girls got to stay out until 11:30! It reminded me of the good old days when I lived at home. However, I really felt the loss of sleep Monday morning.

SARA FOSTER.

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## LOST IN FAITH . . .

At his first Sunday service in Boston, Gipsy Smith preached to an audience of fourteen thousand persons. At the conclusion of his service he was bombarded by reporters with questions about the youth of Amerca. The *Watchman-Examiner* quotes his reply:

"Your boys and girls have lost faith in their fathers and mothers. And why shouldn't they? Once their parents used to go to church every Sunday. Then they began to miss, and now they hardly ever go. The children know this. If the moral standards of youth are lower than when I was here six years ago, it is because of this. And how can children have moral standards in view of your cheap divorce laws?"

—*Alliance Weekly.*

# News of Elon College

*By* President L. E. Smith

## TWO MILLION DOLLARS FOR ELON COLLEGE.

Don't let this excite you. We don't have the two million dollars yet. A campaign to raise that amount has been authorized. Don't let this alarm you. It is not a compulsion. It is an opportunity. Don't be critical. Be complimentary. Be grateful that your church and your college have a vision and are willing to dare to follow that vision that needs of the College may be met, that its usefulness may be increased, and that its influence may be extended to the outer borders of human need for information and understanding.

In these days of mounting prices and increased demands for additional equipment, more inclusive curriculum, better faculties, and higher standards by our accrediting agencies, increased funds and multiplied sources for financial assistance are absolutely essential. All forces responsible for offering advantages in the field of education to present day young people should be grateful for the tremendous increase in emphasis on the need of and the program for education in this country. The Government has taken the lead. It has called attention to the alarming number of our young people without school advantages or who have been unable to take advantage of the opportunities for education offered them. Large sums of money have been appropriated for this purpose and much larger sums are in prospect. Practically all the Protestant denominations in this country have increased their askings of their supporting constituencies for education. Campaigns are being conducted in compliance with these askings and in serious efforts to meet these needs.

The Southern Convention of Congregational Christian Churches in biennial session at Henderson, North Carolina, April 27, 8, 29, passed the following resolution in substance: That the Southern Convention of Congregational Christian Churches in conjunction with the Board of Trustees of Elon College initiate a campaign to raise $2,000,000 for the College and that an organiation to make this campaign effective be formed as quickly as possible. The campaign to raise $1,000,000 now in progress is included in the $2,000,000 voted. This campaign is not to be conducted on the basis of the local church as a unit but approaches will be made to individuals — individuals within the membership of the Church and individuals outside the Church. Quotas are not to be assigned to churches, though where desired contributions may be given through the Church and the Church receive credit for unbudgeted gifts.

There was no expressed opposition to increasing the amount to be campaigned for, but opposition was expressed to the plan to have the Church authorize and participate in the campaign. The objectors contended that the Church should simply give its approval and that the College should conduct its own campaign. The Church, having founded the College, having supported it through the years, and having maintained certain controls over the College, it would seem that the Church would not only be interested in but responsible for the economic condition of the College and should from the fact of such a liation be responsible for and willing to conduct a campaign to improve the economic condition of its principle institution. No individual will be expected to contribute the full amount, but every individual will be expected to contribute to the extent of his ability.

People talked about the proposed campaign during the Convention. They will have occasion to talk about it in their local church and about their firesides. Your attitude back home will give direction to the campaign and have much to do with its success or failure.

Don't say that we have set our stakes too high. Don't say that we cannot raise this much money for the College. Put the responsibility on the ones who suggested it. Take for your responsibility what you are able and willing to contribute. No one will be expected to give more, but that much will be expected of everyone. If everyone will give what he can and is willing to give to the extent of his ability, there can be no question as to results. We are able if we are only willing. May God help us to be willing.

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Victory is sweeter after a partial, or seeming, defeat.—*Selected.*

## APPORTIONMENT GIVING.

The present conference year is more than half gone. The Sunday schools and churches have contributed a little more than twenty-five per cent of the amount apportioned for the College. This is not discouraging. In fact it is encouraging. The contributions for this purpose total a little more than in any previous year. We have been falling short of the total apportionment for the College year after year. With cooperative efforts and a few churches and Sunday schools going "the second mile," we should raise the entire amount apportioned, $12,500, before the conference year is over. If every Sunday school and church will do its best, we shall exceed the amount apportioned.

We are grateful for all contributions that have been made and are thankful for what may be given later.

| | |
|---|---|
| Previously reported | $3,576.89 |
| **Sunday Schools.** | |
| Eastern N. C. Conference: | |
| Youngsville | 15.00 |
| Va. Valley Conference: | |
| Mt. Lebanon | 11.00 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Mt. Zion | 10.00 |
| Oak Grove | 25.00 |
| N. C. & Va. Conference: | |
| Apple's Chapel | 23.00 |
| Greensboro, Palm Street | 28.00 |
| Hebron | 15.00 |
| Western N. C. Conference: | |
| Albemarle | 15.00 |
| Flint Hill (R) | 2.00 |
| Pleasant Ridge | 65.00 |
| Spoon's Chapel | 1.71 |
| Total | $ 210.71 |
| Grand total | $3,787.60 |

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"History is but the lengthened shadow of a man." Biography is, therefore, a wonderfully practical study. This applies to sacred history and biography, first of all.

—*B. C. Goodpasture.*

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# A Community B

THE STRANGER in Virginia—or even the Virginian himself—seldom visits that part of the state known as the Peninsula without stopping at least briefly in historic Williamsburg. This picturesque town is widely known and carefully preserved as a monument to an important period in our history. Its significance is well annotated so that "he who runs may read."

Few, however, who drive on down the Peninsula to Newport News are aware of another community which has contributed an important chapter to the social and economic history of the area. This community is an impressive monument to the vision, industry, and thrift of a group of twentieth century pioneers.

*What Meets the Eye—Then and Now.*

Fifty years ago last April two men of the Mennonite faith bought 1,200 acres of worn-out plantation land on the Warwick River. Its chief crops at that time were broomsedge and scrub pine. Existing buildings were for the most part, poor shacks and tumbled-down sheds or barns. One house that had seen better days is described as having had all porches, pillars, and other not purely utilitarian parts torn off for firewood. The people who lived there had become too tired and hopeless to do anything to better their condition.

Now that same area is a garden spot. Fifty years (puls hard work and scientific farming) have wrought an unbelievable transformation. There are acres of well-cared-for orchards—apples, pears, peaches, plums, cherries. There are beautiful, lush pastures with dairy herds of pure-bred cattle. The large painted barns are usually flanked by two, three, or four tall silos for winter feed for the herds. Neat, modern poultry houses dot the landscape, some of them two stories high. Dwellings are large and in good repair. Most of them are of twentieth-century construction and show little influence of the Virginia colonial architecture of the surrounding area.

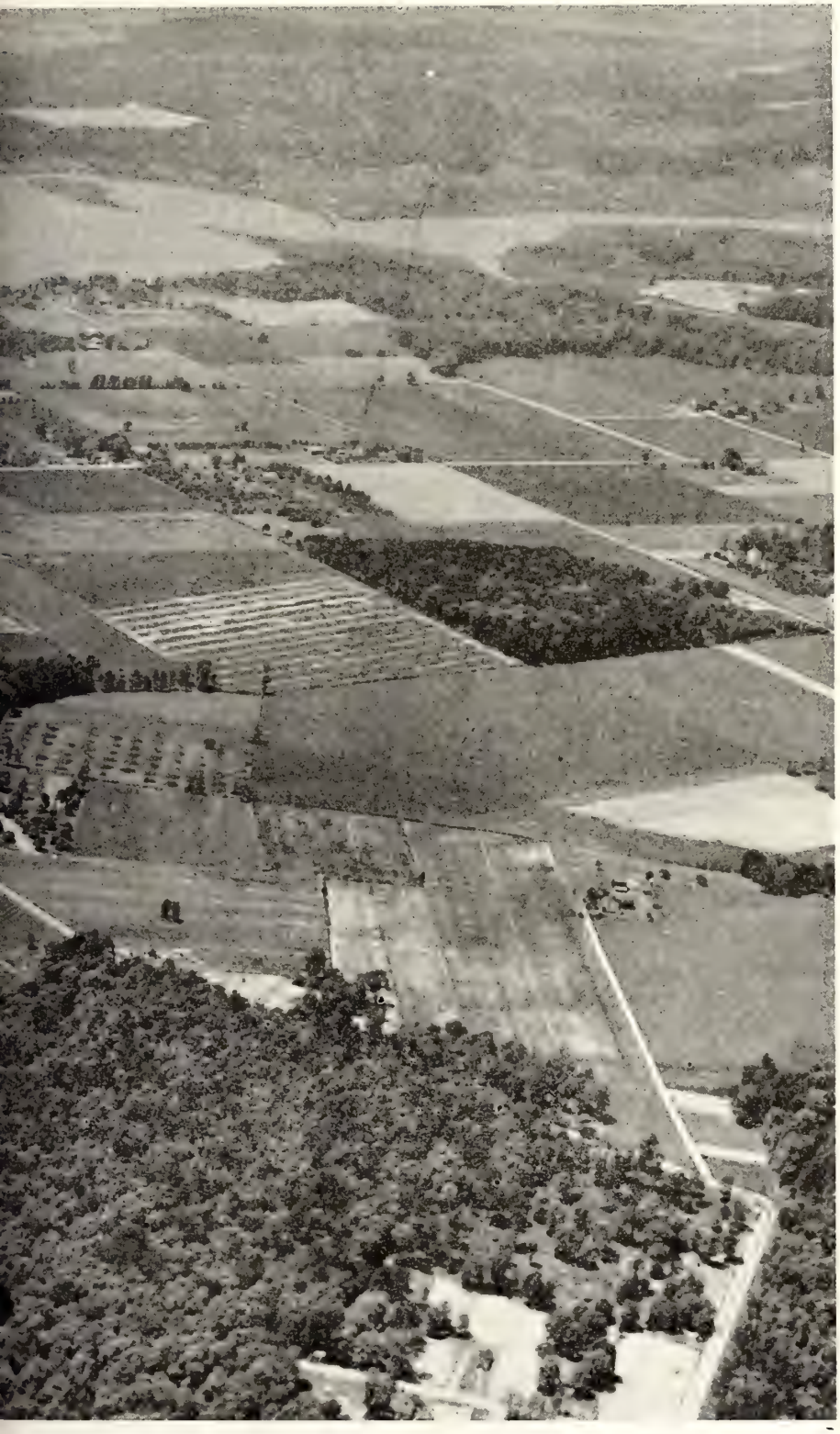
The community is known locally as the Colony. Outside the Colony proper (the original 1,200 acres) other Mennonite families have bought farms totalling more than 2,000 acres. The county agent says the Colony "now owns fully half the commercial planting in this area." Their farms can be quickly and easily "spotted" in a drive through the county. All are socially and spiritually as much a part of the Colony as are those who live on the original tract.

The Denbigh Mennonite Colony is located on the historic Virginia Peninsula. From the foundi
the James and York Rivers. What is now the Mennonite Colony was once an old plantation that
it and make their living from orch

*Man-Made Wilderness.*

Like westward pioneers, these people came to a land that was a wilderness. It was, moreover, a wilderness in which the very soil was worn out by three centuries of farming which had robbed it of all organic matter. Years of tobacco growing had left the soil too poor for profitable production of that crop even as long ago as the Revolutionary War. Everything had been taken out and nothing returned to the earth. Following the Revolution, tobacco growing had been discontinued and corn and wheat introduced "though the to-

# s for Fifty Years



Jamestown until the Civil War large plantations flourished on this strip of land between chiefly in tobacco, by its one hundred slaves. Since 1897 forty families have come to live on poultry, and general farming.

bacco-exhausted soil did not yield above 10 bushels of wheat to the acre in many cases." By 1897, only a few Negroes who had no other choice continued the effort to get a living from general farming. Others in the area had turned to oystering, lumbering, and shipbuilding.

*Assets to Overcome Liabilities.*

Most of the new settlers came with limited means. There had been a depression in which they, like others, had suffered. They came to get cheap land and to build homes within their means. For the 1,200 acre tract, the original purchasers had paid $10 an acre. (Its value now ranges from $100 to $1000 an acre.) Though they brought little cash, they had other assets. Among these, perhaps the most important was a common religious faith in which the spirit of cooperative endeavor both within the family unit and among neighbors was basic. This supplemented but did not replace individual endeavor. Thus the Colony did not become a "Cooperative Community." It became a community in which friends and neighbords helped one another, while retaining their identity as individual farmers, each striving to pay for and build up his own land. The settlers came from many places, but all brought with them the conviction that *general farming on family-sized farms* could restore the exhausted soil to productivity. In addition to the spirit of cooperation, they brought good livestock and poultry for breeding, seed for the new crops, and a scientific approach to soil-building and farming practices.

*A Scientific Approach.*

Most of them were already familiar with available printed material dealing with agricultural matters. Some of them even were regular contributors to farm journals. All were experienced farmers with a faith in farming as the best way of life. This was no "back-to-the-farm" movement by tired city dwellers or visionary intellectuals. They did not depend on guesswork for determining the potentialities and needs of the soil. Local people were puzzled when the little vanguard of explorers appeared with shovels. But they soon discovered their purpose. The shovels turned up samples of the soil for analysis. One of the men who first visited the area reported in a letter to friends in the North:

"There is a variety of soil here, but it is generally of a rather dark, sandy loam with a clay subsoil and was originally very fertile and productive but much of it has been farmed without manure, fertilier, or clover. . . . As a result of such treatment the land does not produce heavy crops but we think it is evidence of the strength and lasting qualities of the soil that is produces anything worth havesting after such treatment. . . . and the soil yields very kindly and promptly to manure and good treatment. We saw this to be true where tried."

The newcomers had faith in deep plowing. They learned from discussion with local people that up to this time "only the surface had been tick-

(Continued on page 14.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

It's nearly Mother's Day. I hope that if you are planning to give your mother a present that you will either make it for her or give her a special gift of love and time: like doing the dishes for a week or month.

I want to write about the two mothers that I know best: my own, and my husband's mother. My mother whose name is Bessye Hyatte lives in Newport News with my father and grandmother. The best part of her life has been spent in the work of our Church. It is the only church to which she ever belonged. For years she worked with Christian Endeavor groups and was a Primary teacher. It is from her that I learned to love and to work diligently for the church. She coached me in my first public talk when I was five years old! She also taught me crafts and handwork and story telling. She was strict too, more exacting than mothers are apt to be these days, but I am glad that she was. If she had not taught me about prayer, the church and the Bible I doubt that I would have become a minister's wife. She is a mother of which I can be very proud.

My mother-in-law has always belonged to the same church too. Her husband's family and her own have gone to Pope's Chapel in North Carolina. Her father-in-law and her husband were deacons there, and one of her sons is today. I like for her to tell me tales of Pope's long ago and of the ministers she knew in her youth. Her name is Annie Lee House and she was named for the daughter of General Lee who spent her last days on the plantation of one of her relatives. She too taught her children about the church and its work. She was a school teacher and she taught my husband to read and write. Even now when she has been seen many years, she has an active interest in the denomination and reads THE SUN every week. I am proud of her.

Just because it is a special day and we wear flowers and remember our mother with presents, there is really no reason for being too excited about it. It is nice to remember them on a day of their own but it is nicer to remember that mothers are part of the family every day in the year.

Mothers can get tired, mothers can be bored and mothers need to have a little time of their own. It is not easy to believe but they usually know best. They can be wrong and when they are I hope they say so. Company manners may be very well but everyday manners with mother, daddy and brothers and sisters are the very nicest of all.

We all think our mother are the very best and that is good. Boys and girls should work hard to learn to be not only as good as their mothers and fathers but better for each new generation has advantages that the one before did not have, Bless all our mothers and praise to them!

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## CONSIDERING THE CHILD'S MOTIVE.

*By* JANNETTE STEVENSON MURRAY

*Issued by the National Kindergarten Association.*

"Most parents let their feelings govern them much too often," said a thoughtful mother, who, although she works hard to make a living, has in her leadership been an inspiration to her study group. "We should remember," she continued, "that children are people like ourselves. If we heard their side of the case, we should frequently find that what seemed naughtiness was really a lack of understanding on their part."

"I saw an illustration of that the other day," one of the group responded. "My next-door neighbor raises chickens, and last week one of her hens hatched a fine brood. My neighbor kept a heavy board across the front of the coop for a few days, to prevent the little chickens from getting out; then, this being no longer necessary, she stood the board up, leaning it against the coop. I thought, when I saw it, that it looked as if it might fall and I wondered why she had left it like that.

"Billy, her five-year-old boy, was fascinated with the chickens and spent hours about the coop. Saturday noon, he had just fed them their oatmeal when he saw the yellow cat sneaking up. Now this cat has a reputation for eating little chicks, so Billy ran to chase it away, but accidently his foot hit the board. It fell, killing several chickens.

"The noise brought his mother. 'Oh, you naughty boy!' she cried. 'See what you've done!' She seized Billy and whipped him. He tried to tell her about the cat, but she was too angry to listen.

"The little fellow sobbed heartbrokenly for an hour; then he became sullen and resentful for the rest of the day. He felt badly treated—that his mother had been unfair. His only thought had been to protect the chickens. Had my neighbor put the board away when she had finished using it, or at least placed in flat upon the ground, the accident would not have occured. Of course, I don't believe in whipping, but no child should be punished in any way without an investigation having first been made."

"I'll have to confess that I was at fault recently in much the same way," said another member of the group. "My little Jean always wants to help me wash the dishes. A few day ago she ran to the sink, filled the dishpan with water, and then somehow upset it on the floor. Being very tired at the time, I punished her. Afterwards I realized she had only been trying to help. Taking her in my arms, I told her I was sorry and that it had been wrong for me to be angry, since she had not meant to spill the water. The little dear appreciated my apology; she has been most considerate ever since."

"Our doctor told us a helpful story," contributed another mother. "This is about chickens, too. The doctor had bought a dozen pedigreed Buff Orphington chicks. The next day he found six of them in a pail of water—drowned by his three-year-old daughter, Ann! He was tempted to punish her, but, remembering a discussion he had heard on the importance of finding a child's motive before acting, he began to consider what her idea could have been.

"Then it came to his mind that, a few days before this, Ann and her mother had gone with him when he had made a call in the country. They had stayed out in the yard watching some fluffy yellow ducklins swimming in a big pan. Recalling this, he knew Ann had thought that the chickens, like ducks, could swim and that was what she was trying to make them do.

"The doctor did not punish Ann, but he explained very carefully that chickens must never be put in water, because they cannot swim, and, also, why ducks can swim. Ann understood, for later she repeated it all to her mother."

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On United States coins are placed the motto: "In God We Trust." But this is not engraved upon any of our battleships or our bombs. Why?

—*George Matthew Adams.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE PROPHET MALACHI.

*By* Rev. Robert M. Kimball.

Lesson VII—May 16, 1948.

Theme: *"Giving Our Best in Worship."*

Lesson: Malachi 1:1, 6-9; 2:13-14; 3:7-12.

Memory Selection: *"Why call ye me Lord, Lord, and do not the things which I say?"*—Luke 6:46.

*The Man.*

Who was Malachi? No one knows. The word Malachi is not a personal name. It means "My Messenger." We do not know what the real name of the author is, but his identity after all is not important. His message was the important thing then just as it is now. We may rest assured that he was a strong, vigorous, clear-cut personality who was strongly opposed to any person who treated the Temple and the things of the Spirit with indifference and carelessness.

*The Times.*

The Book appears to have been written after Nehemiaah returned to Jerusalem to rebuild the walls that had been ruined. When this work had been completed Nehemiah returned to the Persian court. The people of Jerusalem found themselves in the midst of serious economic depression, crops were poor, parasites ruined the plants, the fruit was disappointing. The priests were so corrupt and immoral that a spirit of skepticism pervaded the land. The people complained against God, refused to pay their tithes and offerings, were guilty of social injustice. Divorce was common. Worshp had degenerated into empty forms. It was a serious situation that called for a fearless servant of God. Malachi was God's man of the hour.

*The Book.*

When you study this lesson, read the entire Book of Malachi. It consists of four short chapters. You will discover that most of it is written in the form of a dialogue. It sounds as though the prophet was speaking for God and the priests and people who listened to him raised objections and asked questions.

*The Message.*

Malachi told the people that God's seeming indifference to them was due to their real indifference to Him. Neither priests nor people were doing as they should. Worship was supposed to be conducted according to the law. In Deuteronomy 15:21 we read that animals that were blemished were not to be offered in sacrifice. Malachi 1:8 accused the priests of doing this. Evidently the people were bringing animals to be sacrificed that were not perfect and the priests were accepting them. God, through the prophet, asks if they would bring such gifts to a Governor whose favor they desired.

In Malachi 1:13 the prophet condemns the priests for their indifference and half-hearted performance. In 2:17 Malachi says that God is tired of such service.

Deuteronomy 14:22 requires tithing. Malachi 3:8-10 says that the people are not doing this. They must stop robbing God. God's house and God's worship must be supported. The tithes and offerings must be brought to the Holy Sanctuary, and the hearts of men must be right so that the offerings may be accepted.

Malachi reminded them that a Holy God cannot accept offerings from the hands of those who live sinful lives and who are guilty of divorcing their wives and marrying heathen women. In God's sight it was an abominable practice. One living in open and wilful sin could not expect God to smile upon his sacrifice. Malachi sensed something of the sacredness of marriage and home life.

The message of Malachi was not designed to spare anyone's feelings. This prophet spoke out boldly and bluntly. He did not compromise at any point. He brought people face to face with their sins. He let them know what God thought of their attitudes and actions. There could be no doubt or misunderstanding on the part of anyone. God's children must worship Him in spirit and in truth they must present offerings to Him that were fitting and worthy, they must practice His teachings in everyday living. The people were not doing these things, but God expected them to.

*The Message for Today.*

Let us consider now whether we today are worshipping God in spirit and in truth. Worship is a word that grew from the word *worth*. When we worship God we acknowledge His worth to us. Forms of worship have no meaning unless the heart of the worshipper is right. Insincerity is highly offensive to God. When the minister prays, do we merely bow our heads as a matter of form or do we really enter into the spirit of prayer? Do we really pray the Lord's Prayer or just repeat the words? When we sing hymns do we sing words or do we mean what we are singing? Do the lines we read in the Responsive Reading express our feeling of praise to God, or once again are they just words? On Sunday morning do we "attend church" or do we enter into a real experience of worship?

As for the Tithe—do men rob God today? There is one fact that is irrefutable — God demands that those who would be numbered among His own give generously to His cause. However, facts show that we spend a great deal more each year for alcoholic beverages, tobacco, candy and cosmetics than we do for the Lord's work. Will a man rob God? *Yes.* If he did not there would never be any difficulty in meeting church budgets and all of our missionary enterprises would be supported and enlarged. There would be money available for every worthy cause if only Christians brought their gifts to God as they should. Bishop Ralph S. Cushman has said, "I profoundly believe that money which belongs by right to God but is held back from Him by His professed followers constitutes the greatest hindrance to vital spiritual life that there is in the world today."

*In Conclusion.*

One cannot read the words of Malachi without being impressed with one great truth, God was far more ready to forgive the sins of His people than they were to repent. "Return unto me and I will return unto you saith Jehovah of hosts." (Malachi 3:7.) Right in the midst of His condemnation He inserts this plea. Or again, "Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of Host, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." God promised His people a great reward for faithful fulfilment of the things He expected of them.

How many of you tithe? You who do not won't you today begin availing yourself of his great source of blessing?

Read Malachi 3:15 and on through to the end of the book. Does it remind you of Jesus' discourse on the final judgment? After reading of the blessings and rewards to come from following the commandments of God, are you not inspired anew to try to live according to God's will?

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### A MESSAGE FROM REV RALPH SHRADER AFTER VISITING THE SOUTHER CONVENTION.

While I was your guest and speaker at the Spring Rallies, the Rev. Richard Jackson wrote to me: "The Southern Convention people are ideal friends to have in our supporting churches. Their interest, as evidenced by their prayers, generous support, letters, and gifts, makes us realize that it is both a privilege and a responsibility to represent them in China."

The Southern Convention is not only doing a magnificient piece of work in supporting the Shaowu Mission, it is also setting an example which is an inspiration to our total Congregational Christian fellowship.

As churches and individuals in the Southern Convention share in support of the total program of the American Board of Commissioners for Foreign Missions, they strengthen the work which was begun in 1812 when the first missionaries sailed in faith on the *Caravan* from Salem, Mass., for Calcutta, India. The friendship bestowed, the good accomplished, the number of people who found new life in Christ as a result of our work abroad cannot be measured in full, but it is well for us to recall some of the blessings which the world enjoys as a result of modern missions.

Our missionaries have established churches in which the word of God has been proclaimed, opened schools to overcome ignorance and superstition, founded hospitalas to heal the bodies of those who suffer, and, in hundreds of ways helped the people of many lands to held themselves. Working with missionaries of other Boards, they have created a community of understanding and good will which encircles the earth. This fellowship of Christians was not broken even by the war. It is one of the most hopeful signs—some would say the only hopeful sign—on the horizon of the world in which we and our children must live.

We also must think of the present. Today, our Congregational Christian fellowship has a total of about 412 missionaries. Among them are many brilliant young people who have won honors in church and school before going abroad. Mr. and Mrs. Jackson* are excellent examples of such young people. Other young couples who have been sent out by your board during the last few years include: Rev. and Mrs. David Stowe to North China, Mr. and Mrs. Robert Grant to Japan, Rev. and Mrs. Charles Heuser to Micronesia, Rev. and Mrs. Elton Brown* to the Philippines, and Rev. and Mrs. Robert Mueller* to India, Mr. and Mrs. Harold Harlow to the Near East, Rev. and Mrs. Lee Bergsman to South Africa, and Rev. and Mrs. Lawrence Stanton* to Mexico. These are but a few whom the Board has been able to send as a result of increased support from individuals and churches and with the help of the Postwar Emergency Program.

What of the future? The younger churches are asking for more than 180 missionaries. "Please send us teachers." "Help us find a doctor." "The young people of our country have lost faith in the old religions and we need student workers to help them discover a new religion." "Our churches are weak because some pastors lost their lives during the war, others have been forced by inflation to go into other lines of work which will enable them to support their families. Send us missionaries to help us train a new generation of Christian pastors." These are samples of the requests which continually come from missionaries.

The Southern Convention, through its churches and individuals, is helping us meet these ugent appeals for missionaries. My God bless you and continue to give you great joy in His service.

RALPH R. SHRADER,
*Secretary America Board.*

(NOTE: The starred names in the foregoing article are missionaries selected for special study this year by the women of the Southern Convention.)

* * *

Beginning next week, I plan to have an article each week written by one of our missionaries for special study. We have already had the article written by Dorothy Jackson, so the articles to follow will be written by Miss Frances Whitaker, Dr. Edward Riggs, from Shaowu; Mr. and Mrs. Robert Mueller from India; Mr. and Mrs. Larry Stanton from Mexico; and Mr. and Mrs. Elton Brown, who are taking the place of the Tongs in the Philippines.

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### NEWS ITEMS.

Belews' Creek women have recently reorganized their society, with the following new officers: President, Mrs. J. G. Neal; Vice-President, Mrs. Arnold Pegram; Secretary-Treasurer, Mrs. W. L. Abbott, Jr. They meet on Friday night before the Fourth Sunday.

* * *

The women of the Asheboro Congregational Christian Church have invited the women of all Asheboro churches to join them in observing *May Fellowship Day* by coming to a silver tea at their new church on Sunset Avenue in Asheboro. The social hour and fellowship will begin at four o'clock. At four-thirty a representative of the County Welfare Department will speak on the theme for this year: "Every Child is My Child."

* * *

The women of Greensboro will obsedve May Fellowship Day at a luncheon sponsored by the Greensboro Council of Church Women. The speaker, Dr. Ellen Winston, will discuss the child welfare program of our state.

* * *

Women of the Winston-Salem Council of Church Women are planning a special meeting in lieu of May Fellowship Day, but it will come a little late—on May 20th. They plan to have a pot-luck luncheon at Camp Betty Hastings, followed by a speaker who will give a spiritual emphasis to the work of our women's groups.

* * *

The Woman's Association of the Winston-Salem Congregational Christian Church will have Dr. Ferris E. Reynolds of Elon College to present our Bible study for this year at their regular meeting on Friday, May 7th.

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Someone is always making the fatal error of believeing that the United States is down to its last dollar's worth of manhood, and waking up to find out that it is the same old country with big bicepts, a love of freedom and justice and plenty of self-respect. We may do a lot of things we ought not to do, but our ideals are still there and, in the pinch, the nation always measures up to them.

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The shadow of the sword can only be blotted out by the shadow of the cross.—*Selected.*

RISE UP, O MEN OF GOD.

(Continued from page 3.)

degree that almost frightens us. The atomic age can make or destroy. On the other hand atomic energy can be just what God needs to advance better living standards if we would put it at His feet and devote it to His cause. Politics is a headache to us and so uncertain. Statesmen know more than ever, their knowledge is amazing. A good politican today can go up a tree naked and come down with a suit of clothes on every time. But the knowledge of politicans could be just what God needs todaay, if it is on His side.

Money—There is enough money in the United States alone to save the world if it could only be used to promote the Kingdom work. We get discouraged and critical when we talk money in our churches. We are inclined to think the church is more interested in the fleece than the flock. We may just as well become reconciled to the fact that all fleece-bearing animals get sheared regardless of who owns them. Since money is the fleece of the flock we are just naturally sheared whether we like it or not, regardless of who we are or what we do—so why not let the Good Master have it? He does not gap up our hides to get it. It would be unfair to Humanity to criticize these Know-how times with the power of Science, Politics and Money because these are the forces we need to build the Kingdom. The issue is not the Know-how nor the Power in itself, but with whom do the knowledge and the power lie. On God's side and in His hands they are an asset large enough to chanage the world overnight, so to speak. Let us not destroy our 1948 America, let us convert Her to God's plan.

This is where the Brotherhood, the laymen's fellowship comes in. In organization there is strength and power, the strength and power humanity needs today. We have enough good men in our world to save it if we pool our resources and pack a wallop. Prophets tell us it is now or never. If we do not prove our God now before men we may never have a chance agaain. If we do not champion a Christian democracy now and tell the world that the masses of mankind have not been born with saddles on their backs (neither are there a chosen few born with boots and spurs) Mankind will not believe us any more.

Let us examine a Brotherhood or Laymen's Fellowship for a moment and determine in what lies its power, or what does it do for a man to give him power. According to the Master's plan, in our textbook the Holy Bible, these are the things that make individuals, nations, churches and civic organizations effective and make the Kingdom immortal. It harnesses the manpower of the church; it makes for a manly church; it trains lay leaders; it undergirds the work of the Pastor; it develops loyalty and devotion to the church; it puts men behind the whole program of the church; it brings needed information to churchmen; it promotes church attendance and Bible study; it builds family altars; it brothers the boy in the church and community; it provides an open forum for churchmen, so sorely needed; it gets men behind the finances of the church, locally and denominationally; it makes for community betterment and world friendship; it guides an intelligent Christian social action; and it federates churchmen for greater cooperation in tasks of the Kingdom. The history of mankind has proved that these are the things that make a man, a nation or a church when every thing else fails. This is the house on the rock that stands immortal, long after the last wind has passed or the last cloud break of terror, horror or despair has spent its last effort.

As far as we are concerned this is the generation to turn the tide of battle to favor the King of kings. Our battle cry must be "Rise up O Men of God." They say His true and tested men are few in number, but this is no time to be faint-hearted. We must spread out in the darkness of our day, break the pitchers around our torches and let them out a mighty yell. Evil forces have been known to fight forces they thought bigger than themselves. It has worked before and it will work now, or else there may never be another chance.

Let us put on our armor of truth and right to meet the issue of the day. Let prove the power of our God by the strength of our endeavor. The Challenge is ours—Rise up, O men of God!

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EDITORIAL.

(Continued from page 5.)

volumn 100, No. 18, April 29, 1948 has been done. The material has been written or selected, the type has been set, the forms made up and the paper is rolling from the press. It will soon be folded, stitched, addressed and mailed. But ere you get your copy tomorrow or Saturday, someone must begin to think, plan, write and dig up material for the next issue, or incur the wrath of the Managing Editor. So, you see, we face a stern and unrelenting schedule. It is no trifling matter.

Brethren, pray for your church paper, for all who prepare its contents and shape its destiny, whoever they may be. Pray that it may be representative in its presentation, thoroughly Christian in its impact, that it may continuee throughout its second century with outreach both wide and deep.

Let us go forward in the Southern Convention in the realization that this is the great day for religious journalism. We have a notable heritage. Having put our hands to the plow, let us neither turn aside nor backward. Great events await "the seeing eye and the imparting pen." Great truths demand assertion and reassertion, without fear or favor. The recent decision of the Supreme Court concerning the teaching of religion in public schools imposes a new responsibility upon the religious press. Oh, how Protestantism needs to get its periodicals circulated and read. Ponder anew the words of Charles R. Watson: "No other agency can penetrate so deeply, abide so persistently, witness so daringly, and influence so irresistably as the printed page." In this faith may we go forward.

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**WHERE IS HAPPINESS?**

*Not in Unbelief—*

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

*Not in Pleasure—*

Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone."

*Not in Money—*

Jay Gould, the American millionaire, had plenty of that. When dying he said: "I suppose I am the most miserable man on earth."

*Not in Position and Fame—*

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood, a struggle; old age, a regret."

*Not in Military Glory—*

Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "there are no more worlds to conquer."

*Where, Then, Is Happiness Found?*

The answer is simple: In Christ alone. He said: "I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—*Selected.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We consider the sping season one of the most beautiful seasons of the year. During the winter season the trees are so bare and look so lifeless, and one does not hear the song of the birds. Also the weather is cold and bleak. Not so when the warm days come in the spring. The trees take on new life and the buds begin to swell, the robins come on the lawn, build their nest and raise their faamily, and the flowers begin to bloom. The cabbage plants begin to grow and look green, and the onions and garden peas look inviting. In fact, one can see the hand of God in everything. He has made a beautiful world for us to live in and has supplied it with everything for the need of man. He gave us these blessings to be used for a good purpose, but how unappreciative we mortals are?

Instead of living as Jesus taught us to live and showed us how to live, nations go to war with each other and fight and destroy what God has kindly give us. It's a great world, isn't it? The writer regrets to see destruction of anything.

Mr. Wagoner, our farmer, has been busy this week planting garden. We try to raise all the garden vegetables the children can eat. If the seasons are right we will have garden vegetables until frost this fall.

The good ladies are still sending us hens to put in our poultry house. We can use quite a lot more. We have a large poultry house and a large lot fenced in to take care of 250 hens. We now have 150, can still use 100 more. If you would like to send us a coop it will be appreciated.

CHAS. D. JOHNSON,
*Superintendent.*

**REPORT FOR MAY 6, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $2,652.43 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| New Elam ..... | $ 8.31 | |
| Raleigh ..... | 60.00 | |
| Shallow Well ..... | 55.00 | |
| | | 123.31 |
| Eastern Va. Conference: | | |
| Mt. Carmel ..... | $ 18.07 | |
| Mt. Zion ..... | 5.00 | |
| Norfolk, First ..... | 20.00 | |
| Portsmouth, First ..... | 9.81 | |
| Suffolk ..... | 100.00 | |
| | | 152.88 |
| N. C. & Va. Conference: | | |
| Apple's Chapel ..... | $ 51.54 | |
| Burlington ..... | 78.36 | |
| Hopedale ..... | 18.00 | |
| Monticello ..... | 20.00 | |
| Reidsville ..... | 24.00 | |
| | | 191.90 |
| Western N. C. Conference: | | |
| Albemarle ..... | $ 7.70 | |
| Ether ..... | 4.60 | |
| | | 12.30 |
| Va. Valley Conference: | | |
| Newport ..... | | 13.80 |
| Ga. Conference: | | |
| Vanceville S. S. ..... | | 2.00 |
| Ala. Conference: | | |
| New Hope S. S. ..... | | 2.77 |
| Total ..... | | $ 498.96 |
| Total this year from churches | | $3,151.39 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $7,159.43 |
| Mr. Hairfield, children ... | $ 20.00 | |
| Sale of old furnace ..... | 25.00 | |
| Cash, Wylie Johnson .... | 10.00 | |
| Shallow Ford Missionary Society, N. Watkins shoes ..... | 4.00 | |
| | | 59.00 |
| Alamance County ..... | | 213.75 |
| Total ..... | | $ 272.75 |
| Total this year from Special Offerings ..... | | $7,432.18 |
| Grand total for the week .. | | $ 771.71 |
| Grand total for the year .. | | $10,583.57 |

## A COMMUNITY BUILDS.

(Continued from page 9.)

led." They were sure lime must be added. It was not readily or cheaply available. But oystershells were. By burning these on stacks of wood, they got the lime the land needed. They planted legumes. Plowing these under furnished more nourishment for the hungry soil. Crop rotation was established. As quickly as pastures could be built dairy herds were increased. The manure was returned to the soil. More land was cleared of stumps and sedge and restored to fertility. It was hard and painstaking work, but in the brief span of fifty years it has yielded rich returns. The first soil analysis, according to a local soil technician, reported "organic matter: *a trace.*" Now *one of* the largest dairy farms has a report of 5 per cent organic matter, and other Colony farms have 3 to 4 per cent. (Usually one must go to virgin forest soil to find so high a rating.)

*Science Extenden to Livestock and Poultry.*

But the scientific approach did not stop with soil building and crop rotation. It was extended to livestock and poultry breeding and husbandry. Herds and flocks were continually improved—and are still being. Most of the Colony dairy farmers belong to the Peninsula Artificial Breeding Association and many are members of the local Dairy Herd Improvement Association. They fought Bangs disease with vaccines, and "Texas fever" with fencing and spraying. As late as 1913 an epidemic of the fever wiped out a fine herd of 16 dairy cows. This incident aroused enough public sentiment to compel passage of a "fence law." The county and the state "cooperated in a program to eradicate the ticks which spread the fever. All cows in the county were sprayed or dipped every two weeks for the whole summer."

No settler brought more than one or two family cows into the Colony. The idea of commercial herds developed in answer to need in the area. First only surplus butter and cream were offered or sale in nearby Newport News. Now the production and distribution of milk "give employment to slightly more than one-third of our families." There are fifteen producing herds, the largest of which numbers about 150 cows. The Colony supplies more than half the milk used in the crowded Newport News area.

Equal care was given to poultry improvement. One farmer had brought to the Colony 250 "pure-bred Silver-Faced Wyandotte pullets" from the farm he left in Ohio. He had been breeding his "utility stock" since 1880. He sold to his neighbors hatching eggs and breeding stock. Other families experimented with other breeds.

"My father was one of these," reports one of the poultry men. "His interest in the subject led him to take a correspondence course from American School of Poultry Husbandry. This course along with information gleaned from poultry magazines and through experience proved to us the only possible way to maintain high egg production was to develop this quality through line-breeding from those individual birds that possessed that trait. . . . This required the keeping of many records and also made it necessary for us to provide hatching facilities." Here, as in other matters the colonists used all available resources—printed matter, agricultural extension specialists, experience of others. To this they added their own careful experimentation, shrewd observation, and unusual ingenuity.

*Farms Are Mechanized.*

The scientific approach included, likewise, mechanization of farms as rapidly as mechanical devices were aavailable. Tractors, combines, trucks, milking machines are to be found everywhere. Only two farms in the Colony now use any horses. Dairy barns have up-to-date sanitary "milking parlors." Poultry houses have central heating, automatic water and feed carrier systems. Introduction of

(Continued on page 15.)

# Missions
## The World for Christ

### MISSIONARY OFFERINGS.

**Sunday Schools.**

| | |
|---|---|
| Antioch—V. Va. | $ 11.21 |
| Burlington—N. C. & Va. | 55.98 |
| Elm Avenue—E. Va. | 25.00 |
| Mt. Carmel—E. Va. | 5.89 |
| New Elam—E. N. C. | 3.99 |
| Newport—V. Va. | 12.96 |
| Norfolk, First—E. Va. | 20.00 |
| Pope's Chapel—E. N. C. | 4.50 |
| Portsmouth, First—E. Va. | 8.73 |
| Shallow Well—E. N. C. | 44.00 |
| Suffolk—E. Va. | 100.00 |
| Wakefield—E. Va. | 22.00 |
| Total | $ 314.26 |

**Churches.**

| | |
|---|---|
| Albemarle—W. N. C. | $ 24.00 |
| Apple's Chapel—N. C. & Va. | 67.38 |
| Bennett—W. N. C. | 5.50 |
| Centerville—E. Va. | 25.98 |
| Flint Hill (M)—W. N. C. | 6.09 |
| Flint Hill (R)—W. N. C. | 12.00 |
| Happy Home—N. C. & Va. | 9.59 |
| Lebanon—N. C. & Va. | 14.16 |
| Linville—V. Va. | 6.89 |
| Lynchburg—N. C. & Va. | 4.70 |
| Morrisville—E. N. C. | 5.22 |
| Mt. Auburn—E. N. C. | 17.00 |
| Mt. Zion—E. Va. | 10.00 |
| Newport—V. Va. | 11.00 |
| Newport News—E. Va. | 302.00 |
| Norfolk, Second—E. Va. | 69.00 |
| Oakland—E. Va. | 75.00 |
| Reidsville—N. C. & Va. | 128.50 |
| Richmond—E. Va. | 100.00 |
| Rosemont—E. Va. | 58.70 |
| South Norfolk—E. Va. | 145.00 |
| Spoon's Chapel—W. N. C. | 2.89 |
| Total | $ 1,100.60 |

**Church Extension.**

| | |
|---|---|
| Christian Temple—E. Va. | $ 8.06 |
| Graham, Prov. Mem.—N. C. & Va. | 2.32 |
| Leaksville—V. Va. | 16.00 |
| Lynchburg—N. C. & Va. | 1.83 |
| Morrisville—E. N. C. | 6.25 |
| Mt. Carmel—E. Va. | 13.15 |
| Palmyra—V. Va. | 1.00 |
| Portsmouth, First—E. Va. | 5.57 |
| Newport News—E. Va. | 123.57 |
| Total | $ 177.75 |

**Shaowu.**

| | |
|---|---|
| Apple's Chapel—N. C. & Va. | $ 36.87 |
| Berea—N. C. & Va. | 15.00 |
| Bethlehem—E. Va. | 10.00 |
| Christian Temple—E. Va. | 8.06 |
| Concord—N. C. & Va. | 10.00 |
| Franklin—E. Va. | 151.00 |
| Graham, Prov. Mem.—N. C. & Va. | 7.33 |
| Leaksville—V. Va. | 16.00 |
| Lynchburg—N. C. & Va. | 1.83 |
| Morrisville—E. N. C. | 6.25 |
| Mt. Carmel—E. Va. | 13.15 |
| Newport News—E. Va. | 123.57 |
| Palmyra—V. Va. | 1.00 |
| Portsmouth, First—E. Va. | 5.58 |
| Sanford—E. N. C. | 125.00 |
| Total | $ 530.64 |

**Specials.**

| | |
|---|---|
| Reidsville (Miss Summerville)—N. C. & Va. | $ 320.00 |
| Reidsville (Mr. & Mrs. Mueller)—N. C. & Va. | 696.00 |
| Total | $ 1,016.00 |
| Total period April 16-30 | $ 3,139.25 |
| Previously acknowledged | 20,291.42 |
| Total since Sept. 1, 1947 | $23,430.67 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

### TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Church, fourth quarter, first year of Biennium 1947-49:

**Receipts.**

| | | |
|---|---|---|
| North Carolina Conference: | | |
| Women | $1,718.20 | |
| Young People | 14.91 | |
| Juniors | 29.28 | |
| Cradle Roll | 17.61 | |
| | | $1,780.00 |
| Eastern Va. Conference: | | |
| Women | $1,210.00 | |
| Young People | 212.65 | |
| Juniors | 115.94 | |
| Cradle Roll | 21.75 | |
| | | 1,560.34 |
| Va. Valley Central Conference: | | |
| Women | $ 263.64 | |
| Young People | 4.00 | |
| | | 267.64 |
| Total | | $3,607.98 |

**Disbursements.**

| | | |
|---|---|---|
| Home Missions, General Fund | $1,000.00 | |
| Young People's Home Mission Fund | 96.13 | |
| Thank Offering (Superintendent's Home) | 215.67 | |
| Franklinton College (Friendly Service) | 100.00 | |
| | | $1,411.80 |
| Foreign Missions, General Fund | $1,000.00 | |
| Young People's Foreign Fund | 96.13 | |
| Thank Offering (Shaowu) | 65.41 | |
| Miss Angie Crew, Japan (Friendly Service) | 12.55 | |
| Shaowu Mission | 35.00 | |
| | | 1,209.09 |
| | | $2,620.89 |
| C. W. V. R. | | 37.00 |
| C. W. V. R. Milk Fund | | 2.15 |
| Check to Dr. Scott | | $2,660.04 |
| Check, United Council of Church Women, World Day of Prayer | | 63.14 |
| Check, Mrs. Leathers (savings) 7 Life Members, 5 Memorials | | 120.00 |
| Check, Mrs. Leathers (savings) Staley Memorial Fund | | 500.00 |
| Total disbursements | | $3,343.18 |
| Cash in Bank | | 264.80 |
| | | $3,607.98 |

Mrs. W. V. Leathers,
*Treasurer.*

### A COMMUNITY BUILDS.

(Continued on page 14.)

the "chicken picker" has greatly increased the production of broilers for market. Even more recent developments in the poultry industry are radiant heat and germicidal, ultraviolet light.

"The latter," says a farmer, "has been used by some of our local producers with excellent results." This same man predicts a bright future for the Colony poultrymen "who will prepare for this work and apply themselves intelligently"

*Young People Like the Community.*

This considered acceptance and application of the scientific age has undoubtedly been largely responsible for the interest the young people have in remaining on the farms. They are an important part of a thriving and continuously growing business enterprise. Moreover the spirit of neighborliness persists. Social and recreational activities spring up spontaneously. Parties, fish fries, sailing on the Warwick in privately owned boats, fishing for fun, a community chorus, activities of the literary society, and continuous "ebb and flow" of visitors between this Colony and other parts of the country keep Jack from becoming the dull boy produced by "all work and no play." In recent years, privately owned planes have begun to play their part in keeping these colonists in touch with their friends in other parts of the country. The little bi-weekly publication of the Colony, the *Warwick River Tide*, reports these visits in its column "Ebb and Flow" in a vital style which must give the entire community a feeling of participation.

The influence of the Colony has extended far beyond its own people. According to the county agent, it "has played an important part in the agricultural economy not only of Warwick County but of the whole Peninsula." This has resulted not form any effort of the Colonists to force their ways on others, but rather from an eloquent demonstration of sound, progressive farm practices and of a way of life that is full and satisfying.—J. and J.

# Toward a Christian Policy for American Agriculture

Much federal farm legislation currently in effect was enacted to meet the emergency conditions, first of deep depression and later of World War II. The time is ripe for its re-consideration. . . . It is our Christian conviction that a sound farm policy for America must establish as objectives and implement as programs the following goals for American agriculture:

**1. Organized, sustained and realistic abundance in production that all people may be adequately and healthfully fed and clothed.**

To this end we support federal programs of production and marketing research and extension service for the farmer. We favor the federal-state cooperative school lunch program and a federal program which will provide a minimum health diet for all the American people. We urge full American collaboration with the other nations of the world through the instruments of the U. N. Food and Agriculture Organization, the Council of F. A. O., the International Trade Organization, and the Reciprocal Trade Treaty program to the end that food and fibre may find its way readily to hungry, and ill-clad people wherever they dwell.

**2. Conservation and restoration of the soil, water and forest resources of the nation.**

We support a vigorous federal soil conservation program including general conservation education, technical conservation aid to farmers, and financial assistance to farmers for long-run conservation practices in the public interest. We favor the extension of the river valley authority plan (T.V.A.) to other river valleys of the nation as a sound method of land and water development, conservation and use.

**3. Extension and preservation of the efficient owner-operated family farm as the normal and desirable pattern in American agriculture.**

We support the retention of the 160-acre limitation in the Federal Reclamation Act. We support the tenant purchase and rehabilitation programs currently provided under the Farmers Home Administration and urge their extension on the principle of supervised credit. We call upon the Congress to enact legislation which will (a) facilitate the acquisition and possession of family-sized farm units by persons whose purpose is to reside on and operate the farm, (b) discourage acquisition and holding of farm lands by absentee owners and the acquisition and holding of acreages in excess of a family-sized unit by individuals or corporations.

**4. Justice for the farmer.**

We believe that the most important and practical road to income parity for farmers is a national program of full production, full employment and equitable distribution of purchasing power. This takes us beyond the realm of farm program, but we call upon government, industry and labor to join hands with agriculture in a program of abundance and fair distribution.

However, until it is demonstrated that America can keep the industrial-urban economy at full production with equitable distribution of wages, salaries and profits, we favor federal farm legislation which will provide farm people income security in the event of mass unemployment and drastic price deflation. Such legislation should place principal reliance upon a modernized parity formula, a price guaranteed and announced well in advance, and direct payments by the government to farmers to make up the difference where the actual price falls below the guaranteed price. The actual selling price of farm commodities should be freely determined by the market and government payments should be extended only for a limited period of years in order that needed adjustments in production may take place.

We urge Congress to investigate the practice of "future's trading" in agricultural commodities and to provide such regulation as shall protect both the farmer and the consuming public.

We are especially concerned that justice in terms of fair wages, working conditions and living standards be extended to agricultural migratory workers. To that end we urge federal legislation assuring to agricultural migrants collective bargaining rights, minimum wage guarantees, and social security. We believe that federal social security should be extended as well to cover farm owner-operators and tenants.

**5. Freedom with responsibility on the part of the farmer.**

Recognizing the necessity for federal farm programs, as outlined above, we nevertheless believe that a democratic society calls for a maximum freedom coupled with the acceptance of individual responsibility. We urge, therefore, that the federal program encourage the development of farm marketing and purchasing cooperatives and that it continue and extend democratic and cooperative methods of the type now represented by the Rural Electrification Administration, the Soil Conservation Service, the Farmers Home Administration and the Farm Credit Administration. We also strongly urge cooperation but no official ties of any legal or financial sort between the Agrictultural Extension Service or any other branch of the Department of Agriculture and any privately organized farm organization.

**We call upon the Senate and House Agriculture Committees, the Platform Committees of the 1948 National Conventions of the political parties, the national farm organization, and all other persons and groups concerned with federal farm policy to give study and support to these five major goals for American agriculture.**

**We call upon Christian people and churches to study these goals, to formulate and publicly to declare their formulation of a policy and program for American agriculture.**—The Council for Social Action on recommendation of its Agricultural Relations Department.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MAY 13, 1948. NUMBER 20.

## Pentecost

By HENRY SMITH LEIPER

"And when the day of Pentecost was fully come, they were all with one accord in one place." Thus the Book of Acts describes that meeting which Christians since have marked as the birth of the Christian Church. Its anniversary comes May 16 and on that day we shall be looking toward another meeting of Christians—the first Assembly of the World Council of Churches meeting at Amsterdam, Holland, August 22-September 4.

At Amsterdam, the World Council of Churches will finally and formally come into being as an expression of that great vision of Christian community that "ye may be one." At Amsterdam representatives of 135 Christian Churches from 39 countries will meet "with one accord, in one place." What is this one accord?

It is a tragedy that Christians are divided by cleavage of doctrine, faith, and social order and in their cleavages are denials of Christ's commandments. We are not one either in spirit or in organization, and it would be foolhardy to claim that at Amsterdam all conflict would be eradicated and all cleavages closed.

Yet there will be one accord at Amsterdam, one basic assertion upon which all representatives will agree. Today the Christian churches need more than ever before a "sound from heaven" such as came to that first tiny group in Jerusalem at Pentecost. They will come with a consciousness that despite all the strength which comes from the various confessions, there is needed in this day a still greater strength—of Christian community, of one encompassing Christian spirit that will fill Christians throughout the world as the Holy Spirit filled those who met at Pentecost. Only that strength can dispel fear, distrust, and lead Christians forward, where they now stand afraid.

# NEWS AND VIEWS

Mrs Robert Lee House has recently been elected president of the Richmond Council of Church Women.

Dr. Warren H. Dennison spoke Monday, May 3, at Boston, Mass., before our Congregational Christian ministers of the Boston area on "The Minister's Place in Church and Kingdom Finance."

Dr. Archie H. Hook, Superintendent of the Washington State Congregational Christian Conference, attended on crutches his first meeting at the Regional Meeting recently held at Spokane, Washington. It was his first meeting since his accident last October from which he is recovering.

## DELEGATES TO AMSTERDAM.

Selection of 137 representatives by 20 American Protestant denominations for the first Assembly of the World Council of Churches to be held in Amsterdam, Holland, August 22 to September 5, has been announced by Dr. Henry Smith Leiper, Associate General Secretary of the Council.

Mr. John Foster Dulles, former U. S. delegate to the United Nations, will serve as consultant to the Assembly. Included among the delegates and alternates who will represent 23 million American Protestants are Professor Reinhold Neibuhr of Union Theological Seminary, Bishop G. Bromley Oxnam of the Methodist Church, the Honorable Walter H. Judd, Congregational missionary and Congressman from Minnesota, Dr. John R. Mott, a president of the Provisional Committee for the World Council of Churches, and Charles P. Taft, President of the Federal Council of Churches.

In announcing the list of delegates, Dr. Leiper stated that "these representatives include the best leadership and most capable spokesmen American Protestantism has to offer."

"It is significant also that of the 137 delegates 36 of them are laymen. It is apparent that Protestant denominations here made their selection in order to insure an adequate representation of church laity at the Amsterdam meeting."

Congregational representatives include Dr. and Mrs. Douglas Horton, Ronald Bridges, Theodore A. Greene, Roswell P. Barnes, Walter M. Horton, Charles S. Johnson, Miss Rosemary Park, and Mrs. Robert G. Williams.

## REV. CARL KEY ELECTED EXECUTIVE SECRETARY OF N. C. COUNCIL OF CHURCHES.

Dr. Stanley C. Harrell, President of the North Carolina Council of Churches announces the securing of Rev. Carl Rollen Key as Executive Secretary of the North Carolina Council of Churches to assume office on September 1, 1948.

Rev. Carl R. Key is a native of North Carolina and graduate from Elon College. He received the B. D. degree from Vanderbilt and Yale Universities, and thereafter did most of the work for the Master's degree at Hartford Theological Seminary. His pastorates include churches in Virginia, Connecticut, Michigan, and Ohio. At the present time he is pastor at First Congregational Church, Talmadge, Ohio. Being a native of North Carolina, he understands our particular regional problems; and, at

(Continued on page 15.)

## AMONG THE 3,000.

Unknown to us, their names are written in the Book of Life. They were the charter members of the Christian Church. What a glorious company! Moved by the Holy Spirit and the preaching of St. Peter, they swelled the ranks of the believers. They came into the Church at a crucial time, just when they were needed, and supplied the essential personnel and leadership to send the new enterprise on its world compassing mission. What a privilege it was to be a member of that original, formative and determinative pilgrim band! How greatly we are indebted to them! They were spiritual pioneers. Thank God for that first 3,000 which came into the Church on the Day of Pentecost. They were the spiritual first fruits of Christ, the harbingers of a mighty concourse of converts from that day unto this.

What will happen on Pentecost, 1948? Will it find God's people in one place, with one accord, awaiting the promise of the Father? The ingathering of 3,000 members into our churches on this significant anniversary is an event devoutly to be desired. Our Church needs a new transfusion of spiritual power. And surely there are 3,000 men, women and children within our influence who need Christ and the Church. Pentecost should become their spiritual birthday.

We must grow, not only by union or annexation, but we must grow from within. Our depleted ranks must be filled. The need is great and the hour is crucial. Who will endeavor to secure one or more of this number? Who will decide now to become one of that glorious number? Let the invitation be given in every Church this Sunday. Pentecost and Membership Sunday may be one. Let us fulfill the conditions and God will give the results.

## CHAPLAINS STAMP.

A new three cent stamp, of special delivery size, honoring the four chaplains who sacrificed their lives when the troopship, *Dorchester*, sank in the North Atlantic on February 3, 1943, will be placed on sale in Washington, D. C., on May 28, it was announced by Allyn P. Robinson, Area Director of the North Carolina Region of the National Conference of Christians and Jews.

The four chaplains—a priest, two ministers and a rabbi—had given up their lifebelts to the soldiers aboard the torpedoed vessel and were last seen, standing with locked arms, each uttering his own prayer. Shown on the stamp are, left to right: The Rev. George L. Fox, of Cambridge, Va., a Methodist pastor, the Rev. Clark V. Poling, of Schenectady, N. Y.; the Rev. John P. Washington, formerly of St. Stephen's Catholic Church, of Arlington, N. J., and Rabbi Alexander Goode of Washington.

An original painting of the incident hangs in the New York offices of the National Conferences of Christians and Jews, at 381 Fourth Avenue. The Conference, which is dedicated to fostering understanding, amity, justice and cooperation among people of all faiths and nationalities, will sponsor a special cacheted cover for the "Four Chaplains" stamp, one picture actually showing the four clergymen as depicted on the stamp, the other a dramatic picturization taken from the original painting, showing the four chaplains standing on the deck, with locked arms as the ship is going down.

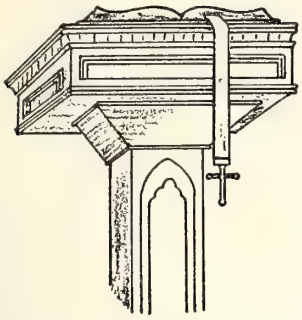
The first day covers will be available at 25 cents apiece or five for a dollar. Orders with remittance should be addressed to P. O. Box 302, Pleasantville, New York. Across the top of the stamp itself will be the inscription in Gothic, "These Immortal Chaplains." Also in white Gothic below will appear these words: "3c United States Postage 3c." The stamp will be 0.84 inches by 1.44 inches, arranged horizontally. The color will be announced later.

## MERGER VOTES.

The following is a summary of merger votes as reported to *Advance* May 7, 1948:

| | For | Against |
|---|---|---|
| E. & R. Synods | 18 | 0 |
| C. C. State Conferences | 0 | 0 |
| C. C. Associations | 74 | 6 |
| Churches | 2,237 | 1,204 |
| Popual vote | 124,219 | 75,418 |

The percentage of churches favorable is 64 per cent and of the popular vote 62 per cent.



## REFLECTIONS UPON THE ASCENSION AND EXALTATION OF JESUS CHRIST.

*A Sermon*

*By* Bernard V. Munger,
*Chapel Hill, N. C.*

Any one can discover that the early Church made much of the fact of the ascension and exaltation of Jesus Christ. At least a dozen times in the Gospels, the Acts, and the Epistles, Jesus is spoken of as sitting at the right hand of God. The Church of the New Testament, from the sermon of Peter in the Acts, to the visions in the book of Revelation, proclaimed the exaltation of Jesus Christ. Furthermore, the Apostles' Creed is evidence that the Church in the century after the New Testament also believed that the exaltation of Jesus Christ was an article of Christian faith! Let us therefore consider what the early Christians meant when they said, "He ascended into heaven and sitteth at the right hand of God the Father Almighty."

In its simplest terms, the ascension story proclaims that there came a time when Jesus Christ was no longer known in a visible manner. It is a recognition that if Jesus Christ is to be known, it will be in an invisible, spiritual way! The Incarnate Lord is now gone from the earth as a bodily presence. That is the first meaning of the ascension story. But, the simple announcement, "He is gone," is not all.

The ascension story contains also the proclamation that now Jesus Christ could be known as present everywhere. The promise of the Christ who ascended is "Go into all the world, and lo, I am with you, always!" Christ who left a locality has gone where He is in reach of all men, for all time! That's the meaning of the ascension story. No more will space or time or bodily conditions limit Jesus Christ. With the ascension, a new relationship between Christ and His disciples was proclaimed. It was a relation whereby all men everywhere and in every time might know and receive Him, and be at the same time known and received by Him! The ascension story proclaimed this relationship, and it came to pass on the day called Pentecost.

Accompanying the promise of the ascending Christ He would be with His disciples, was the command that His disciples go into the uttermost parts of the earth to make disciples. Thus, at the ascension, the hope of a universal discipleship; a universal, timeless Church, was born. The ascension story is the story of the birthday of the hope of a discipleship that would reach into all the world, and throughout all ages. It was the day that the disciples received their explicit calling to evangelize the world!

Christ's going away in the ascension was the fulfilment of His promise to go to prepare a place for His own! His going away was that of which He had spoken, saying: "I go to prepare a place for you, that where I am, you may be also." With the ascension, Christ leads the way to that transformation of human life into a new mode of being, immune from death, and unrestricted by the conditions of earthly life. As He led the way, He promised that such a way was opened for us! Into that world and that condition into which Christ ascended, it shall be our blessed privilege to enter. That, too is part of the meaning of the ascension story!

Further, with the story of the ascension, the early Christians always coupled the proclamation of Christ's exaltation. He didn't just disappear into a vague new life! He went into the glorious presence of God the Father Almighty and there He was received with favor and established as Lord of all. He was exalted to be the Lord of all reality, past, present, and future. He is established Lord of all.

(Continued on page 12.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## OBSERVATIONS.

Sunday, the Day of Pentecost, will be a significant milestone in our Evangelistic Crusade. The ingathering of members throughout our churches should continue. The birthday of the Church should be the spiritual birthday of many souls. There is rich significance in the fact that Whitsunday was first "White"-Sunday, as those who were baptized wore white garments to the service. Let us continue the identity of Pentecost and Whitsunday.

People who are genuinely concerned about the fate of week-day religious education will welcome the clarifying and heartening statement of Dr. Minor C. Miller which appears in this issue. The outlook is not so dismal as we had feared.

The world's greatest news-gathering organization, the Associated Press, was organized one hundred years ago this May. This enormous organization which provides world-wide distribution of news to 3,900 newspapers and radio stations started with a membership of six newspapers in New York City. We salute this organization which gives a vast reading public many significant religious as well as secular releases.

Just as the Southern Convention at Liberty Church was voting unanimously in favor of union with the Evangelical and Reformed Church, the Associated Press issued a statement by William E. Lampe, secretary of the E. and R. Church. Fourteen of their thirty-four synods have voted for union. All fourteen voted favorably by large majorities and five approved unanimously. As soon as nine more synods have approved, the necessary two-thirds will have been obtained and the union will be assured as far as the E. and R. Church is concerned.

Coincident with our emphasis on laymen's work in the Convention comes the announcement that a prominent Congregational layman, Sir Oliver Franks, will succeed Lord Inverchapel as the British Ambassador in Washington. Ambassador Franks is a former professor of moral philosophy at Oxford and an expert in economics. An article in the New York Times magazine carries this statement: "Half of his exceptional powers and personality might be attributed to the Great School at Oxford, but the other half certainly derived from his upbringing as the son of a Congregationalist minister, who is himself the son of a minister. It is precisely this combination of clarity of mind and of heavy moral purpose which informs his personality and may explain his extraordinary career." We need more avowed Christian laymen of this calibre.

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## MOTHER'S DAY.

Mother's Day came as the culmination and climax of Christian Family Week, and was observed generally throughout our churches last Sunday. Someone could render a great and lasting service to Christendom by writing some creditable hymns and anthems for Mother's Day. . . .

The editor of the Richmond News Leader felt called upon to write a strong editoral setting forth the prevalence and danger of social drinking among mothers. It is significant when the secular press finds it necessary to preach temperance on Mother's Day. Mothers should be the agents rather than the objects of temperance education. . . .

Virginia Methodists were called upon for more than lip service this Mother's Day. A special offering was received for a Home for the Aged. The Methodists are to be commended for this tangible evidence of interest in aged and indigent mothers.

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## EXPENSIVE BEER.

Who would believe that a few beers might cost $12,500? Preposterous? Doubtless that is what a young sailor thought until he learned through bitter experience.

Michael E. Whitting, on liberty from a ship berthed in Norfolk, had been drinking "a few beers," according to his testimony. He broke into historic St. Paul's Church in Richmond and smashed priceless stained glass windows. The most costly damage was that done to the Robert E. Lee memorial window, English designed, which was installed in the church in 1892 in memory of the Confederate hero. "This man died," reads the inscription from Second Maccabees, in the Apocrypha, "leaving an example of a noble courage and a memorial of virtue, not only unto young men, but unto all his nation."

After being apprehended, the sailor admitted that it had been his custom to get drunk on beer whenever he had shore leave. While one suspects this is typical of many sailors, one is certain that beer drinking is limited by no means to the navy. No sensible person would claim that this is a typical result of beer drinking. On the other hand, no sensible person can drink beer without being conscious of its attendant dangers. Beer is costly in original investment, for many people spend so much for beer that they have nothing left for the church. Beer is expensive: in the taste it cultivates, the habit it formulates, the money it diverts from other essentials, and the multiplied evils and tragedies of drunkenness to which it contributes.

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## REPENT OF SIN ITSELF.

The Spartan lad was taught that there was no wrong in anything he did, but that the wrong was in being found out. Consequently, when one lad had stolen a white pet fox and hidden it under his tunic, he allowed the fox to gnaw into his very breast, and yet made no sign. The theft of the fox was nothing, but being found out was everything! Regret for the consequences of sin, or the exposure of sin, or the penalties of sin, is no real element of a godly repentance.—A. T. Pierson.

# The World Council of Churches Assembly Scheduled

**AMSTERDAM, 1948.**

*By* Dr. W. A. Visser 't Hooft, *Gen'l Sec'y, World Council of Churches, Geneva, Switz.*

New and unprecedented approaches to old questions are almost bound to meet with misunderstanding. The plan to form a World Council of Churches is no exception. The remarkable element in the situation is rather that the overwhelming majority of the church bodies have shown their willingness to enter together upon this pilgrimage into virtually unknown territory.

The historical significance of this meeting does not, however, lie chiefly in its world-wide ecumenical character. "Amsterdam" will mean a new departure in the relationships of the churches to each other. What Archbishop Soderblom proposed first in 1919 and the Ecumenical Patriarch of Constantinople in 1920—namely that the churches should enter into real fellowship with each other—is now about to happen. Amsterdam will not only mean that another ecumenical conference is added to the series of such meetings. It stands for the beginning of a new process in church history.

These churches are not coming to Amsterdam with the thought of being absorbed in one single, unified World Church. They are not setting up a centralized organ to speak and act in their name. They are not planning to create an ecclesiastical parallel to the United Nations. What they intend to do is something much simpler, but no less important. They desire to enter into a continuing relationship to each other, so as to collaborate regularly in matters of common concern, to render a common witness whenever possible and to deal with the question of Christian unity in a Christian manner. They will meet in grateful recognition of the unity which already exists and will engage in frank discussion of their differences.

The emergence of a new historical development is never a smooth process —least of all in church history. Amsterdam will be the meeting place of churches—most of which have lived in isolation from each other. They differ from each other in all the ways in which institutions having grown up in different cultures and situations differ. They differ also in important points of faith, of church-order, of their attitude to the world. They will only slowly learn to enter into a truly creative discussion with each other. The critical observer at Amsterdam, therefore, will not find it difficult to discover evidence of very real disharmony.

But the great thing about Amsterdam is that none of these barriers to fellowship will be final. These churches will not be meeting alone. They will meet under the eyes of the one Lord to whom they all owe allegiance and whom they acknowledge "as God and Saviour." They may hope that in spite of their formidable differences, in spite of the great confusion resulting from the divided state of Christendom, they will discover unity behind the disunity, and will receive from the Head of the Chuch their common marching orders.

What will these delegates do at Amsterdam? The Assembly is a constituent Assembly and will, necessarily, give considerable time to such questions as the constitution, the membership, the organization and the program of the World Council in the coming years. It is no small matter to set up an effective organ which is to serve churches in all parts of the world in such varied fields as reconstruction, youth work, ecumenical study, international relations, press, and many others. It is even more difficult to elaborate a form of organization which will ensure that the different areas and different traditions participate equally in the leadership of the Council.

**The heart of the Netherlands, showing the Royal Palace (left) and the Nieuwe Kerk where the opening service of the Amsterdam Assembly will be held on August 22. Holland has about an equal number of Roman Catholics and Protestants. The Nieuwe Kerk is the cathedral of the Netherlands Reformed Church (Calvinist), the leading Protestant denomination. There are also Dutch Lutheran, Mennonite, and Baptist Churches.**

Nevertheless the major emphasis of the Assembly will not be on these questions. An assembly of Churches of Christ—especially if it meets in the disrupted world of 1948—dare not content itself with matters of policy and organization. It must turn to the great pressing challenges which face the churches today, which are mainly four: Is the Church living up to its calling? Is it rendering a clear witness? Does it proclaim and exemplify the Lordship of Christ in society? Is it a force of justice and reconciliation in international life? These questions, to the study of which men and women in many countries have given much time and energy during the last two years, will be fully considered in the four sections of the Assembly and answered in the light of the insights given to the whole Christian family.

A fundamentally important part of the Assembly will be the common worship. In the hours of common listening to the Wor of God and common intercession, in the hours also when delegates will participate in the Communion services of other confessions or simply attend these services in the fellowship of prayer, the deepest understanding will come to them of the gift of unity and the sorrow of disunity. We hope that in those hours many will learn to pray: "Lord, make me an instrument for the resoration of the unity of Thy Church."

The year 1948 is a unique date in church history. What an opportunity! Here can be seen at a glance the amazingly varied and richly diverse life of the world-wide church. What other body can compare with the Church in the life of all nations, all races, all cultures! Amsterdam may be an occasion to hear the true voice of the Christian Church as a whole—as it speaks when it rises above national or even confessional limitations.

But also what a risk! Will the Assembly be sufficiently humble and sufficiently expectant: can God's creative power work through this Assembly? Are the churches really ready for this great adventure? Is not the real danger of this whole undertaking that it is carried by churches with their inveterate tendency to clericalism and officialdom? May it not be that this new beginning will end as so many promising new beginnings in the Church and the world have ended—in mere organization?

It is possible that Amsterdam will have to be described in the words of Ezekiel: "The bones came together . . . but there was not breath in them." But God may grant that other words in the same vision may become true once again: "The breath came into them and they lived, and stood upon their feet, an exceeding great army."

# CONTRIBUTIONS

## SUFFOLK LETTER.

The other night I made a speech at the Suffolk Kiwanis Club at the invitation of Mr. Henry I. Jaffe, chairman of the program committee. It was a special father and son affair and I made free use of some of my own verses relative to home and family, and was delightfully surprised when I sat down by the chairman of the program committee to be told that I would receive a check for Elon College. Perhaps hearing its product he thought they would be in special need of it! But the main reason for my surprise was the fact the Mr. Jaffe is a Jew and I did not know he knew about Elon. The following day I received his check for $25.00.

Since this is only a *letter* let me tell you that a few days before that I called on one of our members to give him the opportunity to make a donation to Elon. He was at first very loathe to accept the opportunity. He asked me if Elon did anything beyond what it was paid to do—which some of you may think was a sort of up-side-down question—and I told him, yes—that my own daughter, as a minister's daughter, received her tuition free as a scholarship, and that Elon gave still other scholarships, whereup he handed me his checkbook and requested I make out a check for him to sin. He realized that Elon was his own church's college, training ministers and workers for his church. I let him do most of the talking, but only waited for the right opening to properly present the opportunity to give. If the good laymen of our churches understood the god motives and purposes back of our college, our orphanage, ou missions, it would be a joy for them to make donations to them. When we understand it is different.

One of the most delightful occasions which I have attended latey was a dinner enjoyed by the Forward Movement Sunday school class of Oakland Church. Mills E. Godwin, Jr., president of our Eastern Virinia Sunday School Convention, is the much beloved teacher of the class, and one can see first-hand why his church and Nansemond County are proud of him. It is a very large class and the fellowship was most enjoyable. One could easily see also their appreciation and love for Dr, and Mr, I, W, Johnson, Dr. Johnson is rounding out his fiftieth year as their pastor.

Speaking of Sunday school classes, we had 178 present Sunday in our Suffolk Men's Class and a total in our Sunday school of 544. What a great responsibility rests upon Sunday school teachers, and they are measuring up to it. Their work is voluntarily done, and well done. They desire no price or praise, but we all should fully realize how much poorer our churches, communities, and country would be without these laymen and laywomen who faithfully prepare and enthuiastically present the message of the Master every Sunday in our Sunday school classrooms.

Let me close with just a mention of our annual Woman's Banquet held this past week with more than 225 women in attendance, presided over by Mrs. W. A. Daughtrey, president of the Woman's Missionary Society, and spoken to by Mr. W. R. Savage, principal of our high school and teacher of our men's class. Such a meeting and such a message were most inspirational.

JOHN G. TRUITT.

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## THE ISSUES FOR AMSTERDAM.

One of the powerful contributing factors to the effectiveness of the Assembly is the process of preparatory study which has preceded it. Thirty-seven authors have been chosen, and four volumes have been prepared, but behind these facts stands a long period of intense consultation among the leading minds of the Protestant and Orthodox churches — a consultation which has clarified issues, brought persons closer together, and prepared a solid spiritual and intellectual foundation for genuine advance at the meeting of the Assembly at Amsterdam. This process has come to be known as that of ecumenical study: a kind of international school, carried on by conferences and correspondence, in which persons from different nations and churches advance a conviction, send it out in an article for criticism, and rewrite the original on the basis of constructive comments.

The ecumenical study leading up to the Assembly of the World Council of Churches has involved exactly this process, over a period of two years. Three meetings of leading Christian thinkers, drawn from different countries and churches, have been convened. First and second drafts, and in some cases third drafts, of the different chapters have been prepared, and subjected to the most intense criticism. In America alone, 500 people have been asked to comment—laymen, clergy, educators, theologians, church executives alike, so that a representative cross section of opinion might be gained.

The whole is thus far more than an interchange among professional theologians. It represents a genuine meeting of minds not always in agreement, indeed sometime in the sharpest disagreement. It is part, and a fundamental part, of the painful process by which the disunity with which we are beset in the body of Christ is fashioned into a recognizable unity.

Moreover, the process has helped greatly to clarify issues, and in some cases to locate answers, on the great themes with which the Assembly will be dealing. The general subject of the meeting is "Man's Disorder and God's Design," and the theme of each volume is as follows: *The Universal Church in God's Design, God's Design and the Church's Witness, The Church and the Disorder of Society, The Church and International Affairs.*

ROBT. S. BILHEIMER.

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## THE SOURCE OF GREATNESS.

When I look back on the processes of history, when I survey the genesis of America, I see this written in every page: That the nations are renewed from the bottom, not from the top; that the genius that springs up from the ranks of unknown men is the genius which renews the growth and energy of the people. Everything I know about history, every bit of experience and observation that has contributed to my thought has confirmed me in the conviction that the real wisdom of human life is compounded out of the experience of ordinary men. The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes like the natural growth of a great tree, from the soil up throught the trunk into the branches to the foilage and the fruit. The great struggling unknown masses of the men who are the base of everything, are the dynamic force that is lifting the levels of society, A nation is as great and only as great, as her rank and file.

—*Woodrow Wilson.*

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Couldst thou in vision see
Thyself the man God meant,
Then nevermore wouldst be
The man thou art, content.

—*Anonymous.*

# News of Elon College

*By* President L. E. Smith

## GENERAL ALUMNI ASSOCIATION.

Jimmy Darden is completing his second year as secretary of the Elon College General Alumni Association. During these two years thirteen alumni chapters in different sections of the country extending from Atlanta, Georgia, to New York City have been organized. Eleven meetings have been held during the present college year with a total attendance of nearly 500. The presidents of these chapters with five appointed compose the Executive Committee of the General Alumni Association.

Jimmy's efforts have not been confined to visiting communities and organizing alumni chapters. In addition, he has conducted a very successful campaign for funds for the new gymnasium. The gymnasium will probably cost nearly $200,000. We have in cash and subscriptions more than $70,000. Plans have been drawn and approved. It is the purpose of the Building Committee to be ready to receive bids by the annual meeting of the Association on May 22, at 11:00 in the morning.

It has been the writer's privilege to attend the majority of the meetings of local chapters during the spring. It is gratifying to note the increased interest in the Association and in the College on the part of the alumni. These organizations and your interest spell a new day for Elon College. Next to the Church itself the alumni are in a position to make a contribution to the total progress of the College surpassed by none. There are more than 10,000 young men and young women who have been enrolled at the College for college work. These are not all graduates but many of our former students who did not graduate are enthusiastic supporters of the College and are constantly making contributions to its progress. If every alumnus could be reached and interested in his Alma Mater, success of our building program and goals set for endowment would be assured. It remains to be seen what 10,000 men and women, consecrated and dedicated to a single purpose, may really accomplish. The main trouble with the Congregational Christian Church in the South and the alumni of Elon College is not that they have goals too high for their college but that their vision has been too narrow. We have hesitated too long to challenge our ability with a program that would really test our financial strength. We should be determined to put our total strength behind the present Expansion Program and not slacken our efforts until the last building is erected and our endowment exceeds $1,000-000. This is entirely within the realm of possibility and certainly is probable if the Church, the alumni, and friends will unitedly adopt the program and cooperatively work and contribute for its realization.

The fifty-eighth annual commencement of Elon College will be held May 22, 23, and 24. May 22 is Alumni Day. The General Alumni Association will meet. At this meeting reports will be received from committees and definite plans will be laid for the beginning of the erection of the new gymnasium, and the completion of the campaign to raise necessary funds for the same.

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## APPORTIONMENT GIVING.

These weekly notes concerning the interest of the Sunday schools and the churches of our Convention in Elon College and concerning the College's needs may become a little monotonous. We should bear in mind, however, that expenses are regular and continuous, that statements for unpaid bills not only become monotonous but embarrassing. Increased support given the College by the Church is most encouraging. The College looks upon the churches as its friends and is always happy for a gesture of confidence and a contribution for support. The offering is not large this week but it encourages us to feel that it shall be larger next week. Your contributions are most helpful and are greatly appreciated.

| | |
|---|---|
| Previously reported | $3,787.60 |
| **Sunday Schools.** | |
| N. C. & Va. Conference: | |
| Liberty | 6.50 |
| Western N. C. Conference: | |
| Pleasant Hill | 35.00 |
| Va. Valley Conference: | |
| Winchester | 6.00 |
| Total | $ 47.50 |
| Grand total | $3,835.10 |

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The proper function of the government is to make it easy for the people to do good and difficult for them to do evil.—*William E. Gladstone.*

## CHRISTIAN CONVOCATION TO BE HELD AT DUKE UNIVERSITY.

All facilities of Duke University will be devoted to the Christian Convocation beginning June 7 and extending through June 11, it has been announced by Dr. Hersey E. Spence, professor of Biblical Literature and Religoius Education in Duke University, in charge of arrangements for the second annual meeting on the Duke campus.

It has been announced that among the outstanding ministers and lecturers who will participate in the series of meetings will be Dr. Henry Van Dusen, president of the Union Theological Seminary of New York; Chester C. Davis, War Food Administrator; Paul Hutchinson, editor of *The Christian Century*; and Bishop J. W. E. Sommer of the German Methodist Church.

Dr. Ralph W. Sockman pastor of Christ Church, New York, will deliver the initial sermon on Monday evening. Subsequent sermons will be presented by Dr. Sockman, Dr. Theodore Ferriss, pastor of Phillips Brooks Church of Boston, Mass., and Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church of New York.

A highlight of the Convocation schedule will be the formal installation of Dr. Harold A. Bosley as Dean of the Divinity School of Duke University. Bishop William W. Peele will officiate at the installation ceremonies on Tuesday evening, June 8, in the Duke Chapel.

Included among the outstanding temporary faculty which will serve for the five days of the Convocation will be Doctors Harold A. Besley of Duke; G. A. Buttrick, pastor of the Madison Avenue Presbyterian Church of New York; Russell Dicks, associate professor of Pastoral Care, Duke University; James Muilenburg, Congregational minister and professor of Hebrew and Cognate Languages in the Union Theological Seminary, New York; J. W. Thompson, professor of Religious Education in Northwestern University; Thomas A. Tripp, director of the Town and Country Department, Board of Home Missions of the Congregational Christian Churches of New York; Hazen G. Werner, head of the Department of Practical Theology in Drew University, Madison, New Jersey; and Mrs. W. R. Reed, child specialist of the Methodist Church.

Other lecturers include Robert Lee Humber, world traveler and author of the World Federation Plan who was recently presented an interna-

(Continued on page 15.)

## MISSIONS DEPUTATION REPORT.

*By* William Clemes.

American churches have "the opportunity of the century" to develop mass education techniques in Asia and the Near East, provided they "mobilize an effective and realistic radio and audio-visual aid program," a three-man deputation team of the Foreign Missions Conference, reported on their return, May 3.

Pointing out that two-thirds of the world's population is illiterate, the Rev. S. Franklin Mack, deputation head, and chairman of the World Radio Committee of the Foreign Missions Conference told a New York press conference that "missions and churches have a chance to blaze trails in mass education, comparable to their past performances in medicine and formal education."

The Rev. Everett C. Parker, Congregational minister and director of the Joint Religious Radio Committee, along with Niklaus Hagmann, radio engineer, comprised the other two members of the team.

Summarizing the findings of their 35,000-mile round-the-world flight to Japan, China, the Philippines, Siam, Singapore, India, and the Near East, Mr. Mack stated that "governments everywhere are alert to the need for a program of mass education, and are willing to accept it from any politically disinterested source. They know that mass education is the only way they can make their people literate in a hurry."

"If foreign missions can lead the way to the development of these methods, they will be welcomed with open arms by any Asiatic government," he said.

Warning that Russia is doing a "fine job" of mass education, Mr. Parker urged that "radio programs, and films be developed to appeal to illiterates."

"The reason we can't do any effective job of mass education is because all of our materials are slanted at people who can read and write," he said. "No one has yet figured out the best way to capture the illiterate mind, and focus it on its immediate problems."

Mr. Parker suggested that scholarships be made available in this country for this work, and that technical teams be sent aboad to carry on education in radio and audio-visual aids.

He praised the work being done by the Christian Broadcasting Company in Shanghai, a cooperative missionary enterprise, started before World War II. Mr. Parker described its programing as offering a well-rounded theme of music, entertainment, education, and religion. For future planning in China, Mr. Parker suggested that missions purchase radio time on established stations, rather than buying additional stations of their own. "Audiences are larger on established commercial stations, than on stations affiliated with a particular religious group," he explained.

As an over-all policy for religious broadcasting, Mr. Parker urged that "we get away from the preacher-reading-a-serman type of program, to one designed to lift the entire level of civilization. This kind of program would take into account the entire life and interests of an individual. It would represent religious education in its broadest sense."

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## METHODIST MEMBERSHIP NOW EXCEEDS 8,500,000.

Three years ago, the Crusade for Christ movement was inaugurated in the Methodist Church. During that period, there has been a net gain of 510,643 in membership. The present total membership is 8,567,772.

The Crusade fund raised during the period amounts to $27,481,165. The total giving to the Church for 1947, was $50,320,688 more than in 1944, a gain of 44.3 per cent. The increase in benevolences, was $11,702,597 for the period.

An increase in membership of the Church Schools (formerly called Sunday Schools) during the period, was 567,641. The average increase in attendance for the three-year period, was 14.7 per cent.

## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | |
|---|---|
| Bethlehem (Nans.)—E. Va. | $ 8.16 |
| Greensboro, First—N. C. & Va. | 28.79 |
| Hank's Chapel—W. N. C. | 15.35 |
| Hines Chapel—N. C. & Va. | 3.00 |
| Ingram—N. C. & Va. | 12.55 |
| Leaksville—V. Va. | 10.72 |
| Liberty Spring—E. Va. | 5.00 |
| Newport News—E. Va. | 28.85 |
| Pleasant Hill—W. N. C. | 60.00 |
| Total | $ 172.42 |

**Churches and Individuals.**

| | |
|---|---|
| Linville—V. Va. | $ 9.30 |
| Woman's Board, Mrs. W. V. Leathers, Suffolk, Va. | 2,096.13 |
| Total | $ 2,105.43 |

**Church Extension.**

| | |
|---|---|
| Antioch—E. Va. | $ 7.97 |
| Linville—V. Va. | 7.85 |
| Union Surry—E. Va. | 16.23 |
| Total | $ 32.05 |

**Shaowu.**

| | |
|---|---|
| Antioch—E. Va. | $ 7.98 |
| Bethlehem—E. Va. | 20.00 |
| Bethlehem—V. Va. | 128.60 |
| Burton's Grove—E. Va. | 3.41 |
| Carolina—N. C. & Va. | 10.00 |
| Cypress Chapel—E. Va. | 25.00 |
| Greensboro, Palm Street—N. C. & Va. | 8.00 |
| Happy Home—N. C. & Va. | 10.00 |
| Haw River—N. C. & Va. | 25.00 |
| Leaksville—V. Va. | 10.00 |
| Linville—V. Va. | 7.85 |
| Monticello—N. C. & Va. | 39.40 |
| Mt. Zion—E. Va. | 23.25 |
| Newport News—E. Va. | 25.00 |
| Pfafftown—N. C. & Va. | 25.00 |
| Pleasant Ridge—W. N. C. | 34.24 |
| Portsmouth, First—E. Va. | 50.00 |
| Seagrove—W. N. C. | 10.00 |
| Spoon's Chapel—W. N. C. | 9.81 |
| Union, Surry—E. Va. | 16.23 |
| Miscellaneous offering received at The Southern Convention | 159.26 |
| Woman's Board, Mrs. W. V. Leathers, Suffolk, Va. | 100.41 |
| Total | $ 820.44 |

**Specials.**

| | |
|---|---|
| Woman's Home & Foreign Missions, Mrs. W. B. Williams, Newport News | $ 25.00 |
| Woman's Board, Mrs. W. V. Leathers, Suffolk, Va.: | |
| Franklinton College (Friendly Service) | 100.00 |
| Young People's Home Mission Fund | 96.13 |
| Miss Angie Crew, Japan (Friendly Service) | 12.55 |
| Total | $ 233.68 |
| Total period May 1-6 | $ 3,364.02 |
| Previously acknowledged | 23,430.67 |
| Total since Sept. 1, 1947 | $26,794.69 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

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Anyone can do easy things, but living the Christian life is not an easy thing. Nor is preaching the gospel an easy thing.—*James E. Chessor.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### CONCERNING ANOTHER FINE PROJECT FOR MISSIONS.

Do you remember that Dr. Ralph Schraeder, who was with us at our spring rallies, told us of a "different" project for Foochow, China? So many of you have asked about it that I thought the best place to write you a letter with all the details was to put it in The Sun!

Allen Thompson, director of music in Wenshan School and in Foochow College, writes of the great need for band and orchestra instruments. Most of their musical equipment was lost or destroyed during the war, but the desire for the best of good western music is still in the hearts of the Chinese students.

"If we can't provide them with instruments on which they express their love for good music, cheap influences, via the gramaphone and radio, will lower their ideals," says Mr. Thompson.

If you have a violin, a flute, or a clarinet in your attic, basement, or parlor not being used, won't you give it to these eager students in Foochow, China? Here is a list of their needs:

1. Violins . . . in unilmited numbers . . . good quality . . . extra violin bows, strings and resin.
2. Violas . . . one or two.
3. Cellos . . . two or three.
4. Bass violin . . . one or two . . no better foundation for resonant orchestra tone.
5. Flutes . . . two good metal ones made by C. G. Conn, Buescher, Selmer, Haines, or John Powell Companies . . . should have the Boehm fingering system.
6. Clarinets . . . one or two are greatly needed . . . also with Boehm system .
7. French Horn . . . two or three are needed.
8. Trumpets . . . two to add brilliance and sparkle to the orchestra.
9. Two tenor trombones.
10. A Piccolo in C.
11. Two Oboes in C.
12. One Sousaphone in B flat.
13. Two sets of tympani.

Can you, or your missionary society, or your Sunday school, or one of the classes, or the church, provide one or more of these? (Of course, new ones will also be accepted!) Please send them to: Mr. Harvey Meeken, American Board, 14 Beacon Street, Boston 8, Mass. He will ship your gifts to the schools in Foochow, China.

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### THE STATUS OF WOMEN IN THE CHURCH.

Church women are puzzled by some of the job restrictions imposed on them by their churches, and would like to be judged on the basis of their "ability, experience, and education," rather than on their sex, Mrs. Samuel M. Capert, of the study department of the World Council of Churches declared in an address before fifty church women including the elected heads of women's organizations of nineteen major Protestant denominations, and representatives and observers from seven foreign countries. Mrs. Cavert stated that "leading Protestant and Orthodox church women are asking that the goal of their full citizenship in the Church shall be explicitly recognized in all quarters, and be self-consciously adopted and striven toward."

Mrs. Cavert's report to the church women was based on a survey being conducted by the study department of the World Council of Churches on the topic, "The Life and Work of Women in the Church." The study will be presented in final form at the first Assembly of the World Council of Churches in Amsterdam, Holland, this summer, and will include a detailed analysis of women's relation to the church in fifty-eight countries.

Mrs. Cavert said the survey showed that "some progress has been made to elevate the status of women in the church," but that many throughout the world who "have knocked at the dors of their churches seeking vocation, have found those doors were not opened except in a rather niggardly way."

"The result," she continued, "has been in too many quarters a caricature of the kind of women who 'does church work' and the kind of work which she is pictured as doing. It is these results which devoted and self-conscious church women are trying to overcome."

Turning to reports from specific countries, Mrs. Cavert said that in Denmark where a "considerable number" of trained women theologians who only lack ordination to accept pastorates, only one of Denmark's nine Bishops have "unequivocally stated his willingness to ordain a woman."

While not as rigidly opposed to women clergy as Denmark, churches in other European countries were pictured by Mrs. Cavert as practicing "various forms" of discrimination against women clergy. She quoted from a Swiss report which stated that "whenever a new post is created for a woman theologian or one is filled, the old doubts and objections are raised."

Mrs. Cavert emphasized, however, that women were not seeking to launch a "suffragette movement" for the ordination of women clergy, but were simply "trying to find the best means of serving the Church in whatever capacity their abilities and skills would merit."

While noting the growth in the number of women engaged in professional and volunteer church work, Mrs. Cavert's report showed that church workers, "especially those in local church work are apt to feel their status in the Church is low."

One report submitted by an American Protestant denomination expressed the view that "everything is expected of a pastor's woman assistant, from doing an incompetent janitor's job to pinch-hitting for those who fall by the way," Mrs. Cavert said.

Mrs. Cavert said that reports from Oriental countries stressed the "increasing difficulty" of keeping church women workers. Quoting from the Egyptian report Mrs. Cavert said: "It is getting harder all the time to secure professional church workers because of competition with government, armies, and business. A drastic change in salaries and pension scales is needed."

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### WOMEN AND PEACE.

A few days ago a group of Christian women were summoned to Washington to learn of the emergency to act now to avoid another war. The women of the Church have yet another chance to make their voices heard in this emergency to help offset war hysteria. There isn't a mother whose son or daughter went into the Service, nor a widow whose husband made the supreme sacrifice, nor a woman with whom you may talk, but feels that wars can be averted through the exercise of love and brotherhood.

The Christian women throughout our land are being urged to mobilize immediately for Peace. The United

(Continued on page 14.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Walt felt badly. His insides were whirling around. Walt couldn't tell mother what the trouble was because he wasn't quite certain, but that turning-over feeling was there.

"Walt," said mother, "did you eat green plums?"

"No, Mummy, no, I didn't."

Mother looked very unhappy for she wanted to help Walt but he wasn't helping a bit. She stood by his bed and held his hand. Walt held her hand a little tighter and began to feel a little better.

After awhile mother laid his hand down gently, pulled the covers around him and started away. As soon as she did, the awful feeling in Walt's middle began churning again.

"O, Mummy," he cried. The tears began to flow. Mother came back. This time she looked very stern as she said, "Walt, I can't help you unless you tell me what troubles you. You have told me that you didn't eat anything to upset you. Did someone hurt your feelings?"

All the time Walt knew what the matter was. He hated to tell mother that he was afraid because he liked to think of being a "big boy." Walt didn't know that all boys and girls have fears and bad dreams, especially when one is only five. But he felt that he couldn't stand it another minute so he burst out saying, "Mummy, Mummy, I am afraid. I don't like the dark. I don't like scary things in the corners."

Mother nodded her head and looked very relieved. She took Walt out of the bed and held him on her lap. Quietly she began to talk to him. She told him about God's book, the Bible. She said, "The very first words tell us that God created the heaven and the earth. Next, we are told about God making light to be different from the dark. Then there was day and night. In the day we work and play, and in the night we rest and play sometime."

"But I still don't like the dark. Mike said something would come and gobble me up."

Mother laughed and said, "Your being afraid will 'gobble you up' for it will make you sicker and sicker. The night is the daytime shutting its eyes and resting some. Suppose you were always in bright, bright light and couldn't even blink your eyes. That would be uncomfortable."

Walt's mother talked next about Mike. "Mike wanted to tease you and perhaps he knew you were already a little bit afraid. Mike isn't afraid of the dark or he wouldn't have talked about it. He is older than you, remember."

Putting him down on the floor she walked with him to the raised window and lifted him up to see the dark night. It wasn't really dark. Hundreds and thousands of stars shone near and far. Mother reminded the little boy that sometimes the moon shines and that God has made all of the heavens and the earth.

"Mother, I feel better. . . . What happens when you can't see the stars?" Walt asked. "Well, that is when the clouds come to cover them." "Like a blanket?" "Like a blanket." Walt didn't stop being afraid all at once but he felt better and better. Sometimes when he went to bed he would say, "Sleep well, little stars under your cloud blankets."

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## FEAR AND ITS EFFECT UPON YOUNG CHILDREN.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)
*Issued by the National Kindergarten Association.*

I was in one of our parks last summer when my attention was attracted to a well-dressed woman with her two little boys. One was about three years old, and he kept running away. Finally, in exasperation his mother shook him, saying, "If you don't stay beside me I'll throw you into the bear's pit and the bear'll eat you up."

Another distraught mother, when in a big hotel, silenced her obstreperous son with, "Now, you make less noise or I'll go away and leave you here alone."

I was in a store one day when a woman, whom I knew to have had a good general education, came in with her three-year-old daughter. Soon the child began handling things on the counter. "Don't do that!" exclaimed the mother, "or the man will put you in the cellar."

Threats about the *bogey man* have, we hope and believe, gone out of fashion. These other threats, however, are still used, causing positive terror when the child first hears them; and the shock that ensues is never overcome—except in cases of a radical change in the mental outlook—even though he soon learns that his parents have no intention of doing as they say.

A child should never be punished by being shut in a closet or a dark room, never forced to do anything he greatly fears. As much as possible, fear should be kept out of the little child's thought. If he is afraid to go up to bed alone, attention should not be called to the fact, but someone should go with him through the dark hall and shadowy stairway, to encourage, befriend him, and make him happy, so that he will forget about his fears.

The use of fear in disciplining should be strenuously avoided. A frightened child is cramped and handicapped by lack of confidence, by chronic anxiety, and morbid dread. He has little desire to use his powers or to assert his ability.

Here is a notable instance. From the time Martha was three months old, she had been so severely punished by her mother that she had grown into a thin, nervous, secretive, fear-haunted child. She had always been restrained—never allowed to talk freely or to give vent to her feelings—so upon entering school she would not open her mouth. She knew how to read, but she would not read aloud. The teachers knew she could read, because they noted her interest in the printed page when she thought herself unobserved.

An aunt and a neighbor went to call on her teacher, who upon hearing the story of Martha's life, became especially interested in this pupil. Since then, persistent kindness and encouragement at school have helped the child to overcome some of her fear. She now reads aloud in class, and the teacher is planning to have her read before a visitor as soon as she is quite willing.

Another timid child became so frightened when spoken to by a rather stern teacher that he *could* not read. His mother went to see the teacher and told her that the boy was affected in somewhat the same way by his father's austere manner and gruff voice. The mother said, "Tom's throat fills up and he can't read. Try a little gentleness and praise; he will then get rid of his fear and be able to read." The teacher tried this. It worked out just as Tom's mother had said it would.

If we inspire children with a feeling of confidence, this will help them to develop naturally and to take the first steps towards the habitual desire to do the right things. Fear paralyzes; confidence bestows that freedom which is the foundation of success.

# Pilgrim Fellowship

## "Youth at Work in the Church"

### NEWS ABOUT THE SUMMER CAMPS AND CONFERENCES.

*Eastern Virginia Conference—*

Junior High Age (12-14), July 21-26 at Roslyn, near Richmond, Va.

Senior High Age (15 through high school), August 14-19, Camp Hanes, near Winston-Salem, N. C.

Young Adults (out of high school, college age, young married couples), August 8-15, at John's River Camp, near Blowing Rock, N. C., and with the Evangelical and Reformed Church.

*North Carolina—*

Junior High Age, (12-14), August 14-19, at Camp Hanes, near Winton-Salem, N. C.

Senior High Age (15 through high school), August 14-19, at Camp Hanes, near Winston-Salem, N. C.

Young Adults (out of high school, college age, young married couples), August 8-15, at John's River Camp, near Blowing Rock, N. C., and with the Evangelical and Reformed Church.

*Valley Conference—*

Junior High Age (12-14), August 21-28, at Powell's Fort Camp, near Woodstock, Va.

Senior High Age (15 through high school), August 21-28, at Powell's Fort Camp, near Woodstock, Va.

Young Adults (out of high school, college age, young married couples), August 8-15, at John's River Camp, near Blowing Rock, N. C., and with the Evangelical and Reformed Church.

Eastern Virginia young people, who are planning to go to Camp Hanes this summer will be glad to know that we've been able to charter a bus to take about thirty-five young people from Suffolk (the best central starting point we know) and right to the Registration Desk at Camp Hanes for $8.00 per round trip! (Do you know how much the regular bus fare is, round trip? About $16.00!) Melvin Bunch, Box 537, Route No. 2, Suffolk, Virginia, will be the person to receive your bus fare. When you've sent it to him, you will be sure of your place on the bus. We're going to have to set a dead-line for the payment of your bus fare: July 31. After that time, we're sorry, but we shall have to let someone else have your place (if you have signed up for a seat but have not paid for it). Also, if you let Melvin Bunch know *before* July 31 that you have found out you can't go to camp, he will refund your money to you. We'll be glad to see all the Eastern Virginia young people come rolling in to Camp Hanes in August!

The Young Adults of the Southern Convention have been asking, "Why can't we have a summer camp for ourselves?" We've been wanting to give you an answer to that question—and we think we have it. The young adults of the Evangelical and Reformed Church of this area have been asking the same thing—and so we're answering both at the same time. The Evangelical and Reformed Church has a lovely camp site in the mountains of North Carolina which they've offered to share with us, August 8-15. We'll have the best of their leaders and of ours—for the first cooperative Congregational Christian and Evangelical and Reformed summer camp in this area!

Your ministers, your adult counsellors, and your presidents will be receiving blanks, letters, and further information about the summer camps and conferences. Plan *now* to attend one of the camps in your area, won't you?

BETTY CHICOINE,
*Elon College, N. C.*

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### AN OPEN LETTER.

DEAR BETTY:

I'm very sorry that I'm such a poor hand at writing and sorry that I haven't answered your letters. My young people and my other duties keep me so very busy that I never get time to sit down and write anything. How are things progressing toward camp? I know you are planning a great time for camp this year.

The young people's group I have in Sunday school has grown by leaps and bounds. Mr. James Hailey comes with Dr. Reynolds and teaches the Men's Bible Class. They did have the larger class, but I had twenty-five today and twenty-four last Sunday. We have been working for the past week cleaning, painting, and fixing up our Hut where the class meets. The boys and girls have done wonderful things. We had supper in the Hut one night and worked until after eight o'clock.

This morning twenty-three members of my class went to Sunrise Service at Linwood Cemetery and came back to the Hut and had breakfast together.

We only put one coat of paint on the Hut last week, scrubbed the floors and washed windows. They hope to work on the rest soon.

I understand some of the young people from the college are coming down next Sunday night to hold a Service for us. Are you coming? Please do. I'd love to have you meet my young people and talk with us.

You know, it won't be long until Bible School time. I hope Dr. and Mrs. Reynolds will be able to help about that. I'm sure they will. They're really swell.

Another very important thing about our affairs this week. We had a very beautiful and inspiring Candlelight Service on Maundy Thursday and Billy Andrews, Fayne Welch, and Betty Adams, of my group, joined the church. We had a large basket of spirea on the center of the choir rail and two smaller ones on either side. A white satin cross was in the center of the stage with a spotlight thrown on it. There were two large seven-candle candelabra, one on each side of the cross and two large white vases of white carnations and gladiolus on pedestals on either side and two candles in each window. It was really beautiful and such a nice program.

I'm not sure I can attend the Rally this time. I have no car and have a difficult time going out where no bus runs. I certainly will be thinking of everyone there and hope it will be one of the best yet.

We are planning another bazaar soon. The ladies held the second cake sale (the first one on Wednesday before Thanksgiving and the last Friday before Easter). We made $75.00 in November, but I haven't heard how the last one came out.

I've been doing quite a bit of sewing lately. I made twenty-five blouses the past four weeks. I made Becky two and myself two, and everyone who saw those wanted me to make them one. Even Mrs. Reynolds has one of my specials.

Well, I have to plan for a class meeting this coming week, so I will close for now. Hope to see you soon.

MRS. O. J. STUCKEY.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE TEMPLE IN THE NATION'S LIFE.

*By* Rev. W. L. Wood.

Lesson VIII—May 23, 1948.

Memory Selection: *How amiable are thy tabernacles, O Jehovah of hosts!*

Lesson Text: Ezra 3:10-13; 5:6-7; Psalm 84:1; Ezekiel 11:16; 37:26-28; 44:9-31; Zechariah 6:9-15.

Devotional Reading: Psalm 96:1-9.

*The Temple Through the Ages.*

The world has come a long way since Israel laid the foundations of the first known temple dedicated to the worship of Jehovah. Since that memorable date (1012 BC) the world has survived many upheavals, and with the ushering in of each new era many traditions, laws and institutions were abandoned or destroyed; many kings and nations had their day; many new philosophies, systems and sects sprang up to attract the unwary and gullible and they exerted immeasurable influence over their masses of converts, but through it all, this rising and falling, this change and decay, the temple of the living God has remained firm on its spiritual foundations; it has never abated its claims; it was never obscured by the upheavals of time. It is today as it was in the beginning, the articulate voice of religion.

*The First Temple.*

It was becoming that the Israelites should exchange their movable tabernacle for a temple, a fixed place of worship and a permanent resting place for the ark of the covenant. The ark was the material symbol of Divine Presence. Thus, to the Israelites the temple was the symbol of God's loving care of his chosen people. Their devotion to the temple is one of the most inspiring stories ever told; a devotion bordering on fanaticism but so deep and loyal that when the temple was destroyed the very heart of the nation stopped beating. Such was the esteem with which the Israelite regarded his temple.

*Our Temple.*

"We worship in the temple of the living Christ," so we say. Looking out over our broad land we can see these temples everywhere. Every city, village and hamlet has its house of worship. The temples of God are everywhere. What would the nation be were it not for these innumerable houses of worship? What would you be if you had never come under the influence of the church? In U. S. we cannot disregard the element of religion as we tell the story of its history. In the early settlements the house of worship was deemed as essential as the dwelling house. These founders of our country must have inherited some of their religious zeal from the early Isaelites. Ours is truly a land of privilege—we need not travel far to find the house of God.

*The Influence of the Temple on Our National Life.*

The influence of the temple on our national life is immeasurable. The religious motive was supreme in the minds of America's best colonists. Our first settlers came as Christians and planted religious principals as the richest interest and for posterity. Now, destroy the temple and all it stands for in our land; counteract the influences which emanate from the sanctuary, bring to naught its influence on music, art and literature, and what have you? What did the Israelites have left when the temple was destroyed? True they still had God but the loss of the temple was demoralizing to the nation. Perhaps it would be well for us to take a lesson from this people who had lost their temple. Invading armies had crossed their borders, pillaged their homes, razed the walls of their beloved city, ravaged and destroyed the house of God. No invading army has set its foot on our soil since 1812; our lands, our villages and cities have not been pillaged and our temples have remained unmolested. Are we appreciative?

*The Purpose of the Temple.*

The first temple was not erected specifically for the purpose of worship. It was created primarily as a dwelling place for Jehovah. Ever since that time it has been the gathering place of God's people, a place set aside where the devout meet to pray, to praise God in song and testimony, to hear the scriptures read and the eternal truths of the scriptures expounded. What purpose does the temple serve in your life?

The devotion of the people deepened as they participated more and more in the service of worship. So will our devotion deepen as we participate in the service of worship. Participation will lead to appreciation. This leads us to the topic for today, "Our Need of Public Worship." Is public worship a necessity to a Christian? Can one not be just as good without attending church? Stand on the street corner and ask these questions to the people as they pass, but regardless of the answers we may receive, we know that with but few exceptions the people who maintain the highest Christian standards are the people who worship regularly in the temple.

The church has its shortcomings. It has faced foes from without and from within but it has survival while other institutions have died and it has always been persistent in preaching its gospel of love and righteousness and its influence on the moral and spiritual status of the nation is immeasurable.

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## SUN'S PULPIT.

(Continued from page 3.)

Christ was given a position above all else, a name above every name. The preeminence of Christ in God's universe was established and Paul could declare that He is Lord, before Him every creature should bow, and the whole universe declare, "Crown Him, Lord of All."

At the same time, this exaltation of Christ was proclaimed as the establishment of the certain victory of Christ. It is God's good pleasure to give Him the victory! The early Church saw this certainty foretold in the Psalmist's words: "Jehovah said to my Lord, sit thou at my right hand until I make thine enemies thy foostool." These words entered into the abiding thought of Christians. With the exaltation of Jesus Christ to preeminence, God proclaimed the triumph of righteousness, and the certain establishment of the Kingdom!

These are reflections upon the ascension and exaltation of Jesus Christ. Why are they for the most part neglected in the faith and preaching of the church in our generation? Oh, to be sure, the modern church proclaims that conditions of space, time, or the physical body can not limit Jesus Christ. The modern church is glad to know that all men everywhere and in every time, can know and receive Christ. And when Pentecost comes around, the modern church does have this much to say about the truths proclaimed in the ascension story! But, what is the

church in this generation saying about the other ascension and exaltation truths?

For instance, what did the church of just a few years past say about the ascension of Christ charting the way to that transformation of human life into a new mode of being, immune from death, and unrestricted by the conditions of earthly life? You and I know from experience that sermons on heaven are more and more rare. We know from experience that the funeral service is about the only occasion for such a message. The message of the modern church concerning the heavenly hope is very meagre!

Or, what did the church of the recent past say about Jesus Christ as Lord of all time and place, as Him toward which all creation moves, as the Name above every name? Well, in your generation you've heard much about a synthesis of all the world's religions. You and I have witnessed a day in which medical missions, agricultural missions, and social-service missions have received great impetus. But, the evangelistic missions have been looked upon with doubt, as if we were not certain that Jesus' Name was above all other names, and that Christ was Lord of all. We have lived through days so "liberal" that doubts and arguments followed upon the Madras proclamation that Jesus Christ is the *only* answer to the world's need. There are many in our generation who call themselves Christian but were not certain that God had given Jesus a Name above every name—for all!

Yet, many who were certain that Christ was Lord of all people, were not certain that He was Lord over all of life! This helped bring about the secularization of life. For, these churchmen knew Him as Lord of the religious life, but doubted that His Lordship could be acknowledged in the world of science, the world of business, or the world of social relations. Whenever any one would speak up for the Lordship of Christ over these areas of life, the cry would go up: "Stick to the Gospel!" Just as if the proclamation of Christ's Lordship were not part of the Gospel. Just as if God had never exalted Christ to be preeminent in all things. Just as if we were not living in the times when God Himself is seeking to put all enemies of Christ beneath Him. Just as if in the exaltation of Christ God had not proclaimed that every thought and word and deed should be brought into subjection to Him. Truly, then, the conservatives, and the liberals, have been feeding us upon a Christianity which has not taken seriously the truth of the exaltation of Jesus Christ.

We don't take the exaltation of Christ seriously when the possibility of atomic-bomb-destruction causes us to shake and tremble! When the preacher proclaims that God will not be forever frustrated, not even by the atomic destruction that will come upon us; that He will yet call unto His Name a people, repentant and willing to live after His righteous ways; that Christ's Victory shall yet be realized and His Kingdom shall come." Then the hearers say, "that isn't much to gain courage from!" Not much? Just God's own word for it when He exalted Jesus Christ above all and promised to put all enemies beneath His feet! Not much? Just the word of God in the Christ He exalted. Not much? The certainty of this victory, and the confident triumph of the Kingdom, gave hope to the early Church and was an essential in its life. This hope of the coming of His Kingdom and this confidence in the victory of righteousness, called forth from the early Christians a good stewardship toward God for the concerns and labors of their day-to-day existence. Not much? It was sufficient for them. They could live in hope: a hope that Paul called "saving!"

Why this contrast between the vibrance which the early Church gained from the message of the exalted Christ, and the meaninglessness with which that message falls upon our ears? Why this contrast in belief? What is back of this deficiency in our modern interpretation of the Christian faith?

I think that the answer can be reduced to this: Whereas the early Christians founded their belief on the witness of the apostles to Jesus Christ, the people of our times have shifted their foundations to "experience." That which we experience, is the basis of authority in matters of belief! We will have little to do with that in the Bible which can not be fitted into the pattern of our experience. And this is most evident right at the point of the exaltation of Jesus Christ. That's something we can not experience. A man can't experience the Lordship of Christ over the whole universe. We can't even experience the Lordship of Christ over all men. You and I can't experience the heavenly existence into which Christ ascended. We can't experience an existence in that mode of being into which Christ transformed at His ascension. We can not experience that final victory of Jesus Christ. The establishment of His Kingdom is not ours to experience. So, because ours is an age which has interpreted Christianity according to experience alone, these things have more and more fallen by the wayside as neglected articles of faith.

The Christian faith of the New Testament was of a different nature. Of course the Christian proclamation was to experience, but, it was also to faith and hope. Faith was even understood to be that which gave substance to those things hoped for. It was just such a faith that could appreciate the proclamation of the exaltation of Jesus Christ. Faith which is the substance of things hoped for, receives the proclamation of the exaltation of Jesus Christ with joy. For, if Christ be gone into heaven, then the hope of heaven is not in vain and life has a goal. If Christ be exalted above all, then trusting submission of all to Him is not foolish. It is the highest wisdom. If Christ be exalted above all things in the universe, then it is not unwise to bring every thought and word and deed into submission to Him. Rather, it is a reasonable service. And, if Christ be victor over all His enemies, it is not for us to be fearful or anxious about the future, or anxious concerning the fortunes of His Kingdom. Rather, it is ours to be confident, to have courage buoyed up by hope: the hope of sharing in that certain victory, the hope of realizing it in our lives, here, and in heaven. To God's Christ the victory already belongs. It is His good pleasure to give it to those who are His. *There* is cause for hope. And, when that proclamation is received in faith, that hope gains substance—"saving" substance.

So, we should understand that experience can't tell us all we need to know and believe. The Christian's "credo" can not be based on experience only. Faith and hope are still essentials. Faith and hope are still attitudes to be cultivated and prayed for. Remember that when you are next tempted to follow in the way of your generation and neglect those high truths proclaimed by the Bible: the truths that are bound up with the exaltation of Jesus Christ. With the exaltation of Jesus Christ, our highest and dearest hopes were given firm foundation! Take care, then, that in faith you receive the blessed proclamation "He ascended into heaven, and sitteth at the right hand of God the Father Almighty!"

---

Communist control of this country would mean the putting to death of probably millions of our people and the enslavement of tens of millions more. It must not happen.

—*John E. Rankin.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good women are always doing something nice for the Christian Orphanage. They never fail me when there is a need to be met and they are called upon to supply it.

Sometime before Easter we had ran short on dresses for the girls. We asked the good women of our churches to supply this need, and we were delighted with the large number of beautiful dresses sent in to supply the need. All the girls had a beautiful dress to wear on Easter Sunday.

Then we asked the good women to send us laying hens to go in our poultry house, which we had built this Spring to take care of 200 hens. We now have 150 hens in it.

Then on May 6 the District Home Club delegates held their meeting in Alamance County near here, and they served a bountiful lunch at the noon hour. They had lots of food left over and then the question came up as to what they could do with it. One good lady suggested that they bring it to the children at the Christian Orphanage. Several of the good women brought it to the Orphanage packed nicely in boxes, and what a treat it was—sandwiches of different kinds, fried chicken, cakes and pies, pickles, and many other things too numerous to mention. All the children had an excellent dinner that night. We were very grateful indeed for such kindness shown us.

All the children had a special invitation to attend the horse show, which is held in sight of the Orphanage at the Alamance County Saddle Club. Our good friend, Mr. O. F. Smith, of Norfolk, Va., who was attending the show, sent his big van over and loaded all the children in it, and carried them over, and after the show, brought them back. To see that nothing happened, he was in the van with them. He then made it possible for fifteen of the larger girls and boys to attend that night to see him ride his horse. All the children were enthusiastic for him to win the grand prize of a thousand dollars, which was offered. When it was announced that he had won, all of them shouted gleefully and were just as happy as Mr. Smith could have been. There was a large eating stand on the grounds, and after the show was over, the man who had charge of it found that he had a lot of fresh sandwiches left on his hands. They were nicely wrapped in celophane paper and he packed them in a box and brought them to the Orphanage for the children here. These gifts are highly appreciated.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR MAY 13, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 3,151.39 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Beulah ..... | $ 11.30 | |
| Catawba Springs ..... | 40.50 | |
| Pleasant Union ..... | 26.00 | |
| | | 77.80 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) ..... | $ 23.00 | |
| Cypress Chapel ..... | $ 14.85 | |
| Liberty Spring ..... | 7.00 | |
| Newport News ..... | 12.35 | |
| Old Zion ..... | 10.00 | |
| Rosemont ..... | 56.00 | |
| Rosemont (Simmons children) ..... | 25.00 | |
| | | 148.20 |
| N. C. & Va. Conference: | | |
| Greensboro, First ..... | $ 42.64 | |
| Happy Home ..... | 9.65 | |
| Hines Chapel ..... | 6.00 | |
| | | 58.29 |
| Western N. C. Conference: | | |
| Hank's Chapel ..... | $ 23.00 | |
| Pleasant Union ..... | 11.51 | |
| | | 34.51 |
| Va. Valley Conference: | | |
| Leaksville ..... | $ 12.03 | |
| Linville ..... | 12.21 | |
| | | 24.24 |
| Total this week from churches | | $ 343.04 |
| Total this year from churches | | $ 3,494.43 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $ 7,432.18 |
| Mrs. Black, children ..... | $ 20.00 | |
| Suffolk Welfare Department (Harvell boys) ... | 30.00 | |
| A Friend ..... | 5.00 | |
| Cash, Wylie J. ..... | 10.13 | |
| Cash ..... | 16.00 | |
| Big Oak Independent S. S. | 7.27 | |
| Mabel Haith, rent ..... | 1.25 | |
| | | 89.65 |
| Total this week from Special Offerings ..... | | $ 89.65 |
| Grand total for the week ... | | $ 432.69 |
| Grand total for the year ... | | $11,016.26 |

## CHURCH WOMEN AT WORK.

(Continued from page 9.)

Council of Church Women is earnestly beseeching the denominational women's groups to cooperate at once by signing a Commitment card which states: "I will pray more and work harder for my church and the Church throughout the world. I will give courageous, intelligent, and prayerful support to the United Nations and Christian movements for World Order. I will seek to establish civil rights and brotherhood in my own community. I will pray that women of all countries may soon join in this crusade."

The goal is for every Christian woman to rededicate her life to Christ and to pledge to join with other women in a great crusade for Peace. It is hoped that one million signed Commitment cards will be ready by June 15 to present to the President and the State Department, also to our representatives in the United Nations by June 26, the anniversary of the signing of the Charter of the United Nations.

The presidents of all the women's groups of our denomination are urged to act quickly in ordering Commitment cards from the United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y. The price is one half of a cent each.

May we not unite with the Christian women all over our land to help create public opinion that will turn the tide to peace? This such a little thing to ask for so great a cause—please *act now!*

MRS. GARLAND SPRATLEY,
*Chairman,*
Interdenominational Cooperation Dept., E. Va. Woman's Missionary Conference.

## MISSIONARY ATTENDS VIRGINIA WOMEN'S SPRING RALLY.

Miss Louise G. Bookwalter, missionary to Ceylon, was the guest speaker at the Valley Women's Spring Rallies which were recently held.

With an understanding of the Orient based upon years lived among its people, Miss Bookwalter, who is the principal of the Uduvil Girl's School, Uduvil, Ceylon, has a revealing story to tell as she speaks.

Not only has Miss Bookwalter been principal of Uduvil Girls' School, which includes both Christian and Hindu pupils, with grades from kindergarten to high school, but she has been supervisor of the Uduppiddi Girls' Boarding School which teaches home arts with instruction in cooking, basketry, poultry raising, shop keeping and building; and trains the pupils to learn by doing.

Deeply interested in education in general, Miss Bookwalter was for a time on the Board of Education of the Government of Ceylon.

The place Miss Bookwalter holds in the hearts of the Ceylonese was shown when upon returning from her last furlough she was deluged with welcome meetings, greetings, ceremonies, garlands of flowers, rose water, and sandalwood.

Miss Bookwalter, who is under the American Board of Commissioners for Foreign Missions, is a graduate of Smith College and Otterbein University. In 1919 she received her M. A. from Columbia.

# In Memoriam

### KAGEY.

J. S. Kagey, age eighty-two, of Norfolk, Va., died December 1, 1947. Funeral services were conducted in Norfolk and burial was in Rockingham County, Va. He was a deacon in the First Christian Church, Norfolk, Va. He is survived by a son, P. S. Kagey and a daughter, Miss Lula M. Kagey, both of Norfolk, Va.

He was a subscriber to The Christian Sun for over fifty years.

### LARRICK.

David Lee Larrick was born in Hampshire County, W. Va., November 14, 1868, and died at the Maplewood Nursing Home in Winchester, where he had been a patient for several months, April 19 1948.

Early in life he united with the Timber Ridge Christian Church and for many years was a loyal and faithful member of that church. Twenty-five years ago he transferred his membership to the Winchester Church remaining a loyal member until death. He was instrumental in helping to build the Winchester Church. He was married to Miss Retta Oates who, with their four children, survive. Two daughters, Mrs. Nellie B. Cline of Petersburg, W. Va., and Mrs. Grace Dinkle, Romney, W. Va., and two sons, Roy A. and Albert L. Larrick of Winchester. The deecased was the last surviving member of a family of thirteen children.

Funeral services were conducted at the Jones Funeral Home by the pastor and the Rev. Roy D. Coulter, pastor of the Timber Ridge Church, April 21. Burial was in the family lot in Mount Hebron Cemetery.

ROBERT A. WHITTEN.

### BLAND.

As quietly as she lived, on March 9, 1948, Mrs. J. B. Bland slipped away into eternity. She was a faithful member of the Woman's Missionary Society of Mt. Carmel Congregational Christian Church, and was always present at our meetings as long as health permitted.

In recognition of her consecrated life, we offer the following resolutions of respect:

1. That the members of the Missionary Society wish to express our deep sense of loss and our gratitude for a beautiful life lived in our midst.

2. That we realize God doeth all things well. While we mourn the loss of one who has meant much to us, and others as well, we bow in humble submission to his divine will.

3. That we extend our deepest sympathy to her family who ministered to her so faithfully during her illness and commend them to our Heavenly Father for comfort and consolation in their sorrow.

4. That a copy of these resolutions be sent to The Christian Sun for publication, one sent to the family, and a copy be entered on the records of our Society.

Mrs. E. W. BEALE,
Mrs. LIZZIE B. TURNER,
Committee.

### HOLLAND.

Softly and silently, sorrow and bereavement entered our community on the afternoon of February 17, 1948, at 2:00 o'clock when Mrs. Mina Pearce Holland, co-worker and friend, bade good-bye to her loved ones, and quietly passed from earth into the Great Beyond.

Therefore in view of the noble and beautiful characteristics of her beloved member and faithful worker, of her loving and helpful nature, her deep and abiding interest in the welfare of her church and community, we, themembers of the Ladies' Aid Society of Cypress Chapel Christian Church, wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

1. That we bow in humble submission to God's will.

2. That while we shall miss her in the sweet fellowship of our work together, we will always cherish the memory of her friendship and faithful service.

3. That we extend to the grief stricken family our deepest sympathy in this sad and lonely hour, commending them to the great comforter who said, "Let not your heart be troubled."

4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication and a copy be placed upon the minutes of the society.

Mrs. HENRY ROUNTREE,
Mrs. R. E. BRITTLE,
Mrs. WILLIE KNIGHT,
Committee.

### CASH.

On March 23, 1948, James Lee Cash, seventy-two, religious leader and businessman of Durham, passed away. Mr. Cash joined the Christian Church Sunday School on April 1, 1900, and attended Sunday school continuously every Sunday except three, when the class held its meeting at his bedside. Several years later he joined the present Congregational Christian Church. For twenty-seven years Mr. Cash served as treasurer of the Durham Congregational Christian Church and was a deacon for thirty-five years. On the Sunday prior to his death Mr. Cash was presented a medal for his continuous attendance at Sunday school for forty-eight years.

Mr. Cash was not only a faithful worker in the chuerh but was active in the community. He regularly visited all sick members of the church; went weekly to the Durham Prison Camp and to the Durham County Home for the Aged. He received great joy and happiness from these visits and services.

Mr. Cash is sorely missed, but his influence and spirit of serving will live.

Therefore, be it resolved:

1. That the Durham Congregational Christian Church has lost an unusual, valuable, and devoted member.

2. That we keep in lasting remembrance the high Christian standards and ideals of service, kindness, unselfishness, and joyfulness which were in his daily living.

3. That we strive to emulate his exceptional example of Christian living.

4. That a copy of these resolutions be sent to his widow, a copy placed in the permanent record of the Durham Congregational Christian Church, and that a copy be sent to The Christian Sun for publication.

Mrs. NEIL ALEXANDER,
Mrs. C. E. YOUNG,
Mrs. ROBERT S. SMITH,
Committee.

Let us take time for all things; make us grow calm, serene, gentle.

## REV. CARL KEY ELECTED EXECUTIVE SECRETARY.

(Continued from page 3.)

the same time, his practical experience in various cooperative projects elsewhere should afford him a broad basis on which to undertake the solution of our problems. While pastor at Holland, Virginia, he was chairman of the Committee which inaugurated Week-Day Religious Education in Nansemond County. At Torrington, Connecticut, he was President of the local Council of Churches and, along with it, a member of the Youth Committee of the Connecticut Council of Churches. At Detroit he served as a member of the Board of Directors of the Church Federation. Since coming to his present position, he has assisted in the organization of a Council of Churches which includes the city of Akron and Summit County. It is evident that Mr. Key is thoroughly equipped both by training and experience to guide the Council in the furtherance of all its efforts as the cooperative agency for Protestant Christianity in North Carolina.

## CHRISTIAN CONVOCATION TO BE HELD AT DUKE.

(Continued from page 7.)

tional award for individual public service; James G. K. McClure, president of the Farmer's Federation Cooperation; M. G. Mann, general manager of the North Carolina Cotton Growers Cooperative Association; and H. B. James, head of the Farm Management Research, State College, Raleigh.

When a business man makes a mistake he has to pay for it or go out of business. When a bureaucrat makes a mistake, he smilingly files it away and tries another theory."

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# Virginia Week-Day Schools will Continue

**A General Statement by Minor C. Miller, Director**
**Department of Christian Education, Virginia Council of Churches**

In several hundred communities throughout Virginia, groups of parents and church workers are making plans to continue and enlarge their program of week-day religious education. The general interest in the expansion and improvement of this work was never greater than at the present tim.

Th Supreme Court of the United States expressed its judgment on the particular plan of week-day religious education at Champaign, Illinois. It did not express a judgment upon systems of week-day religious education which are basically different from the system which was operated at Champaign.

In the separate opinion of Mr. Justice Frankfurter, with the concurrence of Mr. Justice Jackson, Mr. Justice Rutledge and Mr. Justice Burton, it is stated:

> Of course, "released time" as a generalized conception, undefined by differentiating particularities, is not an issue for Constitutional adjudication. Local programs differ from each other in many and crucial aspects. . . .

At this point, a footnote on page fourteen of the official document, suggests ways in which programs differ:

> Respects in which programs differ include, for example, the amount of supervision by the public school of attendance and performance in the religious class, of the course of study, of the selection of teachers; methods of enrollment and dismissal from the secular classes; the amount of school time devoted to operation of the program; the extent to which school property and administrative machinery are involved; the effect on the public school program of the introduction of "released time;" the proportion of students who seek to be excused; the effect of the program on non-participants; the amount and nature of the publicity for the program in the public schools.

The Virginia program is basically different from the program at Champaign. Among the points of difference are the following:

1. The Virginia system is non-sectarian. In the words of Mr. Justice Frankfurter, "it emphasizes democracy, unity and spiritual values not anchored in a particular creed."
2. The Virginia plan does not suggest or require that religious education teachers be approved by the public school authorities.
3. Public school officials do not supervise religious education teachers in Virginia.
4. Virginia religious education teachers do not report on attendance and absences to the public school authorities.
5. Virginia teachers are certified by the Virginia Council of Churches.
6. Reports to parents are made on a special report card and not on the public school report card.

The office of the Virginia Attorney General has expressed the opinion that "a released time plan divorced from the type of school supervision criticized in the Champaign case" would not be illegal. His statement is as follows:

> . . . The mere use of public school buildings during regular school hours for non-sectarian, non-compulsory religious instruction, under a released time plan divorced from the type of school supervision criticized in the Champaign case, would not be forbidden by the McCollum decision, in my opinion.

In an effort to further divorce local programs from the Champaign plan, many Virginia communities will adopt the **released time** plans which have been followed in New York, Massachusetts, and many other states, and transfer classes to churches or non-public buildings. In view of the fact that the Virginia system has always **been divorced from the type of school supervision criticized in the Champaign case,** certain communities will continue to use the public school buildings. From one end of Virginia to the other, local councils of churches are making detailed plans for the school session, 1948-49.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MAY 20, 1948. NUMBER 21.

## The Southern Convention's New President

**Rev. JOHN G. TRUITT, D. D.**

John G. Truitt was born in Rockingham County, North Carolina, and grew up in Mt. Bethel Church and Sunday School, the son of H. Lee Truitt and Elizabeth Simpson Truitt. Before entering Elon College he attended the Reidsville Seminary and Bethany High School. He graduated at Elon in 1917, receiving both the A. B. and M. A. degrees. During his college days he served at one time or another Mt. Hermon (ENC), Antioch (WNC), both churches at Graham, Pleasant Grove and Ingram (NCVA). Two years immediately after graduation he served as principal of Oak Level High School, Halifax County, Virginia, and was at the same time pastor of Pleasant Grove and Ingram Churches; the following year he gave full time to the two churches. The next three years he spent at Princeton, graduating with the Th. B. degree in 1923. Following seminary he served five years as pastor of the First Christian Church, Norfolk; five years at First Church, Dayton, Ohio, and is serving his fifteenth year in Suffolk. In 1924 he married Edna Pierce of Norfolk, who died a little more than a year later, leaving a daughter, Frances, who has made her home with her mother's family and attended Sophia Newcomb College at Tulane University. He has two children, Ann Rawls, a freshman at Elon College, and John G., Jr., by his second wife, who was Adelia Jones of Holland, Virginia. Dr. Truitt received his doctor of divinity degree from Elon College in 1934. He was elected president of the Southern Convention of Congregational Christian Churches at its recent session.

# NEWS AND VIEWS

The Oregon State Conference is observing its Centennial this month.

Rev. John L. Gwyn of Norfolk is visiting relatives and friends in Tennessee.

Home Coming and Memorial Day services will be held at Salem Chapel on June 6, beginning at 10:00 a. m.

The Sunday School Lesson for this week is contributed by Mr. W. B. Truitt, teacher of long standing in the First Church of Grensboro, North Carolina.

Mrs. M. T. Garren (Birdie Rowland Garren) was elected president of the Greensboro Council of Church Women at the recent May Fellowship Meeting. We are proud of her and glad that she deserves this honor.

The Eastern Virginia ministers and their families held their annual picnic at the Cypress Cove Country Club near Franklin last Monday. Newly elected officers of the Association are: J. Everette Neese, President; Ellis M. Clark, Vice-President; W. L. Wood, Secretary; W. B. O'Neill, Treasurer.

The choir of our Winston-Salem Church under the direction of Mrs. F. C. Beavers, participated in a Sunday evening musical program at our Asheboro Church last Sunday. Rev. W. J. Andes gave the sermon. A large congregation was present for the service. The choirs of both the churches were beautifully robed and shared responsibility in this memorable service.

## "NATIONAL RADIO PULPIT."

The oldest of all air programs, NBC's "National Radio Pulpit," will mark a quarter-century of broadcasting Sunday, May 23 (10:00-10:30 a. m., EDT), with a special anniversary presentation from Radio City.

The Rev. Dr. Ralph W. Sockman, presiding minister of the Radio Pulpit, will deliver a birthday message. Frank E. Mullen, NBC executive vice president, and Dr. Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America, under whose auspices the program is broadcast weekly, will speak briefly. A dramatic sketch, "Religious Ministry Over the Air," will trace the history of religious radio.

Music by the Radio Choristers will include Beethoven's "The Heavens are Telling," "Be Still, My Soul" by Sibelius, "Blest Be the Tie That Binds" and "Dear Lord and Father of Mankind." The choristers, who are heard weekly on the series, are Mary Merker, soprano; Paula Heminghaus, contralto; Earl Rodgers, tenor, and Alden Edkins, bass. George Shackley is musical director.

## OFFICERS AND BOARDS ELECTED BY THE SOUTHERN CONVENTION FOR THE 1948-50 BIENNIUM.

President—Rev. John G. Truitt, Suffolk, Va.
Vice President—Rev. W. Millard Stevens, Burlington, N. C.
Secretary—Rev. J. Everette Neese, Norfolk, Va.
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Superintendent—Rev. Wm. T. Scott, Elon College, N. C.
Historian—Rev. C. E. Newman, Virgilina, Va.
Honorary Historian—Major W. E. MacClenny, Suffolk, Va.
Editor of "The Christian Sun"—Rev. Robert L. House, Richmond, Va.
Managing Editor of "The Christian Sun"—Mr. John T. Kernodle, Richmond, Va.

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Rev. Robert A. Whitten, Virginia Valley Conference Representative, Winchester, Va.
Rev. R. E. Newton, Virginia Valley Conference Representative, Luray, Va.
Rev. Frank J. Apple, Eastern North Carolina Conference Representative, Henderson, N. C.
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Rev. L. E. Smith, President, Elon College, Elon College, N. C.
Mr. Charles D. Johnston, Superintendent, Christian Orphanage, Elon College, N. C.
Mrs. O. H. Paris, Woman's Missionary Convention, Greensboro, N. C.
Mr. George D. Colclough, Laymen's Council, Elon College, N. C.
Representative of Pilgrim Fellowship Council to be nominated and elected.
Rev. Stanley C. Harrell, Chairman, Finance Committee, Durham, N. C.
Rev. Will B. O'Neill, Member-at-Large, Holland, Va.
Mrs. W. W. Sellars, Member-at-Large, Burlington, N. C.
Rev. William E. Wisseman, Member-at-Large, Greensboro, N. C.

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Dr. L. E. Smith, Board of Christian Education, Elon College, N. C.
Mr. D. R. Fonville, Board of Superannuation, Burlington, N. C.
Mr. George D. Colclough, Board of Publications, Elon College, N. C.

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Mr. George D. Colclough, Elon College, N. C.

**Committee on Convention Office Personnel.**

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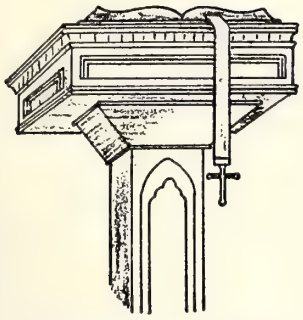

## THE SAINTS EXCELLING.

*A Sermon*

*By* Rev. James R. Clinton.

The word "saint" is one of the many great words in the language that goes wrong. This is a great New Testament word that needs re-minting and resoration to its original meaning, and put into daily circulation again!

The "Saint" is difficult to define and describe. The modern psychologist, of course, has no difficulty.

He takes the saints to pieces
And labels all the parts
And tabulates the secrets
Of loyal loving hearts
He probes the selfless passion
And shows exactly why
The martyr goes out singing
To suffer and to die.

When we talk about saints in these days, we either think of our Holy dead and sing, "for all the saints who from their labor rest," or we picture some very pious and unattractive person who is never known to smile, or we think of one who impresses us by harmlessness and lack of interest in the vital things of life.

Now all these people may, or may not be "saints" but they do not represent all for which this glorious New Testament word stands. The truth is, there is something in a saint which cannot be analyzed or catalogued. There is no anatomy of Glory!

In the great days of apostolic life the saints were the simple, sincere and forceful disciples and lovers of Jesus. They were the very salt of society, preserving it from corruption and keeping it sweet, wholesome and good. No other word in the English language so needs and waits, for redemption to its initial meaning—its eternal meaning.

The following do not suggest all, but simply the least that is required or present in the genuine saint. There are ten Commandments, seven Beatitudes and three other Graces. What more doth the Lord require?

*The Saints are the Lord's People.*

They are ordinary people, limited, apt to stumble, fallible, foolish—nothing (Cor. 1:28), but they are dedicated to Christ, sealed with His name, saved by His Grace, kept in His Power, identified with Him in purpose and available at all times and used by Him in the work of world-redemption.

*The Saints are Not of This World.*

The first mark of a saint either in the first or twentieth entury is separation from the evil that is in the world. To put it quite plainly, there are some things the saint cannot do, places he cannot go and company he cannot keep. The saint is distinctive in all his ways, intelligently holy in heart and life. He is known as a citizen of heaven and his heavenly communion distinguishes him.

Now this separation from the world is not that of any superiority over his fellows, nor of social exclusiveness. No indeed! He brings the heavenly type into the earthly commonplace. I have seen the summer flower, white and blue and gold creep down the roughest railroad cuttings or slopes until they kissed the iron rails and turned the track into a path of beauty. So it is with the saints. "Let the beauty of the Lord our God be upon us" in the daily round or the common task.

*The Saints Serve the Present Age.*

They are "called to be saints" in Ephesus and Philippi, in Russia and America, in Palestine and Peru, in your small corner and mine . . . mingling with the life of the man—the temptations, the sorrows and corruptions of the world. There are some people so heavenly minded that they are no earthly good! They are impractical.

It is not in retreats and convent cells, ministers' parsonages and holiness conventions—but in the streets, the markets, the governments of the

(Continued on page 15.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.



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Dr. Wm. T. Scott
Elon College, N. C.

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## McGUFFEY ANNIVERSARY.

Have you ever heard of the Rev. William Holmes McGuffey? Children of the last generation were almost brought up on McGuffey's Readers. This noted author-clergyman died 75 years ago this month in Charlottesville. He had occupied the chair of moral philosophy in the University of Virginia for 28 years. He has been described as "one of the fountain-heads of our folk ways . . . whose readers were absorbed by generations of American children who, in turn, bequeathed us a common stock of stories, legends, allusions, poems and moral precepts." Virginia and the nation have ample reason to be proud of this Presbyterian preacher who taught millions of children to read, reason and resolve.

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## CHURCH UNION—WHY NOT NOW?

Dr. John Scotford's new book, reviewed elsewhere in this issue, is a frank discussion and lively presentation of the current trends toward a united Protestantism. It is the essence of timeliness, for no ecclesiastical problem takes precedence today over that of church union. The author's thesis is that "there are evils in our present denominational system which the exercise of denominational cooperation will not cure, and there are spiritual gains to be achieved through organic union which can be had in no other way."

This cursory analysis of contemporary Protestantism, 124 pages, will attract many lay as well as ministerial readers. Although it may incur the charge of oversimplification, nevertheless this handbook on church union will serve a hitherto unmet need for all who want to know the latest developments in this field and the techniques by which union is being realized.

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## HOPE FOR THE MENTALLY DEFICIENT.

Greater concern for the care and education of mentally deficient persons is being urged by the Federal Council of Churches, in a statement released by its executive committee. The statement says, in part:

"Believing that Christian education, appropriately and expertly carried out is as much a right of these persons as of others with greater capacity of intellect, we commend jointly to the churches and to experts on deficiency the continued study and exploration of the best means that can be found to bring the resources of religious faith to mentally deficient persons."

The statement also noted the need for more and better institutional facilities to care for the mentally deficient, and stated that at least three or four times the present one hundred thousand persons now in such institutions could profit from special care. The church organization commended the holding of the first International Congress on Mental Deficiency which is being held in Boston this week, and expressed gratitude that the place of religion in the care and welfare of the mentally deficient is to be given consideration at the conference. May God's richest blessings be upon this humanitarian effort.

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## METHODIST QUADRENNIAL CONFERENCE.

"For Christ and His Church" will be the theme of the Methodist program for the next four years. The 1948 session of the Methodist General Conference was concluded in Boston on May 8. Reports of the conference carry many pronouncements of general interest.

Dr. F. Brown Harris, pastor of Foundry Methodist Church in Washington made this severe indictment: "Protestantism's appalling weakness, is a vast army of those who will recite the Apostles' Creed, pray the Lord's Prayer, go to church if they feel like it and nothing else interferes, a great host who at holy altars have taken solemn vows and yet who have no zeal, no enthusiasm, no burning devotion, and who are not harnessed in any practical way to the most vital and exciting enterprise in all the earth, namely making a Christian world."

The keynote of Christian unity was struck in no uncertain terms by New York's Bishop Garfield Bromley Oxnam in the Episcopal address. The Episcopal address, prepared and delivered by one bishop, but edited and initialed by all of them, indicates the general position of the church's leaders and the trend of the church's movement.

"United action in many fields would follow rapidly," the bishop predicted. "Our foreign or overseas mission could become one within the world organization and fellowship. We could have a common hymnal. There could be a Protestant daily paper. With what strength we could take up the modern media of radio and television, and use them both for the glory of God! Visual education would cease to be the sorry attempt of amateurs and enter a field calling for the highest art. A united Protestanaism could summon the talents of the greatest artists of the earth and from the screen would come the message of our Lord. There could be a united system of higher education, unitedly supported, in which we would train the lay leadership of our church, the teachers of our colleges and universities, and, in united theological seminaries, the ministers of the church. The union of American Christianity would electrify the world and accelerate the trends toward union in every continent."

While we may deplore the tendency of some Methodists to quote Wesley more frequently than Jesus (the title of the Episcopal Address was: "A Man Named Wesley Passed This Way"), we may thank God that in the Methodist Church we have a formidable ally in the promotion of temperance, social service, Christian education, church union and world missions.

## REPORT OF THE SUPERINTENDENT TO THE SOUHERN CONVENTION.

*By* Wm. T. Scott.

I began my services as Superintendent of the Convention on July 1, 1946. It would consume too much of your time for me to give a detailed account of all activities during these past twenty-one months. However, detailed narrative and financial reports have been submitted to the Executive Board semi-annually. I, therefore, give you at this time simply a summary of those reports from July 1, 1946 to March 31, 1948.

I have made 207 visits to churches (to 117 different churches), 94 such visits having to do with assisting churches to obtain pastoral leadership; held or participated in 328 group conferences with churches, committees, boards, etc.; had 538 interviews with individual pastors; had 1,137 interviews and conferences with individual lay people regarding the work of our churches; preached 97 sermons; delivered 94 addresses; traveled 46,778 miles. Expenses paid by the Convention, $2,011.99.

I have endeavored to promote all the interests of the Convention, seeking to be of service where possible to institutions, boards, conferences, committees and local churches. One having never been Superintendent of the Convention cannot quite comprehend all the details falling upon such an officer. One's work is never done—personal conferences, churches to be visited over these two large states of North Carolina and Virginia, more than fifty stated meetings to attend annually, details of office work and letter writing, writing for The Sun, preparing copy for *The Annual* and *Yearbook*, special task as Executive Secretary of The Mission Board, apportionment promotion, preparation for one or more sermon or address each week; and numeous other duties which simply cannot be catalogued.

Coming to the Convention Office we had no office secretary, no bookkeeper, no treasurer. A plan was devised with the Executive Board for receiving, receipting and disbursing funds for apportionment, other benevolent and missionary causes, and The Christian Sun. The Sun subscription list became a specific responsibility of the Office, and we are gratified to report upward to 600 increased subscribers.* It consumes far more time to keep The Sun suscription list than one would imagine who had never had that responsibility! It was necessary or us at the beginning of our work to re-organize the Convention Office with new and inexperienced assistance. On September 1, 1946, we obtained the services of Miss Elizabeth Chicoine, Field Worker, whose specific duties have to do with the young people's work and the work assigned through the Board of Christian Education. Miss Chicoine has also been of service to the Woman's Missionary Convention.

Some progress has been made in the Convention during the past biennium. I take no special credit for this progress, and yet I rejoice that it has been my honor to work as a comrade with my fellow ministers, the women, the laymen, and the youth for the building of the church of our Lord and Saviour Jesus Christ. I wish especially to express my gratitude to President Smith and Elon College for their assistance in many ways given to us.

*Some Evidences of Progress.*

The financial report of the Convention Office as receiving treasury shows that — exclusive of special funds raised for Elon College from the churches — the churches raised and sent through the Office during the biennium (April 1, 1946 - March 31, 1948) for benevolent, educational and missionary causes the sum of $212,410.26. This represents a substantial increase over any previous biennium, with the possible exception of the "Men and Millions" forward movement in the 1920's. Since the Convention Office was not set up until July 1, 1944, the only comparative figures available are the following:

Received:

July 1, 1944 - March 31, 1946—$149,368.21
July 1, 1946 - March 31, 1948—$188,592.12

Home Expenses of local churches increased from $361,947.00 in 1944 to $550,368.00 in 1947. The 1946-47 conference reports from the churches showed that during the past year 103 churches made improvements on their property. There was only $56,574.00 indebtedness reported by all the churches. The total local church property value reported was $2,208,170.00. During the past year the churches and women's societies raised and sent through the Convention Office $94,171.00 for denominational benevolent, missionary and educational causes.

During the biennium three new churches and two educational buildings were erected or are now under construction. Substantial building funds have been raised by several churches anticipating building in the near future. New buildings—Asheboro, Bethlehem (NCVA), Damascus (EVA), Newport News, Tryon. Fifteen parsonages were erected or purchased during the biennium: Asheboro, Asheville, Bethel (VVA), High Point, Hines Chapel, Haw River, Little Creek, Lynchburg, Pleasant Hill (WNC), Pleasant Grove and Ingram, Portsmouth, "First," Shallow Ford, Shallow Well, Timber Ridge, Union (So.).

The women of our churches continue their strong and vital work. The youth work is growing in effectiveness. The Laymen's Fellowship enlisting leadership of more than 400 men in local churches and conferences during the biennium offers great hope of developing a strength and effectiveness among the more than 10,000 laymen of the Convention. Elon College has made great progress both in building improvements and in increased student enrollment. The Orphanage has made extensive improvement on its property and is fitted to serve more effectively today than ever before in its history. The Mission Board report will show the increased giving and work on our missionary responsibilities. We commend most heartily the Christian Missionary Associations of the conferences for their good work. The joint School of Missions and Pastors' School held at Elon College in the summer of 1947 and their plans for another in 1948 offers encouragement for better leadership.

*Some Discouraging Trends.*

At the end of the Conference year 1945-46 the Convention had a membership of 33,513, with a net gain of 703 members for that year. In 1946-47 our churches reported a membership of 53,539, with a net gain of only 26 members for that year. To be sure —some of the losses may be charged to revision of rolls by churches, but even so our evangelism record is discouraging—only 1,369 total received (789 on Confession) for the whole year! The Evangelistic Crusade launched in February at an inspiring meeting attending by 50 pastors at Elon College promises a new emphasis upon the primary business of the Church—the winning of disciples to Jesus Christ. Our record in evangelism during the past few years is not good! The Sunday school, long considered the primary source of recruiting membership for the Church, is not measuring up to its responsibility.

(Continued on page 12.)

*The report of the Board of Publications for the past biennium gives the number of "paid up" subscriptions at the beginning of the biennium as 1,625, and adds: "At the present time we have 2,226 subscribers and 61 enchanges . . . an increase of 662." Note should be taken, however, that there were on this list about 425 that were not "paid up," which together with the 61 exchanges, would reduce the net paid increase to approximately 175.—Mgr. Ed.

# CONTRIBUTIONS

## SUFFOLK LETTER.

It was a pleasure to carry out a request of the Southern Convention in asking the First Congregational Christian Church, Richmond, Va., if they would grant their pastor, the Rev. Robert Lee House, permission to divide his time with THE CHRISTIAN SUN as its editor. Mr. House, realizing that the work of the Richmond Church was strenuous and strategic, and knowing, too, that it took both time and attention to edit our church paper refused to accept the election to editorship of the paper without the consent of his church. The Convention appreciated the situation, and voted that the president of the Convention contact the church with the request that Mr. House's election be given its approval.

Having made due appointment with the pastor I met with their board of deacons on Monday night, May 17, and laid the matter before them. Mr. House has been editor of THE CHRISTIAN SUN for six years. It is the feeling of many that he has grown in wisdom and understanding —and the use of big words—quite considerably during that time. He has done a good job. His board of deacons realize that theirs is a strategic church, in the heart of one of America's great cities, both historically and geographically, and that the work of their pastor is heavy. However, on the other hand, they also felt that the editorship of THE CHRISTIAN SUN was an avenue of increasing growth and development of the abilities and talents of their pastor, and that it had been of value to the church in several ways. Therefore, they voted unanimously to approve the Convention's reelection of their pastor as THE SUN'S editor.

In this way I wish to restate for the Convention and for myself the thanks of the Convention and THE CHRISTIAN SUN family to the First Church, Richmond, and their talented pastor, for the faithful work which he is doing as editor. It is a real contribution which both the church and pastor making. It is their chance to "go the second mile" and do something extra for the church, and the Convention. As one of them said, the Convention has in time past helped them, and they are glad to be able to do this in return. However, I reminded them that the Convention had been glad to do whatever it had done and had only done its duty, and that we did not desire them to feel especially obligated on account of what had been done for them through the Mission Board. Speaking both for myself and the Convention I thanked also Deacon John T. Kernodle in the presence of his fello deacons for his faithfulness to His Convention and THE CHRISTIAN SUN as managing editor and publisher.

One more word, please (now isn't that like a preacher)! Let us *bear* with Editor House. Let us encourage him, help him both in his place as a good pastor and preacher, and in his place as our editor. It was a joy to be in his home, in his lovely family circle. We can be proud of Mrs. House as a homemaker, and for the signal honor which she has received in being elected president of the Richmond Council of Church Women. And we can be proud of the Richmond Church and the loyal, progressive members that help to make it a good success.

JOHN G. TRUITT.

## I KNOW SOMETHING GOOD ABOUT YOU.

Wouldn't this old world be better
If folks we meet would say,
"I know something good about you!"
And then treat us that way?

Wouldn't it be fine and dandy,
If each handclasp warm and true
Carried with it this assurance,
"I know something good about you!"

Wouldn't life be lots more happy,
If the good that's in us all
Were the only thing about us
That folks bothered to recall?

Wouldn't life be lots more happy,
If we praised the good we see?
For there's such a lot of goodness
In the worst of you and me.

Wouldn't it be fine to practice
That fine way of thinking, too?
You know something good about me!
I know something good about you!

—Author unknown.

(Contributed by Mr. J. F. Hill.)

## ROSEMONT.

Rosemont is closing a week of Evangelistic Visitation in preparation for the revival which is to begin May 17th and last for two weeks, with Rev. Roy S. Hulan (formerly a Chaplain in the U. S. Navy) of Jacksonville, Illinois, being the guest speaker, and Rev. O. D. Poythress of South Norfolk leading the singing.

This Visitation Week which was begun by the pastor, Rev. Herbert G. Councill, who had previously spent much time and thought on making plans and working out schedules and finally calling for a group of volunteers, has proven to be a wonderful success.

Mr. Council held three call meetings for the Volunteers and gave instructions as to how this work was to be done. When he asked for forty Volunteers, the response, which at first seemed hopeless, has proven to be an overwhelming success, and the pastor, himself, has been agreeably surprised at the cooperation he is receiving from the group of workers.

Each evening at 6:15 supper is served at church for forty workers. Mr. Councill has a short devotional service and outlines the work for that night. The workers go out by two's—all leaving the church at 7:00 p. m. and returning to the church at 9:00 p. m., when the pastor marks up the bulletin board, and shows the result of that evning's work.

There are nineteen groups of two each, and a young people's group which is sponsored by Mrs. T. F. Liverman and which is doing a splendid work.

It is an inspiring sight to see how eager each one is to be there each night and participate in doing his or her bit for the Master's work. The fellowship at these supper meetings is really doing something for the church members and they are a most enthusiastic group of workers. The pastor's heart must be unduly warmed at the response he is getting from his flock of church members.

In view of all the work and prayers of Visitation Week, we feel sure the revival, which has already begun in the church, must be a successful one.

The pastor has been ably assisted by the Chairman of the Board of Deacons, Mr. D. D. Johnson, who has worked so untiringly and given of his time and talents.

At the close of tonight's meeting, a total of 302 visits were reported.

More news later, as to the result of the revival.

MRS. ELLIE K. MORRISON,
*Reporter.*

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A woman who was asked by the new curate what she thought of his sermon, replied: "Very good, indeed, sir; so instructive. In fact, we didn't know what sin really was until you came here."

—*Selected.*

# News of Elon College

*By* President L. E. Smith

## EAST DORMITORY.

I am East Dormitory. I was born in the architect's mind in 1890. I was constructed by the hand of the builder in the self-same year. I am standing on Elon College campus. I have stood here in the same place through all these years. I was intimately acquainted with the first president, Dr. W. S. Long. I admired Dr. Long and he admired me. I saw the first student body come to Elon College. I took the girls to my heart. I sheltered them. I protected them from the winter's cold and the summer's heat. I gathered them in at nightfall and gave them my blessing until the break of day. I welcomed the young men as they called and cautioned them as to speech and conduct. I listened to their serenades and cheered them at the end of their program.

I have not always housed young ladies. On different occasions I have given quarters to young men. Indeed I am housing young men, but I prefer young ladies. They are gentler, more considerate of my interest and my feelings. They take better care of me. They do not break my rest by keeping me awake into the dead hours of the night. Of course, the young ladies have their secrets. I know them. They have confided in me. I have promised never to reveal them and I won't. I have instructed my rooms, my halls, and my porches never to talk. My girls know that I won't talk so they are not afraid.

I am not only aware of what goes on within me but I have watched the campus and know something of what has gone on through the years. I have stood here with chin up and eyes open. I have been a keen observer. I have known every president, his weak points and his strong ones, his successes, his failure, his joys, his sorrows, his pleasures, and his heartaches. I have seen faculties come and go. In the main they have been efficient, faithful, and loyal. They have given the students their blessings, and the students have gone out to labor and to serve. Today they rise up to call their instructors blessed.

I have also observed every student body that has come to my campus since 1890, a fine lot of youngsters they have been—young, gay, happy, ambitious, bent as much on having a good time as on having well prepared lessons. They have not all been saints but they have been good at heart and have meant well. At every commencement a few of them trek back to visit the haunts of other years and to refresh the memories of the happenings of other days. I wish that they would all come back for one commencement — for this commencement. I want so much to see them again.

I have seen every other building that stands on my campus erected, save one, the old administrative building. It left us one night in January, 1922. It was an exciting experience as well as an irreparable loss. It came into being the same year that I did. It had been my bosom companion for more than thirty years. On that fateful night I saw the smoke bursting through the crevices. Then the flames flared up. I thought that help would never come. When it did come it was too late, leaving behind only ashes and charred brick. It was a sad day. But soon other buildings began to rise to take its place. So that the last estate of my campus is preferable to the first. On that night I thought surely that I would go, but the wise Maker spared me. I am still here to serve. But even so I know that the hand of fate is upon me and I am marked for ashes or ruins. Until then I shall continue to serve. Won't you join me? There is plenty for us all to do.

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## APPORTIONMENT GIVING.

It is good that our college is not self-supporting. If it were not dependent upon the Church for support, it would not consider itself obligated to serve the Church and carry out its wishes. For the College to put itself on a self-supporting basis, it would be compelled to charge students tuition at a rate that would make it prohibitive for the greater part of the young people of the homes of our church to attend. Due to the support of the church and the general public the College is able to proceed with its program of education with a minimum charge of $225 for tuition and fees. In addition it is able to give free scholarships to ministerial students and full-time Christian workers and other considerations to needy students. It means a great deal to the church and to the public in general to have our young people receive education under moral and religious influence. The church should consider it a privilege and be proud of the fact that it is able to give its support to its college of Christian higher education and thus enable the average student with limited financial resources to obtain an education.

Sometimes it seems that the church's support is meager and almost meaningless. Our contribution this week is $5. We have many weeks that are better and so from week to week we live in hopes and with increasing expectations.

We are grateful for the cooperation and support of our church.

| | |
|---|---|
| Previously reported ..... | $3,835.10 |
| Western N. C. Conference: | |
| Seagrove ..... | 5.00 |
| Grand total ..... | $3,840.10 |

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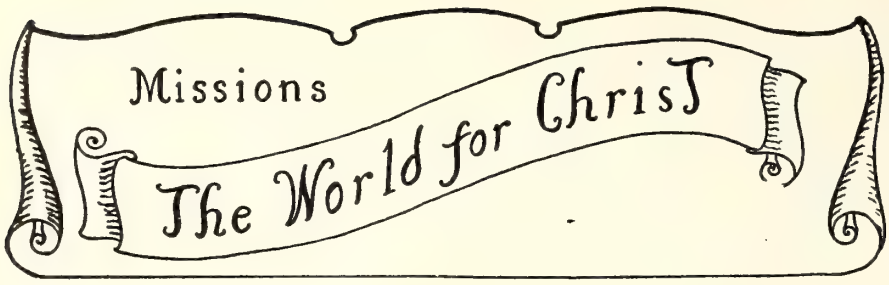
## FAULTY BUT FAITHFUL.

A great minister, who was noted for his Christ-like spirit, as well as for his consecrated ability, dreamed that he had died and stood at the gate of heaven knocking for admission. He gave his name, only to be told that his name did not appear upon the books. At last, after earnest entreaty he was bidden to enter and was told he would have the privilege of appearing before the judge of all the earth, and if he could stand his test he might abide in heaven forever. Standing before the throne he gave his name, and the following questions were put to him: "Have you led a righteous life?" And he said: "No." "have you always been kind and forgiving to those who have been around you?" "Alas, no, I have failed miserably here." "Have you always been honest and just?" And he answered, "I fear not." As question after question was put to him by the judge, his case seemed more and more hopeless. The last question was asked him, and to that, too, he was obliged to give the same negative reply. Just when he seemed to be in despair the brightness about the throne became brighter, and suddenly he heard a voice sweeter than a mother's voice. The speaker said: "Father, I know this man. It is true that he was weak in many ways, but he stood for me in the world, and I take his place before Thee." Just as the last words of the sentence were spoken, the dream was over, and the man awoke; but he had his lesson, and it is a lesson for us all. We have in ourselves no standing before God. It must be in Christ.—*J. Wilbur Chapman.*




## FRANCES WHITAKER WRITES FROM SHAOWU HOSPITAL.

Shaowu, Fukien, China,
April, 1948.

Dear Friends:

As I sit here at my desk, I have been trying to think of some way of drawing a picture of our little mission so that you could be here for a visit. When I say little, I mean little, for there are just two of us here now —Dick and Dorothy ackson have gone to Foochow, where Dorothy delivered a brand new son to Dick—Lewis Byer Jackson. So Dr. Ed Riggs and I are holding the fort till they return.

I guess the best way to tell you about things is just to tell you about the highlights of the week as I would my mother and father.

First of all we gave baths for the first time this week, as a routine every day procedure to hospitalized patients. This seems like a queer thing to mention but to me it is hard to believe for it is something that I have been working toward ever since I had arrived. The trouble was two-fold. We are interior enough so that most of our patients are uneducated. They don't believe in baths, especially in the winter because it causes illness. Then our nursing staff was short, and they hadn't been giving baths before, so why now, especially when it made good paying patients mad. I personally had nightmares about teaching student nurses for three years without giving baths. We, here in Shaowu, are trying to do things as much under Chinese leadership as possible and so we couldn't as foreigners say you've got to give baths . . . though it seemed like a "got to" matter to me. We asked Dr. Chu, our Superintendent, if we might have a room equipped for admittance baths and ask each patient if he would please wash when he entered our hospital. Not having entered, we had more control over our patients. I think both the Superintendent of Nurses, Mrs. Kao, and I were surprised to find that even in the coldest weather, using this method that almost every patient submitted to baths. Some of the deep-country folks were pretty skeptical. We have been doing this for almost three months. After talking, thinking and dreaming baths for so long, at last this week, just as if we had been always giving baths, routine bed baths were begun. As I walked through the wards and watched the students stripping beds I had a feeling of deep contentment. It was not only we foreigners that felt baths must be given, but the Chinese staff. Warm weather is just around the corner so the patients no longer object. The true test will come next winter.

## THE TEST OF DISCIPLESHIP.

By Guy H. Veazey.

"Simon Peter, son of Jonas,
Do you love me more than these?"
"Feed my lambs, for they are hungry,
If my Father you would please."

"Simon Peter, do you love me?"
Said the Master, by the deep.
"If you do, leave off this fishing;
Go, and feed my hungry sheep."

"If you love me, Simon Peter,
You will my commandments keep;
You will be a faithful shepherd
For my lonely scattered sheep."

If we love Him, we must prove it
By the kindness that we share.
We will render faithful service
To those trusted to our care.

By that time there will be enough of a routine so that I think all the nurses will throw their energies into convincing the patients that baths help —not harm them. Our next big problem is to build a clothes cupboard so that we can lock up the patients' clothes. Right now the clothes are put into the bedside stand and when the patient takes a notion he can reach down and put on his clothes, drop our hospital things on the floor, and climb back to bed, dirt and all, much happier in his native garb.

Oh, yes, this week Dr. Ed handed me a China *Weekly News*. It was full of news about your side of the world. Not very good news—about Russian and American disputes, unrest, and starvation, but it was news and we once again felt we were part of your world. Ever since Dick left with the radio we have been without news so we did a lot of catching up. This magazine will be coming regularly from now on.

Last evening, I was over at my Chinese teacher's home playing rook. After a long and pleasant evening together, she and I walked out on her porch. There over the pathway was an arbor covered with white roses. The night air was warm and my teacher, Yo Hua, looked especially beautiful by lamplight and roses. I left her to make a routine check at the hospital. I found Dr. Ed washing the wound of a soldier that had been shot in the shoulder by a bandit that day. It was the first case of that sort that we have had. Tomorrow will be another full day so I returned soon to the nurses home. As I went to bed, I thought to myself—I was surely a lucky person to be working in this beautiful country, with some of the finest friends I have ever known, in a Christian hospital, and privileged to help start a new station. Here to be able to heal, and teach and love . . . its really fun to be a missionary . . . believe it or not.

The Catholic Church bell is ringing so I must close for supper.

Sincerely,
Frances Whitaker.

## MISSIONARY OFFERINGS.

| | |
|---|---|
| **Sunday Schools.** | |
| Antioch—V. Va. | $ 4.96 |
| Durham—N. C. & Va. | 12.04 |
| Mt. Carmel—E. Va. | 7.84 |
| New Hope—V. Va. | 5.68 |
| Total | $ 30.52 |
| **Churches.** | |
| Hebron—N. C. & Va. | $ 17.56 |
| Liberty Vance—E. N. C. | 42.82 |
| Total | $ 60.38 |
| **Shaowu.** | |
| New Hope—V. Va. | $ 5.00 |
| Mr. & Mrs. Russell T. Bradford, Suff lk, Va. | 25.00 |
| Total | $ 30.00 |
| **Church Extension.** | |
| New Hope—V. Va. | 5.00 |
| Total period May 7-13 | $ 125.90 |
| Previously acknowledged | 26,794.69 |
| Total since Sept. 1, 1947 | $26,920.59 |

Respectfully submitted,
Wm. T. Scott,
*Superintendent.*

Dr. Lorimer once asked a man if he supported missions. "No," said the man. "The dying thief did not help missions, and wasn't he saved?" "Yes," said Dr. Lorimer, "I suppose he was, but you must remember that he was a dying thief, whereas you are a living one."—*The Christian Herald.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### LARRY AND CONNIE STANTON.

Here is the first letter in our series of letters from missionaries sponsored by the Southern Convention women. *Larry and Connie Stanton* are our missionaries in *Mexico,* and they are from our own Southern Convention:

"To the Women's Societies of the The Southern Convention:

To greet you and tell you of our part in the evangelical work in Mexico is a pleasure for us. It does not seem possible that we have been here three full years and have started on our fourth. In this short time we have become very much at home here. Our two children, Elizabeth (two and one-half years) and Paul (eight months) were born here. Our home in Mazatlan is one of the most beautiful sites in all of Mexico. We are on a cliff overlooking the Pacific Ocean with the constant sound of the waves beating on the rocks below and the beautiful view of the setting sun from our front porch and living room. We wish you could share with us our moments of meditation each day with this view to inspire us.

"While our home is at times quiet and set apart, it is also a center for activity that goes beyond its limits, at times even beyond the city in which we live. Just across the playground is our school, Colegio El Pacifico. It is a beautiful modern building out on a point in the ocean. Every classroom looks out in two directions to the sea. It has an enrollement of over a hundred in the six-year primary department, and about sevnety-five pupils in the three-year commercial course. While neither of us have any definite teaching responsibility in the school, we help with the maintenance problems of the building and what is more important we try to link the school with the churches in the city, since Mexican law will not permit religious teaching in any school.

"Larry has been named Director of the youth work of our churches and part of his job is to unite the Christian Endeavor of the ten organized churches into a growing fellowship, to help find young people who are willing to dedicate their lives to Christian service for the ongoing life of the churches and a future evangelistic program. When we first came here three years ago there was one small camp for the children of the Guadalajara Church. Since that time there are two camps for the same church, one for intermediates and the other for young people. Besides these there are to be camps in the northern part of the west coast and here in Mazatlan. Larry directs and promotes these camps. The youth work brings him into contacts with the United Protestant Seminary students in Mexico City and with the young people of the Disciples and Methodists as well as through the United Protestant Youth Alliance. Larry is the editor of a young people's bimonthly magazine, published here with the help of three of our own national leaders of youth. Besides this there are institutes for training leaders for Vacation Bible Schools as a part of his program. All of this activity is carried on in different parts of our field. It means that Larry is away from home as much as a month at a time and sometimes longer. It also means that he travels more than 500 miles north of Mazatlan and more than 500 miles south.

"Connie's important job is in the home. She is busy with the children and household. There have been many adjustments to new ways of housekeeping. We feel that the kind of home that we have plays an important part in the work we are doing.

"If any of you would be interested in receiving the letters which we send out periodically we would be glad to put you on our mailing list. Ours is only a small part of the work in this rapidly developing field. Every prayer and every contribution adds to the fulfilment of the plan which God has for this part of His Kingdom.

Very truly yours,
Larry & Connie Stanton."

* * *

In a personal letter to Virginia Brinkley, our Missionary News Chairman, the Stantons mention something we might do to help them. A paragraph from this letter reads:

"You spoke of letting you know how you can help us. There is very little that can be done there to be sent us in the way of hand-work, because of the very high duty on imported things to this country. But money can buy needed supplies for our schools and churches and social center. Right now I'm thinking of a badly needed set of dishes for the dining room here in the Mazatlan School. A set would cost between $30.00 and $40.00. Our youth camp program is expanding and we are in need of kitchen utensils and table service, all of which costs a great deal. Any amount would be helpful.

Larry Stanton,
Cruz No. 2.
Mazatlan, Sinaloa, Mex."

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### PALM STREET, GREENSBORO.

A new circle of young women (business women and young mothers) was organized at Palm Street Church on May 3. The pastor, Rev. J. L. Neese; the President of the Woman's Society, Mrs. Pearlie Hall; and Mrs. W. E. Wisseman met with the twelve young women at this organizational meeting. Mrs. Carl Wallace, 2504 Spring Garden Street, Greensboro, was elected president of this circle, which will become a part of the Woman's Society. Mrs. Hall was elected as sponsor for the group. Already this new group has begun to work—and they are cooperating with the older women in planning for the Family Night picnic and program on May 15.

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### REMEMBER THE SCHOOL OF MISMISSIONS—JULY 12-16—AT ELON COLLEGE.

Some of those on the program are: Dr. A. D. Stauffacher, Guy H. Black, Dr. Martin Goslin, Mrs. Roland Cross and Mrs. Judson Fiebiger.

The total cost for the week is $13.00—including room and board. Women's societies should be making plans now to pay part of the expenses of one or more persons from their church.

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### WHEN—

God's name is revered;
The husband loves the wife and the wife the husband;
Parents are devout Christians;
Parents teach their children the way of the Lord;
Members of the family cooperate for the common good;
The family lives within its income;
Children love their parents and obey them;
Each member of the household lives in self-forgetfulness;
Every member of the family sets his hand to useful work;
Christ is the head of the house—
*The home will be happy.—Selected.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

## HURTS.

Prudence fell out a tree. Prudence skinned her knee and her elbow. Because she knew that her mother and daddy didn't want her to climb trees she was afraid to tell about her fall.

When Prue came in the house she tried to keep mother from seeing that she had been hurt. Finally mother's sharp eye saw the blood-stained knee.

"Little girl," she asked, "what happened to your knee?" Prudence hid her face in her arms forgetting that her elbow would show. Mother exclaimed, "O, Prue, you hurt your arm, too."

The little girl nodded and two tears began to spill down her face. Mother held her arms wide and said, "Come here, my dear, come to mother. You know that we don't like for you to climb trees and very high things but we love you more than that. Our love means that we think tree-climbing for such a little girl is not altogether safe but we go right on loving you whether you climb or not."

Then mother carried Prue into the bathroom and washed the raw, scraped places very gently and patted on some soothing medicine.

When it was nap time Prudence lay in her bed and thought about what mother had said. The way she said it made her feel better. She wanted to do as mother and daddy thought she should. She closed her eyes and said aloud, "Thank you, God, for my Mummy and Daddy!" Then she slept and her sore spots began to heal.

* * *

Billy cut his finger. He sliced the top with mother's sharpest paring knife. To reach the knife Billy had climbed on a footstool on top of a chair. That was dangerous by itself. After he cut himself he began to cry very loudly. The sight of the red blood flowing out made him feel very sick and weak and unhappy. Mother came hurrying to see what had happened.

"Billy, Billy," mother repeated, "you have cut yourself." Billy knew that and he wanted help. Mother did just that. She helped him down from his high place and held a firm hand around the cut finger to stop the blood, but Billy was still very much afraid. Mother talked quietly to him, "When we handle sharp things without being careful we do get cut. Look at the blod, it is running out freely. That is good, it will clean the cut."

Soon the blood stopped and mother put a bandage on it. Billy was surprised that mother hadn't acted afraid, too. It helped him to learn not to be afraid when he was hurt. It helped him remember to be careful with sharp things.

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## TANTRUMS—O DEAR!

*By* M. Louise C. Hastings.

*Issued by the National Kindergarten Association.*

Little George, his mother, and I were walking quietly and happily across Boston Common, when suddenly, because his mother said to him, "No, you can't have that," George lay down on the ground in his clean white suit and screamed, "I'll roll in the dirt!"

His mother, who was a close friend of mine, looked to me for help, so I, who lectured to mothers and was supposed to know all the answers (!) said to the little four-year-old, "Well, roll in the dirt if you wish; your mother and I do not care to do that." Then we walked on. It worked; he got up and followed us. And since his tantrum had ended so abruptly, he had not rolled in the dirt, and we were able to continue our walk.

Later, we went into St. Clair's for ice cream. My friend ordered for us all, but when the treat came little four-year-old George refused to eat his; it was not the kind he wanted just then! Again we had the beginning of a tantrum. To George's surprise, we paid no attention to him but divided his cream and ate it. As he sat there without any, he became quiet and thoughtful.

But, of course, these noisy uncontrolled reactions cannot always be quieted so quickly. There is a little girl named Fredda, almost four years old, whom we take riding in our car very often. We are extremely fond of her, and she has always responded to our love in happy ways. A few days ago, however, my daughter took her into a store where she helped herself to a spool of thread from the counter. When told she could not have it, she immediately, and I think for the first time in her life, lay down on the floor, crying out loudly and kicking vigorously. The noise drew the attention of curious shoppers, and they stood around waiting to see "the show." My daughters looked at each other, and then, simultaneously, they stooped down, each took one of her hands, pulled her up and walked her out of the store—no doubt disappointing the expectant group of on-lookers. We said nothing in the car, and gradually, with occasional sobs, our little friend worked back to normal.

The next time one of my daughters did an errand, little Fredda was not allowed to go with her. This was a real punishment, for she dearly loved to do errands.

When later my daughter had to do another errand, she said to Fredda, "Do you wish to go into the store with me, or do you wish to play 'Drive to California'?"

Quickly came the answer, "I want to go with you."

"Then listen to me," my daughter said. "I cannot pick you up if you lie down and scream. If you will be a good girl, you may come with me You must not take anything from the store except what I buy, and you must keep close to me. Do you understand?"

When they came back to the car, little Fredda's face was aglow. She was carrying a bundle, and she was holding tight to my daughter's coat, happy as a lark.

It has been my experience that some mothers expect to see and rather enjoy seeing children—not their own—disciplined. I remember, on this point, answering a friend who was criticizing me for not discipling my child in public. I believe that public discipline is most unwise.

Froebel said, "Let us live with our children." This, I think, does not merely mean entering into their plays intelligently. It also means having the understanding heart, ready to meet every child-experience thoughtfully and prayerfully. *Living with our children* is an all-time job, and it is a glorious one if it is carried through in the spirit of sacrificial love.

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There are many lines dividing this congregation tonight—some are rich and some are poor, some are young and some are old, some are learned and some are ignorant—but when the great ocean of eternity shall break upon these sands of time all these lines will be forever washed away. But there is one line that is the line that will never be erased, and that is the line that divides those who serve God from those who serve Him not. Are you on God's side? Do you want to be? Will you be tonight?—*B. Fay Mills.*

# Book Reviews

CHURCH UNION—WHY NOT? John R. Scottford. Pilgrim Press. $2.

John Scotford has written a worthwhile little book on a subject very much in the public mind, and one concerning which there is much uncertainty and confusion. It makes clear that the expected benefits of the uniting of churches have their price. This is an aspect of this subject frequently minimized or overlooked: but every good has its price.

The book has come out of many years of study, experience and advocacy of church mergers. It shows maturity of thought, careful observance of facts and trends, and with it all a saving sense of humor in appraising the ironic elements in church attitudes towards mergers. Mr. Scotford rightly states the state of mind of some advocates of church mergers to be, "We are all right, and if you believe in church union why don't you unite with us?" And he characterizes this attitude with considerable skill.

The descriptions of some of the denominations will not be accepted in toto by all their adherents. It will be thought by some that the book takes a cavalier attitude toward some "precious inheritances," and by others that the approach to the whole question is to a degree secular with scant reverence for age or tradition. The deeply religious significance of Christian unity has been taken for granted. He is an activist, living in the midst of today's events, and wants action now. It would appear that perhaps historic considerations are entitled to more attention. There is an abundance of evidence on the truth that there is far too much time and thought given to denominational slogans and other minor differences that characterize the various church bodies—differences which for the most part, while of significance in the past, are of far less validity in this crucial day.

Again, one might wish that in a discussion of *Church Union—Why Not?* more attention had been given to a question naturally taking precedence, *Church Union—Why?* One might venture the opinion that to the question he has set himself to answer he has not given as specific an answer as the present era requires. Many elements of the answer are in the book by inference.

The book with its facts and emphases will set many persons to serious thought and be of aid to those working in this field. It will have special value for officials of church councils on the city and state levels, who will find much information of value to them, in addition to the light the discussion throws on the main topic.

We can not have too many books in this field for it is one in which much spadework has yet to be done. This book will aid us all to understand a little better the task we face. It will also help us to understand that organic union of churches is not as easy or as simple as some of its advocates would have us believe.

FRED L. FAGLEY,
New York, N. Y.

* * *

PERSONAL RELIGION. Henry C. Alleman. Muhlenberg Press, Philadelphia. 1947. 124 pp. $1.75.

Dr. Alleman served as professor of Old and New Testament and Theology at Gettysburg Seminary. In 1940 he became Professor Emeritus. These twenty-four addresses were given in a series of chapel talks before the students of the college. They range from "Personal Religion," and "The Church," to "Eternal Life." Based in Scripture, always, they yet manifest a wide knowledge of general literature as well as deep insight into the life of men and the times. Each is, in fact, a complete and wise homily. And, in Americanese, they are "interesting" no less.

JOHN F. C. GREEN,
McKeesport, Pa.

* * *

THE ETERNAL WAY. Dr. Ludwig Fuerbringer. Concordia Publishing House. St. Louis. 1947. 104 pp. $1.50.

The author finished a fruitful course with joy as the President of Concordia Seminary, St. Louis. This book is a fine exegesis of Habakkuk. Deeply versed in Old Testament Scriptures, the author analyzses the problem of God's justice in the course of His dealings with Israel at the hands of the even more wicked Chaldeans. He evinces a thorough familiarity with Luther's translation and theology and thereby adds to the value of the book. Our own generation, which is witness of the breakdown of the morality of nations and the inevitable judgment of God, finds the parallel in Habakkuk. "The mills of God grind slowly," but they do grind fine the human grain, meting out justice until God exalts Himself in righteousness.

JOHN F. C. GREEN,
McKeesport, Pa.

RELIGION THROUGH THE AGES. An Anthology. Assembled by Hermon F. Bell. Edited and Interpreted by Charles S. MacFarland. Philosophical Library, N. Y. 1948.

From Cleanthes, Epictetus and Marcus Aurelius to Carlyle and Geo. Eliot, from John Calvin and Immanuel Kant to Goethe, Cowper and Victor Hugo, from John Milton and Jonathan Edwards to Wordsworth, Tennyson, Browning, to John G. Whittier and Oliver Wendell Holmes, with many in between, this Anthology gathers the essenced wisdom of the centuries, set in excerpts from these writers organized with great skill into philosophies giving lifelong guidance to an earnest soul, and that offer to many of us a mine of unexpected wealth.

The experience of Hermon F. Bell, since as a senior in Yale Divinity School he came to Dr. Macfarland for consultation in 1905, has been a peculiar and a notable one. Finding himself, with sharp disappointment, barred from ordination by lack of certain beliefs, he finally entered commercial life, where he prospered in a firm of accountancy, while yet retaining his devotion to theology and writing a volume, *The Philosophical Basis of Thelogoy.*

Those were peculiarly times of misfit, as this writer felt them, much as Bell felt them. Ritchlianism was rife, substituting felt values for historic facts which alone gave the values—"the grin without the cat." This pectoral theology was at war with metaphysics, and Bell as a disciple of Garman at Amherst had a quenchless thirst for metaphysics.

We cannot follow Macfarland's biographical interpretation of Bell, an astonishing and charming feat of sympathetic skill, yet checking on the defects in the views which involved lifelong disappointment. We can only note the salient features in this landscape through which a life has kept a firm if too narrow pathway of vigilant faith. The career was typical for many in its point of decision, and a noble lesson in intellectual fidelity and mental clarity.

For Bell held on to God supremely, as, finding difficulties in history, he let history go. This only intensified his faith in the Eternal Deity. I call his God a transcendent God predominantly, and do not see as much immanence in it as I gather Macfarland does. It is true there is a literary or poetic immanence all through these writers he lived with, and graciously, at Macfarland's instance, now offers

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## DANIEL STANDS BY HIS CONVICTIONS.

*By* W. B. Truitt.

Lesson IX—May 30, 1948.

Lesson Text: Daniel 1.

Devotional Reading: I Tim. 6:11-16.

Memory Selection: *Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank.* —Daniel 1:8.

The story of Daniel is so familiar to all Bible students that it would seem unnecesary in the space which can be devoted in the pages of The Christian Sun to repeat the story here. It seems reasonable, however, to make a few brief historical references in order that the reader may more completely understand the setting of the story.

Several of the last kings of Judah during their brief reigns, were evil minded and disobedient to the words of God as spoken to them by the prophets of the day. Rather than obey God, they chose to try to make alliances with other nations and with disastrous results. Incidentally, all history proves that human alliances fail and that nations which depend on such are but hoping in vain.

We are told it was during the third year of the reign of King Jehoiakim that Nebuchadnezzah came to Jerusalem and besieged it, and that the Lord gave Jehoiakim, King of Judah, into his hand, with a part of the vessels of the house of God. Jerusalem was not destroyed at this time but in its weakened condition, could not be expected to endure for more than a few years longer. Evidently, at this time, quite a few captives were carried away into Babylon, including some of the king's seed and some of the princes. King Nebuchadnezzah decided that he would take a number of these children of Israel and educate them for a period of three years in the learning and tongue of the Chaldeans. Among these young men four are mentioned, namely: Daniel, Hananiah, Mishael and Azariah. As in all cases where a few people are gathered, one will become the leader and this leadership fell to Daniel. The king commanded that these young men should be specially nourished, his idea being that they should be given rich food, but Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." After considerable argument with the master of the eunuchs under whose care these young princes had been placed, he prevailed on him to give the four of them ten days' trial. Ashpenaz, the master of the eunuchs, took a considerable chance, or at least he thought he was taking a long chance, in permitting the experiment, but Daniel had a strong purpose which always goes a long way in any argument. The experiment was a success for "at the end of ten days their countenance appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." When at the end of three years, these four young men were given an audience with the king, he found them unusually fine graduates. He gave them an examination and we are told that "in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

If we should continue the story of Daniel, we would find the record of a successful and long life, and that indeed he stood not before one king but before at least one king of Persia after the Babylonian Empire had fallen.

The applications of this fine lesson today are all too apparent, but may be emphasized in a few brief paragraphs:

One of the most inspiring things of life, is to see an up and coming young man who seems headed for success. He has been a diligent student, has mastered his preliminary education and is starting out in life. He is not a loafer, but determination is written in his face. He gets his first job, thinkng little of present remuneration, but rather knowing in his heart that he can advance himself through hard work. Watching such a young man, we can see that he has a purpose in life, and certainly this is the foundation of success. He will not be found wandering about the streets of his town or city, and with no purpose whatsoever, but will be found in good company, seeking wholesome en tertainment, or perchance, studiously pursuing his life's education by reading and studying at night. He has a purpose in his life and has the ability to say: "No."

We have to admit that these are trying days for young people. Temptations are certainly multiplied. Many news tories, lurid magazine pictures, enticing advertisements, and companionship with other young people who have no purpose in life, may be chosen. The majority of young people at least occasionally go to the movies, and all too many of these present temptations in an enticing manner. Furthermore, if a young person associates with the crowd, sooner or later he will get a sneer unless he goes along with the crowd.

It is encouraging, however, to remember that there are thousands of fine young men and women today, and who are starting out toward success. They have real purposes and convictions, and in these convictions, they have the ability to say: "No." The young person of today who successfully meets the conditions which prevail, will be a stronger and a better man or woman than his parents or grandparents who faced no such multiplied temptations.

The Church is challenged as never before for it is a sad fact that home life has broken down. All too many parents neglect the religious training due the child, to say nothing of the thousands of broken homes. Unless the Church recovers its evangelistic spirit and our Sunday schools go out and gather in the young people, many lives which might be successful will be lost to society, to the nation and to God.

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## SUPERINTENDENT'S REPORT.

(Continued from page 5.)

At the end of the 1946-47 Conference year our Sunday schools reported a total enrollment of 20,808 as against the church memership of 33,539. Thus we have only about two-thirds as many pupils in our Sunday schools as we have members of the churches.

We have established no new churches during the biennium. In fact, during the war years we have established no new church, despite the greatest migration and population shift in the history of our country. Literally scores of new communities have grown up in North Carolina and Virginia. Our people have gone to those new communities in hundreds. Other denominations have established new churches. We have not! Our fathers in the churches of the Convention planted churches well in the rural areas. We have in recent years become more and more urban. Our people are on the move. We must

establish new churches or die! This work of Church Extension rests primarily upon pastors and lay people in our established churches. They must take the initiative, lend a hand. No paid "starter of churches" alone can or will do the job. Signs of promise in Church Extension at the present are Beverly Hills in Burlington, Burch Ridge section near Glen Raven (NC), and a point near the site of the former "Providence Church" in the Norfolk area.

One of the most discouraging prospects facing us is the grave shortage of pastors. At the present time we need 10 pastors to fill 18 vacant churches and to supply yoked churches ready to launch full time programs. We have been encouraged to have five new men come to our Convention during the past year from other sections. The immediate prospect is not bright for pastors to fill our needs from within the Convention. We have a group of splendid young men in training both in college and seminary, most of whom are serving as student pastors. Our homes and churches must place upon the hearts and minds of our best youth the call of Christ for full time Christian service. To save our churches from remaining pastorless we must bring men into our area from other sections, provided we can offer sufficient financial support. The salary scale of the ministry generally in our area, however, is far too low to enale us to secure the type of men we need. We would challenge the Laymen's Fellowship with the job of increasing the scale of salary of the ministry. Pastors cannot do this. The laymen can do it!

Elon College has made progress under great difficulties. President L. E. Smith and his colleagues are to be commended for their labors, but the church's college faces serious days ahead. Education is rapidly becoming secular! Elon is our church's answer to this threat in this area. If Elon is to perform her task in Christian higher education in the future as she has done so well in the past, she must have greater endowment funds and needed physical equipment. We may well be encouraged by what Elon has done with what she has had, but she must have more adequate support. Unless somehow the church can supply the necessary funds to increase her endowment substantially, the outlook is not encouraging.

*The Merger.*

The churches, conferences, and the Convention are requested to register their opinion upon the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church. The record of the voting as of April 22, 1948, in the churches and conferences is as follows:

*Resolution No. One*—Churches voting, 125: 94 for, with 3,204 votes; 30 against, with 1,323 votes. Conferences voting, 5: All for, with 208 votes (58 negative votes).

*Resolution No. Two*—Churches voting, 119: 103 for, with 3,345 votes; 16 against, with 661 votes. Conferences voting, 5: All for, with 227 votes (27 negative votes).

* * *

The Principles and Government of the Christian Church, under which this Convention was organized and has operated for so many years, speaks in definite words on the subject of Christian Union: "The Saviour came into the world to establish one church . . ."; "All the redeemed are brethren" and "members one of another (of the Church)"; The Church is spoken of in the scriptures as a family of which God is the father, and as a household, which should not be divided against itself.

"Its mission (that is, the mission of the Christian Church—said our Christian Church fathers—) will be consummated in the conversion of the world, the union of all the followers of Christ, and His reign in human society."

* * *

God is deeply disturbing the conscience of the Christian community concerning its divisions; the Church is so divided that it cannot speak the word of life with power; the disunity of the Church hinders the witness we are commissioned to make; our disunity conceals the true nature of the Church—so say many of the Christian leaders of our day.

The matters of name, statement of belief, and polity cause sincere people amongst us to fear this proposed union. As we view the matter—in the final analysis the real issues before us are not name, mere statement of belief, or polity, *rather the real issues are*—

1. What is the will of Christ for us? We should unite, if we do, not merely because a convention or council may vote it, "but because the Lord hath spoken it by His spirit."
2. Are we willing to make necessary adjustments of our way of doing things that Christ's will may be done? No polity can constitute the Church; only the grace of God in the midst of the fellowship can make the Church.
3. Are we — Congregational Christian and Evangelical and Reformed—determined by His spirit to engage in a ministry larger than that which both communions can perform separately?

*Looking to the Future.*

The Christian must look forward. We need to look backward that we may take inventory but such an inventory ought to result in a girding of ourselves for tomorrow. "It is a strange and terrifying prospect that confronts humanity today. Here we stand at the point of civilization's farthest advance, yet the whole world is haunted by dark forebodings. The frightful power of the material instruments that we have created has set us to wondering uneasily whether men have character enough to be trusted with them. The Church today is called upon to live and give life in a world shaken to its foundations. The outward confusion of man's life reflects, and is reflected in, the confusion of men's hearts and minds." A day of opportunity and crisis is upon us.

Jesus Christ holds the one answer for the recovery of our one world. "Men would have no reason to fear in a Christ-dominated world." We are his answer in word and in deed. The Church must either make its impact upon the secular, warring world of today and win it for Christ, or the secular and hostile world will increasingly encroach upon the life of mankind, ultimately destroying life.

Our denomination is entering a *Program of Advance* along with the other major denominations of America, that our Christian Mission may go forward. Holding the line is not sufficient to stem the tide of evil which threatens to engulf the world. It is my earnest hope that the Convention will at this session adopt the resolution to be presented for the launching of a *Program of Advance* under which we will mobilize our human, spiritual and financial resources, committing them to be directed of Christ that we may have a real *Forward Movement.* Such a program of advance will require us to give our time, our talents, and our treasures as we have never given them before. Such an advance equal to our commissions in Christ will not be possible with half-hearted allegiance, the fragments or incidentals! We must give ourselves, our all! Let us go forward to meet our God entrusted stewardship with a Christ-like faithfulness! Are we able? Yes, we are able! Are we willing? That is the question we shall have to answer! *Now!*

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On Wednesday, May 12, we had a very nice rain, a beautiful season. We had been very dry for several weeks and the ground was too hard to plow, and had delayed us in planting gardens. We have five thousand tomato plants to plant and this splendid rain will enable us to get that done.

Some weeks ago we had the misfortune to have a fire that destroyed a large frame house, which we bought several years ago. It threw four families out of any place to live, and among them was the Orphanage dairyman. In order to take care of the situation we went down to Camp Butner and bought a splendid building, 96 x 30 feet, two stories high, which had been constructed for a hospital but was never opened. We paid so little for it that we would be ashamed to tell. We have had a group of men, first-class carpenters, down there taking the building down carefully, and we are trucking the lumber up here on our grounds and expect to build two six-room cottages out of the lumber. We hope to do this out of the insurance money we got out of the house that was burned. If we can, we will be better off than we were in the beginning. Sometimes what we think is a great misfortune proves to be a blessing in disguise.

Our goal for the year is $50,000. We are depending on the church people to raise $25,000 and we will do our best to raise $25,000 outside the church. Up to May 20, the churches have sent in so far this year the sum of $3,625.36. This is $1,351.05 less than we had this time last year. We have received from outside our church the sum of $7,961.08. This is $640.18 less than we had this time last year, and we are anxious to make this a banner year, too. We noticed in *Charity and Children*, the Baptist Orphanage paper, they have received from the Baptist churches for their Orphanage the sum of $110,659.76 so far this year. This does not include special offerings. They are seven times as large as we are in orphanage work, ut what a difference income in comparison!

The Christian Orphanage has borrowed money for a great many of our girls and boys to defray their college expenses. We let them give their note to be paid back as soon as they get a job and begin to draw a salary. The last one that we borrowed money for was a very fine girl. When she finished her commercial course at the college she got a job with the Federal Bank, Richmond, Va., and a few days ago she mailed me a check for payment in full of her note. Of all of them, not one has failed me. I think this is a good record.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR MAY 20, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 3,494.43 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Damascus ..... | $ 15.00 | |
| Liberty (Vance) ..... | 17.88 | |
| Southern Pines ..... | 25.35 | |
| | | 58.23 |
| N. C. & Va. Conference: | | |
| Durham ..... | | 28.33 |
| Western N. C. Conference: | | |
| Ether ..... | $ 4.15 | |
| Ramseur ..... | $ 20.97 | |
| Shady Grove ..... | 5.00 | |
| | | 30.12 |
| Va. Valley Conference: | | |
| Antioch ..... | $ 9.91 | |
| New Hope ..... | 4.34 | |
| | | 14.25 |
| Total this week from churches | | $ 130.93 |
| Total this year from churches | | $ 3,625.36 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $ 7,521.83 |
| Mr. Geo. Rowland, children | $20.00 | |
| Mr. Frank Haith, children | 6.00 | |
| Mrs. W. J. Cook, children | 10.00 | |
| Mr. F. Hughes, children .. | 45.00 | |
| Mr. Ridge, children ..... | 80.00 | |
| Mrs. Alice Leigh, children | 38.99 | |
| Mrs. Mae Hughes, children | 75.76 | |
| Mrs. Nancy Kinch, children | 15.00 | |
| Earnest Workers Class of Second Presbyterian Church, Burlington .... | 21.00 | |
| Mrs. Pauline Armentrout | 75.00 | |
| Mabel Haith, rent ..... | 2.50 | |
| Interest, Bond ..... | 20.00 | |
| | | 409.25 |
| County: | | |
| Vance (Proctor children) ..... | | 30.00 |
| Total this week for Special Offerings ..... | | $ 439.25 |
| Total this year from Special Offerings ..... | | $ 7,961.08 |
| Grand total for the week .. | | $ 570.18 |
| Grand total for the year ... | | $11,586.44 |

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## SUPERINTENDENT'S REPORT.

(Continued from page 13.)

In conclusion, I would express my gratitude to my Church for the privilege of serving during the past months. I have given my best. I regret that I have been unable to do more. I appreciate your loyalty, your helpfulness, your prayers, your comradeship. May God bless you every one as you come to this session to take stock, to wait for power from above, and to plan to move forward courageously under Jesus Christ our Lord.

## SOUTHERN CONVENTION OFFICERS AND BOARDS.

(Continued from page 2.)

Rev. Robert A. Whitten, Winchester, Va.
Rev. T. Fred Wright, Henderson, N. C.
Rev. Robert M. Kimball, Franklin, Va.

**TRUSTEES OF CHRISTIAN ORPHANAGE.**

**(Term Expires 1950.)**

Mr. W. J. Ballentine, Fuquay Springs, N. C. (succeeding W. B. Truitt, resigned).

**Class of 1952.**

Mrs. J. H. McEwen, Burlington, N. C.
Mr. D. L. Boone, Sr., Durham, N. C.
Mr. L. E. Carlton, Paces, Va.
Mr. Thomas W. Walton, Greensboro, N. C.
Mr. I. H. Vickery, Henderson, N. C.

**TRUSTEE OF FRANKLINTON CENTER.**

Rev. Robert L. House, Richmond Va.

**REPRESENTATIVES OF SOUTHERN PROVINCIAL COUNCIL.**

**(Term Expires 1950.)**

Rev. W. M. Stevens, Burlington, N. C.
Rev. F. C. Lester, Asheboro, N. C.
Rev. William E. Wisseman, Greensboro, N. C.
Rev. C. Carl Dollar, Sanford, N. C.
Rev. R. E. Newton, Luray, Va.
Rev. Ben Joe Earp, High Point, N. C.
Rev. Frederick B. Eutsler, Raleigh, N. C.

**DELEGATES TO GENERAL COUNCIL, OBERLIN, OHIO, JULY 17-24, 1948.**

**North Carolina & Virginia Conference.**

Mr. Percy H. Ricketts, Danville, Va.
Dr. C. W. McPherson, Burlington, N. C.
Rev. William E. Wisseman, Greensboro, N. C.
Rev. Mack V. Welch, Elon College, N. C.
Rev. Stanley C. Harrell, Durham, N. C.
Rev. Clyde Fields, Reidsville, N. C.
Rev. W. W. Snyder, Burlington, N. C.
Mr. George D. Colclough, Elon College, N. C.
Mrs. F. C. Whitlow, Ingram, Va.
Mrs. M. W. Andes, Virgilina, Va.

**Western North Carolina Conference.**

Mrs. F. C. Lester, Asheboro, N. C.
Mr. Cyrus Shoffner, Liberty, N. C.
Mr. George T. Gunter, Trinity, N. C.
Rev. W. Walter Hall, Albemarle, N. C.

**Eastern North Carolina Conference.**

Mr. I. H. Vickery, Henderson, N. C.
Miss Margaret Edwards, Henderson, N. C.
Rev. C. Carl Dollar, Sanford, N. C.
Mr. Rex G. Powell, Fuquay Springs, N. C.
Rev. Raymond T. Grissom, Jonesboro, N. C.
Rev. Frederick B. Eutsler, Raleigh, N. C.

**Virginia Valley Conference.**

Rev. Roy D. Coulter, High View, W. Va.
Mr. Clarence A. Phillips, Broadway, Va.

**Eastern Virginia Conference.**

Rev. Robert M. Kimball, Franklin, Va.
Rev. J. Frank Morgan, Norfolk, Va.
Rev. John G. Truitt, Suffolk, Va.
Rev. Will B. O'Neill, Holland, Va.
Rev. J. Everette Neese, Norfolk, Va.
Rev. W. L. Wood, Sunbury, N. C.
Rev. H. S. Hardcastle, Newport News, Va.
Rev. Frank H. Lewis, Portsmouth, Va.
Mr. William F. Lawrence, Portsmouth, Va.
Mrs. W. T. Harrell, Suffolk, Va.
Mrs. E. M. Albright, Norfolk, Va.

**Elected-at-Large.**

Mrs. O. H. Paris, Greensboro, N. C.
Miss Susie Allen, Raleigh, N. C.
Rev. Joe French, Reidsville, N. C.
Mrs. W. B. Williams, Newport News, Va.
Rev. T. Fred Wright, Henderson, N. C.
Mr. J. A. May, Greensboro, N. C.
Mr. C. A. Pugh, Winchester, Va.

SUN'S PULPIT.

(Continued from page 3.)

world; not in cloisters but on the hearth.

Passionate devotion to God, pure love to all mankind, practical righteousness which all men feel and know. This is true saintliness. People who are just as refined and heavenly as St. Francis of Assisi or St. Bernard or St. Paul. We are all "called to be saints."

To serve the present age
My calling to fulfill
O may it all my powers engage
To do my Master's will.

*The Saints are Loyal in Scorn of Consequences.*

The saint would rather sufer than betray. The saint is irrelevant to all practical politics. He is not of this world in the sense of trimming and tacking into and through all popular currents. The Christ-like life is a judgment where sin abounds. He will choose to "suffer affliction with the people of God, considering obloquy with the Messiah to be richer wealth than Egypt's treasures." He will save others though himself he may not save.

*The Saints Never Seek or Expect to be Noticed.*

The fact is most of the saints are unnoticed and unrecorded. It was said of Brother Lawrence the saint of Paris kitchens that "he studied to avoid the gaze of men" and he pretty nearly succeeded, for it was not until his death at eighty that the true nature of this glorious life shone forth. He had written a few letters which were collected and printed, and the eyes of the church and the world were opened to the superb qualities of this holy man. His kitchen became the ante chamber of Heaven. To cook was to pray; to serve tables was to have fellowship with God. So was it with Jesus "the Carpenter of Nazareth who made common things for God."

*The Saints Never Know How Good They Are.*

Moses did not know that his face shone as he came down from the Mount, but all Israel knew, which was what relly mattered.

The saint unconsciously makes it possible for other people to believe in the love of God. Think this over! Does your life and mine make it possible for those who know us best to believe in the God of love and peace? It just means that the saint is good through and through in every chamber of his being. More and more I feel that the exceeding value of such goodness is its effortless delicacy. Here is a very beautiful and complete description of a saintly lady—"She was intellectual without learning, regal without vanity, saintly without ritual, capable without fussiness, witty without venom, humorous without malice, and merry without frivolity —a typical saint of the back streets, not a whit behind the stately choice of the Great Saintdom." Think this through and remember:

Blest are the humble souls that see
Their emptiness and poverty
Treasures of Grace to them are given
And crowns of Joy laid up in Heaven.

*The Future is with the Saints of the Lord.*

"The saints shall judge the world" and share the sovereignty of Christ.

The trouble with the church is that there are not enough saints to go round. The wheels of the church drag heavily because the members are not saintly enough. Religion will revive outside the church when it revives inside the church. When the saints are captured the sinners will be collared. Listen! all those who have their "place in THE SUN," what would happen to a letter addressed "To the saints at Norfolk or New York, Moscow or London, or Maine, the General Council or Washington, D. C."? Would it be returned *not know* or left in the *dead letter office?*

"He that hath ears to hear, let him hear what the Spirit saith unto the churches." Seven things to the "seven"!

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BOOK REVIEWS.

(Continued from page 11.)

us. But, in addition to his lack of social interest, I should say that the whole of the meaning of developing science in the Creativity of God escaped explicit recognition.

Carlyle is quoted as setting forth this, as did Tennyson, in vast poetic rhythms: "Understand it well, the Thing thou beholdest, that Thing is an Action, the product and expression of exerted Force: the All of Things is an infinite conjugation of the verb *to do.* Shoreless Fountain - Ocean of Force, of power to *do*; where Force rolls and circles, billowing, many-streamed, harmonious; wide as Immensity, deep as Eternity; beautiful and terrible, not to be comprehended: this is what man names Existence and Universe — reflex — of One Unnameable, dwelling in inaccessible Light! From beyond the Star-galaxies, from before the Beginning of Days, it billows and rolls—round thee, nay thyself art of it, in this point of space where thou now standest, in this moment which thy clock measures." Men dismissed this as noble poetry till came the Atom Bomb. It is not surprising that it escaped theology. Bell lived it—many didn't. It now opens to Thought.

B. ALFRED DUMM,
North Weare, N. H.

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**CALENDAR OF EVENTS.**

June 17—The General Council at Oberlin, Ohio.
June 21—Summer School for Ministers, Virginia State College.
July 12-16—Rural Ministers School at V. P. I., Blacksburg, Va.
July 12-16—Elon School of Missions and Pastors' School.
September 5—Labor Sunday.
September 26 - October 3 — Religious Education Week.
October 1—Annal Meeting of Virginia Council of Church Women.
October 3—World Communion Sunday.
October 24—World Order Sunday.
October 31—Reformation Day.
November 5 — World Community Day.
November 12 - 13 — Institute on the Church and World Order (Richmond).
November 28—Stewardship Day.
December 3—Meeting of Departments of Virginia Council of Churches.

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Niagara stopped once! Owing to an ice dam thrown across the river, the river, the waters failed, the rainbow melted, the vast music was hushed. But there has been no moment in which the love of God has failed toward the rational universe, when its eternal music has been broken, or the rainbow has ceased to span the throne. There never will be such a moment. The crystal tide flows richly, and flows forever.—*Watkinson.*

*The*
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# THE WORLD'S SHORTEST, WISEST CREED

By ALBERT W. PALMER

We need a short, definite, believable, personal creed for daily living in times like these. It ought to be brief enough to be easily remembered, and yet comprehensive enough to box the compass of the Christian faith. It ought to be so transparently clear that anyone could understand it; beautiful, capable of being used in the ritual of our worship. It ought to be venerable, containing well-loved truths that have helped and comforted generations of men and women down across the ages. And it ought to be authoratative—a statement that would bind all sorts of Christians in a true ecumenical fellowship.

We have such a creed! It has only sixty-six words in its longest form. And you all know it by heart. It is the Lord's Prayer! "But the Lord's Prayer is a prayer, not a creed," you say. Yes, but behind it and within it there is an implied faith, an innner creed, for there are certain things which you must believe as you pray the Lord's Prayer with insight and sincerity.

### Article I

The prayer begins, **"Our Father who art in Heaven."** "Stop," you say, "heaven is an unreal world. It suggests golden streets and gates of pearl, as depicted in Revelation." But Jesus had never read the book of Revelation—it hadn't been written in his day! What he really said, according to the Greek text was: "Our Father, who art in the heavens." What he had in mind was evidently the whole creation, the cosmic process. As one of our students put it in leading chapel, Jesus meant "Our Father, who art in the Universe"! That makes the prayer meaningful for modern man, doesn't it? For we do believe that there is a creative and sustaining Power at the heart of the universe. Why not put down, then as Article I of your creed: **"I believe that the God who by his power and wisdom has created and upholds the universe is my father."**

### Article II

**"Hallowed be thy name."** It means more than "Don't swear, avoid profanity." It recognizes the deep need of the human soul to come into harmony with God through worship and communion. Put it down, then, as Article II: **"I believe in prayer and worship, in the sacred and mystical experiences of life through which I come into harmony with God."**

### Article III

**"Thy Kingdom come."** Another oldfashioned word? Perhaps if Jesus were teaching in our streets today he would say not "the Kingdom of God" but the "Republic of God." Or even closer to our daily speech, why not "God's Social Order"? There is something to think about! A social order in harmony with God's revelation in Christ—think what that might be. A health department with the Great Physician as commissioner of health. A school system with the Great Teacher as the head. A police department with Jesus as Chief of Police! Does it shock you? Or challenge your imagination? Dare you write down, as Article III: **"I believe in a Social Order in harmony with the teachings of Jesus."** If you can't, why pray, "Thy Kingdom come"?

### Article IV

**"Thy will be done."** Sometimes we say this in hours shadowed by tragedy. Unable to explain or understand the mystery of defeat and suffering, we simply have to trust the greater wisdom and far horizons of the will of God. But what Jesus meant here in this prayer was something positive and triumphant. There is a will of God, and that will is for truth and love and beauty, for honor, for kindness and cooperation. Let's write in our creed, Article IV: **"I believe in the holy and creative will of God and dedicate myself to seek it and obey it."**

### Article V

Now the three great petitions of the prayer. First, **"Give us this day our daily bread."** Surely Jesus meant more than the wheaten loaf. He meant all the basic economic necessities of life: food, clothing, shelter, a job to earn these things, a school for the children and a home on a decent street. And note the mighty plural; you cannot pray for these things selfishly. You must reach out and include all other men—the victims of war and industrial oppression, the refugees on the high-roads of the world, the evacuees in concentration camps. Put them all in your creed and say, Article V, **"I believe God wants decent living conditions for every man of every race and nation."**

### Article VI

**"Forgive us . . . as we forgive."** Jesus knew that you might solve all of man's economic problems, and yet leave mankind utterably miserable. Forgiveness is the heart and touchstone of love, for "love is but the soul's immortal thirst to be completely known and all forgiven." Write it down quickly then: Article VI, **"I believe in love that suffers long and is kind and forgives."** It is vastly needed in our war-intoxicated world with its propaganda of prejudice, pride and hatred.

### Article VII

**"Lead us not into temptation, but deliver us from evil."** Here is the inner citadel of life—a man's own personal character. Alas for the man who loses out here, who becomes morally color-blind so that he calls good evil and evil good. What can you do for a man who has perverted his sense of right and wrong? No wonder Jesus made this the climax of the prayer. Article VII, then, **"I believe in the supreme importance of personal integrity. I must be straight and clean and true."**

But someone says, "Where does Christ come into your creed?" The answer is: This is the creed of Christ! He spoke these words, lived them, taught them, went to the cross for the truths they teach. To live in their light is to know him as the Lord and Master of your soul.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, MAY 27, 1948. NUMBER 22.

## Do You Believe In the Holy Christian Church?

If you believe in the Holy Christian Church, you should express your belief by going to church. Going, not simply when you happen to feel like it, or when it is convenient, or when there is no other place you would rather go, or if there is nothing more appealing or pressing but go to church consistently, make it the habit of your life. It gives a moral tone to the household where its members accept the time of service on Sunday morning as belonging to God, and fulfill their obligation to Him by worshipping with others.

If you believe in the Holy Christian Church, you should express your belief by inviting others to attend church with you. People do this with other things in life they count of value. Why not with the church? Every member should be a committee of one to tell others about his church and invite them to come to its services. One of the greatest things which could happen to any church would be for its members to be in their places at its services and bring others to share in its worship.

If you believe in the Holy Christian Church you should be informed concerning its ideals, its objectives and achievements. The story of the church is more gripping than any novel ever written. There are happenings in the church, locally, at home and abroad that are fascinating in the extreme. Every member should be informed, and by so doing become a propagandist for the greatest cause on earth.

If you believe in the Holy Christian Church you should pay your share for its support. We read in the Bible that where your treasure is there will your heart be also. One reason for the negligible interest some members have in their church is because of the very limited financial investment they have made in it. Without exception the peopel who have the deepest interest in the church are those who consistntly put their money into it. Were the members of any church all to be tithers, that church would have no financial problems. The genius of the Christian religion is giving, not getting, and this applies to finances as well as to other phases of life.

Go to church, invite others to church, be informed about the church, pay for the church and pray for the church. By so doing you will help to advance immeasurably the cause of Christ here on the earth.—Dr. Nelson C. Drier, Superintendent of Congregational Christian Churches of Southern California.

# NEWS AND VIEWS

Rev. Earle H. Ballou of the North China Mission arrived in San Francisco, April 3.

Mrs. W. J. Andes was recently elected President of the Winston-Salem Council of Church Women.

A United Student Assembly will be held at Defiance College in Ohio, June 14-18. Descriptive folders and application cards are available on request.

A National Congress on Christian Higher Education will be held at Grinnell College in Iowa, June 12-13. Congregational Christians will think through their philosophy of higher education at this Congress.

## HOME COMING AND MEMORIAL SERVICE.

Leaksville Church of the Virginia Valley Conference, will hold its eighteenth Annual Home Coming and Memorial Service on the Second Sunday in June. All former pastors, members and friends of the church are cordially invited.

As usual there will be an all-day program: Sunday school at 10:00, followed by a Memorial Sermon at 11:00; a picnic lunch at noon. The afternoon schedule calls for readings, hymns and special musical numbers, instrumental and vocal.

These annual occasions have meant much in keeping alive the interest of non-resident members and friends in the "Old Home Church."

R. O. Rothgeb,
*Church Secretary.*

## CORNERSTONE LAYING AT ASHEBORO, N. C.

Sunday, May 30, is to be a date long to be remembered by the members of our Asheboro, North Carolina, Church. At three o'clock that afternoon Convention and Conference officials will join with members and local friends to lay the corner stone of the new church edifice. Among those expected to be present will be Superintendent William T. Scott, Dr. L. E. Smith, president of Elon College, and Mr. George T. Gunter, the president of the Western North Carolina Conference, of which the church is a member. Mr. W. C. Lucas, mayor of Asheboro, the president of the ministerial union and other ministers will also be present. Out-of-town friends who can be there are also urged to be on hand for the occasion. Dr. F. C. Lester and his faithful members have done a good job to date, and we bespeak for them a future of usefulness and service.

## REVIVAL MEETINGS OF VIRGILINA GROUP.

The revival meetings of the Virgilina group of churches will be held during the months of June and July. This group consists of four churches whose locations are widely scattered, and whose membership includes approximately nine hundred persons.

It is hoped that the summer services will help the churches to see the many possibilities for growth and to enlarge their Christian vision.

The schedule for the meetings is as follows:

Hebron, Nelson Va.—June 27-July 2. Rev. Kenneth D. Register, minister at Union Ridge Christian Church, Burlington, N. C.

Liberty, Nathalie, Va.—July 4-9. Rev. Earl T. Farrell, minister at Haw River Christian Church, Haw River, N. C.

Union, Virgilina, Va.—July 11-16. Rev. W. Millard Stevens, minister of the First Christian Church, Burlington, N. C.

Lebanon, Semora, N. C.—July 18-23. Dr. John G. Truitt, minister of the Suffolk Christian Church, Suffolk, Va.

May God's spirit permeate the hearts of the people of these communities.

Mark W. Andes.

## DR. PEALE RETURNS TO AIR.

The Rev. Dr. Norman Vincent Peale will return to the NBC network for the 14th year with his series of inspirational talks on "The Art of Living" Saturday, June 5 (6:15-6:30 p. m., EDT). The program will be the summer series to be broadcast in the weekly "Religion in the News," spot.

Theme of Dr. Peale's talk for June 5 will be "The Key to Self-Confidence." Topics for following weeks will be "The Magic of Believing," June 12; Methods for Getting Over Hurt Feelings," June 19, and "How to Rest in a Restless Age," June 26. Copies of these talks will be available upon written request to "The Art of Living" in care of local NBC stations.

## "HIGHLIGHTS OF THE BIBLE" RESUMES SUNDAY DEVOTIONS.

The annual summer devotional program, "Highlights of the Bible," will return to the NBC network for the eighteenth year Sunday, June 6 (10:00-10:30 a. m., EDT), under the leadership of the Rev. Dr. Frederick K. Stamm, pastor of First Congregational Church, Chicago. The program is the summer series for the "National Radio Pulpit."

Subject of Dr. Stamm's opening address (June 6) will be "Paralysis of the Soul." Subsequent topics will be "The Unpurchasable Man," June 13; "Skilled Craftsman," June 20, and "The Woman With the Broken Heart," June 27. Reprints of these talks will be available upon postcard or letter request to "Highlights of the Bible" in care of the local NBC station carrying the program.

## A REPUBLIC NOT A DEMOCRACY.

No word in the English language has been dealt with more carelessly or interpreted more loosely than the word *democracy.*

The fact is we do not have a democracy in America. We never have have had. Ours is a republic, as set forth by the Constitution of the United States. The two forms of government are not consistent with each other. They are not compatible. In a democracy the people govern themselves without representatives. In a republic they are governed by elected representatives, as we, in America, have been ever since 1776.

Democracy is defined by the Standard Dictionary as "the political system in which government is *directly* exercised or controlled by the people collectively; government by the people." The same authority defines a republic as "a state where the sovereign resides in the people and the administration is lodged in officers elected by and representing the people."

It is interesting to note that the word *democracy* does not appear in the Declaration of Independence or the Constitution of the United States.

It is difficult to visualize a government under a pure democracy. It is not clear that there are any governments extant of this nature, where the people rule directly and without representation. It would be interesting to learn if there is any sovereignty which actually employs such rule. It would be even more interesting to know how, in detail, it is operated.

(Continued on page 11.)

## AN OPEN LETTER TO PREMIER ALCIDE DE GASPERI.

*Editorial in Christian Herald*
*By* DANIEL A. POLING, *Editor.*

To His Excellency, Premier Alcide de Gasperi, Rome Italy—

Honorable Sir:

*Christian Herald,* the most widely circulated Protestant journal, congratulates you and the Italian people on a great victory won—a victory not only for Italy, but for all free peoples and for those who would be free. Without regard for race, fath or color, all Americans—Catholics, Jews and Protestants—have added such strength as they could to your memorable struggle.

In the hour of triumph we are enheartened by your forthright words of April 21, pledging your administration to "freedom of political parties, freedom of assembly and freedom of labor." Your declaration that though the Italian people "are attached to the Catholic Church, they are politically independent of the Vatican," carries assurance to democratic peoples everywhere. Such expressions are a timely answer to editorials in the *Manchester Guardian,* the *London Times* and the *New York Times* which expressed the hope that your government would affirm its loyalty to those freedoms and reforms that Communism charges our democratic governents with neglecting or abridging at home while rendering them lip service abroad.

As Protestants, we give you our support when you stigmatize the scurrilous propaganda attacks made against the Vatican and the Pope. We do not overlook the fact that these attacks are directed also against our faith, for Communism is equally an anti-God and an anti-democratic ideology. As Protestants we further recognize the unique place of the Roman Catholic Church in the tradition and life of the Italian people. At the hour of victory, the eloquent plea of Pope Pius XII for social reforms strengthens freedom everywhere.

As you proceed now to implement the broad principles outlined in your address, your Government will take from the enemies of freedom their principal propaganda material and set a brave example for the nations of the West.

Particularly, the American people rejoice in freedom of religion. In the Italian Peace Treaty singned on February 10, 1947, this freedom is recognized in these historic words: "To take the necessary steps in order to insure to any person . . . irrespective of race, sex, language, religion, the exercise of the rights of man and the fundamental liberties including . . . freedom of religion." Though in your message we missed specific references to this freedom, we are sure that you included it in your thinking.

We vaice now the earnest hope of more than 110 millions of Americans who are not Roman Catholics that, in the hour of your triumph, you will move to implement more fully "freedom of religion" for our fellow Protestants in Italy and for all other religious minorities. Though few in numbers, theirs is an honored history and they have pledged and given their loyalty to your valiant struggle against Communism.

At this point we recognize that the Lateran Pacts present problems to your administration. But these problems may—and we believe will—be solved with justice to our fellow Protestants, to the Jews and to all other minority groups whom present Italian relations between church and state may deprive of some liberties which your constitution guarantees and which we believe you support.

While the overwhelming majority of all American citizens are not Roman Catholics, our Protestant majority is not more free than the weakest minority among us. In the spirit of this, our basic liberty, we appeal to you now on behalf of our fellow-Protestants and all other minority groups in Italy. Surely a minister of a minority sect, in order to preach and practice, should not be required to obtain the approval of secular authorities if a priest of the majority religion is not so required. Surely he should not be compelled to obtain permission of the local Prefect if called by his church to a new parish in another community. Surely our bro-

(Continued on page 15.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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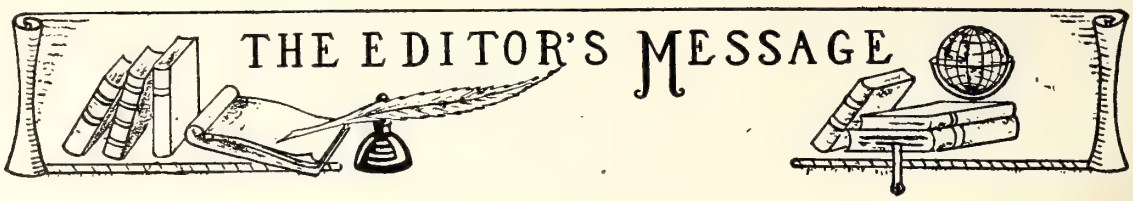


## FOR ALL THE SAINTS.

Congregations innumerable will assemble on the next Lord's Day in appropriate services of worship "For all the saints who from their labors rest, who Thee by faith before the world confessed, Thy name, O Jesus, be forever blest."

**Memorial Day** should be a great day in all our churches. Our real wealth or poverty may be gauged by our memories. As countless sons and daughters repair to their ancestral houses of worship let memory irrigate the spirit with its healing stream. Lip service and flowers for our beloved dead are in order, but inadequate. Offerings for the cause near and dear to them should be generous. Nothing less than a complete rededication of life is an adequate tribute to our beloved dead.

"And when the strife is fierce, the warfare long, steals on the ear the distant triumph song, and hearts are brave again, and arms are strong."

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## MORE CORNERSTONES.

The laying of a church cornerstone is a historic and prophetic act. It marks the consummation of a dream, the embodiment of a vision. It crowns the faith, labors and sacrifices of a people with success. It binds up the sacred aspirations of a congregation and gives to them the strenght, beauty and endurance of stone. It enables a God-fearing and God-serving people to see the travail of their souls and be satisfied. It is at once the substance of things long hoped for and the evidence of things not yet seen. It marks the translation of the dollar into the deed, the accolade into architecture, the timely into the timeless.

The cornerstone laying is not only a commemoration, it is a commencement. It is the genesis of many holy influences. It gives rise to a new train of Christian worship, stewardship and evangelism. A new era of corporate life and fellowship is inaugurated. An additional unit in the Kingdom of God is given local habitation and a name. New life and redemptive influences are liberated. A bridge is built to reach generations unborn with Christian teaching.

Services of cornerstone laying, May 16 at Bethlehem (N. C. & Va. Conf.) and at Asheboro (W. N. C. Conf.) at 3:00 p. m., May 30, are important dates on the Church Calendar of our Convention. Bethlehem is erecting a new and more adequate structure while Asheboro has just completed its first sanctuary. Both are to be commended. Given the proper support, encouragement and leadership, assuredly there are other such services throughout the Convention in the offing. Strategic areas still cry for new churches. We need more ecclesiastical cornerstones.

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## THE BERRIES.

**The** berries are strawberries. But the name is inadequate. Who would guess that the lowly strawberry, that enlarged pulpy receptacle bearing many achenes, constituting the fruit of this rosaceous herb, could become the delectable queen of all desserts, strawberry shortcake?

Strawberries test the skill and reward the ingenuity of the farmer. Agricultural experts state that the average farmer will realize 3,500 quarts per acre, while the progressive farmer will raise up to 8,000 or 10,000 quarts, with a net income ranging from $500 to $1,000 per acre. This fact is a powerful incentive to discover improved methods of farming. "By their fruits . . ."

The farmer enjoys the extra cash from his strawberry patch at this season of the year. City children are fascinated by the visit of the highly vocal "strawberry man." And thanks to the freezing industry, we now enjoy the flavor and fruit of this colorful berry the year around. The very mention of strawberry ice cream sets up a salivary chain reaction, the excessive liberation of the diastatic enzyme ptyalin which incapacitates one in the delivery of an appropriate encomium.

God gives his best to us in many ways. Indeed, "This is my Father's World." By all the tests of sight, smell and taste, the strawberry is worthy of our highest praise.

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## WHITE HOUSE CONFERENCE ON FAMILY LIFE.

Many conferences are held at the White House; but an unprecedented one was held there May 5-8—the National Conference on Family Life, sponsored by one hundred twenty-five national organizations, attended by nine hundred delegates and thirty visitors from foreign lands. President Truman extended to the Conference the courtesy of the White House and addressed a special session. "Government itself is ultimately based on families," said the President. "Education and religion are mightily advanced if family life is sound and creative and are greatly hampered if family life is unsatisfactory. When homes crumble the social, moral, economic and governmental structures of the nation are weakened."

There is, happily, a growing concern for this basic structure of our national life. This is a great age for the Christian family. New knowledge, techniques and resources are available to the mentally and spiritually alert.

Dr. L. Foster Wood summarized the White House Conference as follows:

"The Conference in its various sections gave attention to the various needs of beginning families, growing families and families in the more mature years when their children are setting up homes of their own. Plenary sessions brought out the grist of those findings and of the studies made by various committees in preparation for the conference.

"It was an aim of the conference that it should survey the total scene in which families now live, and should work toward a national policy in which every

aspect of our life would be directed toward the good of families. Housing, economic factors, education, social and health services and governmental acts and policies must all be scrutinized in terms of what they do to families. All the forces of the nation must do their part in maintaining the vitality of our fundamental unit, the home.

"Extended reports of this Conference will be given in the Survey Graphic for June. Other reports will be published in various ways. Effects and findings of these sessions will enter into the programs and activities of the organizations which sponsored the conference and of other bodies. Thus its influence will go on into the coming years.

"Such a national conference is a tremendous challenge to the churches to gear their programs more and more definitely to the spiritual and other needs of families and to build families as local units of God's reign and nurture centers for the life of God in human personalities. A national conference of church leaders to consider the meaning for church programs of the White House Conference and the whole family life movement is being planned."

# The Greatest Letters Ever Written

*By* Francis C. Stifler, D. D., *Sec'y American Bible Society*

Most people, I have discovered, do not like to write letters but everybody likes to read them. Personal letters, not written for publication, are the clearest reflection of the writer's mind and heart and are the most trustworthy kind of historical evidence. There is something peculiarly precious about a personal letter from one you love. And when, as it happens now and then, some one becomes famous and his biography is being written, his letters prove invaluable for they let us into the very inner chambers of the great man's soul.

The New Testament is rich in original letters—letters that were, for the most part, written with not the slightest idea of their every being published. Letters comprising almost one-fourth of the New Testament came from the pen of one man, the Apostle Paul. A recent writer has described him as a human tornado. He wrote with veritable gusts of argument and passion; he travelled with a feverish zeal that brought upon him enough calamity to have killed a dozen men; he challenged the current religious cults of his time with a courage that seemed foolhardy. He was a frail man with chronic limitation but he drove on to accomplish maybe more than any other man who ever gave himself in complete surrender to the Lordship of Christ.

This vivid spirit left us thirteen of his personal letters, long for letters but for the most part constituting the shorter books of the Bible. It is not an exaggeration to say that these spontaneous, informal writings have had more to do with the shaping of human history than any other writings, except the four Gospels, that have ever been penned. Paul's are not light reading, but they are so important that an honest man ought to make a special effort to master them as he does the technical books he studies to gain his livelihood.

Here are two suggestions that will help anyone. First read at one sitting the Book of Acts, especially from the beginning of the eighth chapter. This much of the book comprises only about fifty pages of ordinary size and gives you the picture of the beginnings of the Christian movement with Paul as the chief actor. You can read these chapters in about an hour.

My other suggestion is that you invest in what is called the Parallel New Testament. There are two books with this title, alike in that they present on each page in one column the familiar King James text, and in the other, one of the modern English versions. My point is this—that not a few of the difficulties you have with Paul lie in the archaic English of the King James version—and by looking across the column the modern translation may celar up your difficulty.

But whether you read Paul's letters in modern English or not, you will find yourself reading them to immense profit if you will be on the lookout for his great thoughts which keep recurring again and again.

Look for Paul's confident affirmations of faith. Paul was sure of himself because he was sure of Christ. He did not just drift into his surrender to Christ. For him it came only after a major battle. You cannot read anywhere in Paul's letters for half an hour without feeling that Jesus Christ was to him really alive—the same yesterday, today and forever; that nothing has ever touched or altered, or can touch or altar the person of Christ.

Paul keeps saying in one way or another that in Christ we are more than conquerors. To him the overpowering idea is that Christ lives. The inexhaustible source of such conviction is Paul's experience on the Damascus road. Luke tells the story in his ninth chapter and reports Paul's telling it twice more, once in Jerusalem where he spoke in Hebrew, and again before the Roman King Agrippa at Caesarea, where he spoke in Greek.

For us the conversion of Paul is one of the greatest facts in history. Let the psychologist call it whatever he wants to. We must judge it by its results. From that moment on one of the most brilliant well-balanced scholars in history drove himself back and forth over the Roman Empire, determined to know nothing but Christ crucified as his emanicpator. If Paul had been some deranged neurotic that would have been the end of the story—but see what has come of it. Out of this liberation of Paul's spirit came the Book of Galatians, which has rightly been called the Charter of Freedom and the basis of real democracy. Out of Paul's conversion came the Book of Romans which gave us both the Reformation under Luther and the Great Revival under Wesley. The day Paul met Christ on the Damascus road was Emancipation Day for every Christian. So I say read Paul looking for his great affirmation.

Then, read him for one other thing. Look for this toward the close of most of his letters.

In these concluding exhortations he invariably exhorts his readers to lead good lives. He out-does himself in this, not only in the matchless 13th of First Corinthians, but in the 12th to the 15th chapters of Romans. Get out your Bible and read the 12th chapter of Romans and as you read it, remember that these few words have had more to do with making your world a better one than Paul's was than possibly any words ever written. As you read them, too, just consider their timeliness, and do one more thing—check your own life against them and resolve that beginning today, you will not be overcome with evil but will overcome evil with good.

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There are many forms of triumph, but there is no other success that in any shape or way approaches that which is open to the men and women who have the right ideals. These are the men and women who see that it is the intimate and homely things that count most. They are the men and women who have the courage to strive for the happiness which comes only with labor, effort and self-sacrifice, and only to those whose joy in life springs in part from power of work and sense of duty.—*Chas. R. Wiers.*

# CONTRIBUTIONS

## SUFFOLK LETTER.

It is not right that we should give up preaching the word of God to serve tables. We will devote ourselves to prayer and to the ministry of the word. Quotation marks belong about the above lines, but they have been left without to emphasize the fact that the church and the world are greatly in need today of thousands and tens of thousands of people who will do just that. The disciples, now appointed by the Lord to be apostles, hadn't gotten as far as the sixth chapter of Acts, before they learned that the church increased with their preaching the word, and that it lagged when they "served tables." They were certain that to keep a fresh and open line of communication with the Christ through prayer was something that was absolutely necessary. Two things made inescapable demands upon them: Prayer, and the Ministry of the World!

The mind and spirit of the minister who *devotes*—that word will bear study—himself to prayer and the ministry of the word grow. His knowledge of God's word increases, and with that knowledge his spirit of loving understanding and patient delivery of it in message and work ripens. He by his constant prayer becomes not a fanatic but a warm and understanding friend, a minister of Jesus Christ. That is what every pulpit and every pastorate in our Convention needs.

But how is the minister in a complex community life, of which he is a part, going to keep from "serving tables"? Well, if he feels about prayer as I do, he will have a daily, on-the-spot answer to that question whenever it is needed. He is in constant communication with the Lord and if that be so some of the things he may think is "serving tables" may turn out to be serving the Lord, who more than once served enough food to feed thousands. The word will be ministered in more ways than we may realize if we keep close to Him in prayer and devote ourselves to its ministry. But let us not for once overstep and make that an excuse for doing what we please outside of "preaching the word." In our complex community life the pastor who comes daily from a place of fellowship with his Lord is needed. The less he advertises the "praying in secret," however, the better—for if advertised, how can it be secret! But the pastor who prays in secret shall be rewarded openly—even though in his humility he might prefer that the promise stop with the word "rewarded" and the "openly" be omitted.

It was that kind of preaching with such a spirit of devotion to the ministry of the word and prayer which carried on the Pentecost so well that it fulfilled its mission of establishing the church in the world. Such devotion to the ministry of the word, and such an understanding and use of prayer today would greatly help to heal the hurt of nations and fix the spirit of the Kingdom of God in the earth.

JOHN G. TRUITT.

## ELK SPUR.

Spring of the year surely has come here in the mountains—the laurel and ivy, and other flowers can be seen over the hills for miles in their beautiful colors. Even though I have lived in these mountains all of my life, I have never gotten used to the beauty of them. When we look over them and see how beautiful they are, it should make all of us realize that no one except God can create such beauty.

In the dear old church on the hill God is truly blessing us in our Sunday school. We began on Easter Sunday, and we are having an average of seventy-five. We have a truck which brings in some of the folks for about five miles around. It takes right much work for the people here to carry on Sunday school and church without some help, but it surely can be done. We forget all about the trouble and worry when we see about forty children of different ages, some with flowers, and all with happy smiles. Without our Sunday school, these children would be deprived of going to church on Sunday. The greatest thing we have in our church is our children and their singing. We invite all our friends to visit us this summer.

LANNIE M. UTT.

## PRAYER.

*By* REV. R. C. HELFENSTEIN, D. D.

*Our Heavenly Father, Thou God of the ages past, of the present, and of all time to come, Thou God of all peoples and of all races of men, we pause in united praise and prayer to Thee.*

*We thank Thee for the privilege of living in Thy world. We thank Thee for our nation and for our heritage of freedom. We thank Thee for the unselfish, forward-looking, noble minded men and women of the past whose chief purpose in life was to serve their generation and posterity. Grant, O God, that we, too, may be numbered among those who are motivated by the sublime desire to reverence and honor Thee and to be a blessing to our fellow men.*

*Above all others we thank Thee for the life of Jesus Christ who was the personification of all that is good and beautiful and great in human life—the embodiment of Thine own divine nature.*

*We today would renew our allegiance to him and to the church that bears his name. Baptize each of us, who profess to be his disciples, with Thy divine concern for Thy world and its needs. Baptize us with Thy Holy Spirit—the spirit of Jesus Christ our Lord and Saviour, that we like him may not count our lives dear unto ourselves, but rich with the high privilege of service to our day and generation.*

*In the consciousness that though we are here today, we, too, may be gone tomorrow, and that no one can tell what a day may bring forth, may we each one be inspired this day most sincerely to resolve to set our lives in order before Thee—to repent of our sins, to seek Thy divine forgiveness, and to consecrate our lives—our talents and all with which Thou hast blessed us—in the service of Thy Church and Thy Kingdom.*

*We pray for the members of all the churches and for all the churches throughout the world that all may be specially blessed of Thee in response to their fuller consecration to Thee. Give power to Thy Church Universal, O God, that the light of its faith may burn with steady brightness midst the tumult and darkness of our times.*

*Bathe our souls with Thy Holy Presence, calm our spirits, illumine our minds, and make stronger our faith in the ultimate triumph of all that is true and good and right.*

*In the name of our Lord Christ. Amen.*

# Pilgrim Fellowship

## "Youth at Work in the Church"

**TENTATIVE PROGRAM OF SUNDAY SCHOOL CONVENTIONS.**

June 10—Valley Sunday School Convention at Bethlehem.

July 8—North Carolina - Virginia Sunday School Convention at Bethel.

July 20—Eastern North Carolina Sunday School Convention at New Hope.

July 22—Western North Carolina Sunday School Convention at Asheboro.

——o——

10:00 Call to Order.
Worship Service — Conducted by Young People of Host Church.

10:15 Recognition of Ministers.
Recognition of Visitors.
Appointment of Committees.

10:30 Roll Call of Churches.
Each Superintendent, or his representative report on:
1. Enrollment.
Average attendance.
2. Greatest achievement of the year.
3. Greatest problem.

11:00 Address: "Live Christ—Teach Christ!"

11:45 Informal Discussion Period:
What a young person would like in Sunday School.
What a superintendent would like in Sunday School.
What a teacher would like in Sunday School.
What a minister would like in Sunday School.

12:15 Closing Worship — Led by young person in above discussion.

12:30 Lunch.

1:30 Opening worship service.

1:45 "Improve Your Teaching" (slides).
Skit: "Serving Christ Thru the Sunday School."
Election of Officers and Business.
Closing worship service led by Elizabeth Chicoine.
Adjournment.

The Fun 'n Fellowship and the Pilgrim Stewards groups of the Greensboro, First Church, held their annual Spring Retreat at Camp Hanes on the week-end of May 22 and 23. These few hours of "getting away" from all the hurry of every-day lift gave us a chance to stand back and look at our lives and what we have done, are doing, and need to do. Our Retreat this spring was very informal, with a good bit of free time. We had several very well planned and inspiring services. We came to the conclusion this year that most of us are living in too big of a hurry and we need to slow down and get a better look at life.

MELVA FOSTER.

* * *

**THINGS ARE POPPIN'!**

May 2 was an important date for young people of the newly established district in Eastern North Carolina. Several churches were represented at this first rally. If interest were a yardstick of success, we might say that this district will become very active in coming months.

The meeting opened at 4:30 with Baxter Twiddy presiding. Evelyne Moore led the group in the opening services of worship. Following was a period of "getting acquainted." General aspects of youth activity were discussed, being interspersed with some of the well-liked folk songs —"Patrick Farland," "Rejoice, Rejoice," and "I'm a Little Prairie Flower." Camp information was given later in the program. *Youth Outreach* was introduced and some discussion followed on it. Sanford and Hope Mills gave encouraging reports on what they both had been doing in their churches. Two projects undertaken by Sanford were raising money for an outdoor bulletin board and for hymnals to be used in the church worship services. Lee Smith, president of the Hope Mills Youth Fellowship, told about projects of his group. Although only organized in December, there are now forty young people in the group. Church World Service, a Christmas fund, and raising money for a new roof on the church have been a part of the program at Hope Mills. The afternoon session closed at 5:30 for our fellowship supper and a period of folk songs.

The evening program opened with a worship service conducted by Baxter Twiddy. Slides from Camp Hanes constituted the highlight of the rally. Baxter Twiddy and Evelyne Moore were narrators, and Warren Beale, from Franklin, Va., was the slide operator.

This is the second district to begin meeting—Forsyth County being the first. A desire to continue to meet was expressed at Sanford. We hope that this new venture may be a beginning of more fellowship for all young people in our churches and a step toward youth groups of greater strength in Christian character, faith, and service.

BAXTER TWIDDY.

* * *

This series of Spring District Rallies was continued Sunday, May 9, when the young people of the Greensboro-Burlington-Lynchburg area met at the Burlington Church for their meeting. The same general procedure was followed as at the Sanford Rally. The rally opened at 3:00 p. m. with Betty Chicoine presiding and leading in the opening worship. Baxter Twiddy led the group in several folk songs. *Youth Outreach* was presented to the group and discussed. Camp dates were given and a set of slides made at Camp Hanes was shown. The group enjoyed this very much because they recognized many faces in the pictures. At 6:00 we adjourned to the church lawn for our picnic supper and then returned for the closing worship service.

One group attending this rally deserves special recognition—the group from Lynchburg. They had 21 members present and drove 125 miles to Burlington and then had to drive back in order to attend the rally. We think they are swell!

* * *

*Sanford Districct . . . Burlington District . . . Henderson District . . .* All of these areas have had fine meetings during the past three Sundays. We met young people we hadn't known before; we sang the hymns and songs familiar and dear to campers; we enjoyed picnic suppers; we had fun with stunt songs, games, and talent shows; we went to camp for a day through colored slides—we all attended a "little Camp Hanes." And the host churches (even though we hadn't suggested it) were bountiful in providing "extras" for the picnic supper!

These district meetings are an experiment for some parts of the Con-

(Continued on page 11.)

**WE KEEP EASTER IN HATIEN.**

(Late Easter Day . . . my second Easter back in Yenching—in Peking after the years of exile in Cheng Tu and the long health furlough. Getting to be one of the seniors and a bit lazy about writing . . . but in times to come I shall like to remember this Easter in the village church I have belonged to for over twenty years. So here it is . . .)

Bitter weather just before our Festal Day. The trees have been bowed in chilly winds from the Gobi, and their buds, showing green points have kept close within their grown sepals. Under the Lenten moon I have watched my Western Hills lying in mist-like rime. But this morning the air was mild. The sun shone in glory. The life which has been creeping about rather shiveringly in the cold (including the toes of a not-so-young missionary) has now released.

The children were at the gates of our Church Compound before seven o'clock, which is a very exacting hour for Pastor Ch'i whose Lenten duties have been heavy. However, he and his family made ready last night for the onslaught of young Haitien as I found when I arrived. The beautiful great geranium plants which Mrs. Ch'i has nursed all winter are heavy with blooms—white, red and rose, and they make a brave offering of flowery freshness in the church chancel. Standing by itself was one calla lily given long ago in less inflationary days when I could offer such things to our Easter service in memory of father and mother. This single plant has survived, and it made me think of the linen cloth folded apart by itself. This year I had cut branches of Forsythia from my garden shrubs and forced them for our altar vases. So when the children streamed in through our open gates, there was evidence of the fresh life waiting for them, and they filled the church benches, a jostling, whispering, goggling little mob, until Pastor Ch'i came down the aisle with his Bible and hymnbook when peace was suddenly in our midst. (Children learn manners under Pastor Ch'i!)

At the organ was the oldest daughter of the Ch'i household—a young woman with a sweet and well trained voice. Yu Chen was married over two years ago to a young instructor in a neighboring university, but every Sunday finds her in her place at the organ to help her father in the service. (In fact, it seems rather a striking thing about the numerous children in the Ch'i household, that no one seems to be needing to express himself in revolt. The young people quite simply love their father and try to help him, but in this day and generation this seems little short of a miracle! So now, at half past seven on Easter morning, Yu Chen sat and played, and led in the singing of "Christ the Lord is Risen Today." The children shouted happily, coming in very strong on Allelulia.

I sat at the back and in between my own worship I indulged in wonderings. What is it that this time and place may mean to these three hundred and more little people? I deal every day with students in Yenching who feel that religion has nothing to offer the masses. I know that this may very well be the last Easter before the Red Occupation of North China. What will that mean to the congregation of the morning? This is a little church begun thirty or more years ago by our American Board Mission. We bought the land and built the first street chapel and paid Pastor Ch'i, then newly graduated from the Yenching School of Religion. Under his devoted care the tiny group increased. A small number of solid Haitien citizens became the core of the group. Some of the junior university families living in the town rather than on the campus (which has its own religious organization) were added. Slowly the Board of Trustees became able to assume items of the budget. As emergencies like famine and war swept across the face of North China, the center for relief and refugee work in Haitien was invariably the church. A school was added. A health service to the families of the children was set up. There was cooperation with other good citizen efforts which sprouted in Haitien from time to time. And in season and out of season, the Word was preached. And so, shortly before the Japanese Occupation the American Board made over to the Haitien Board of Trustees the property, which by that time had a dignified church edifice—and Haitien Church was self-supporting. And I was thinking of all this as I looked at the children and asked myself what does this labor of love mean to them?

Some things are concrete enough. For one thing, the church means space. Most of them live with the whole of a numerous family in one small room. It must be good to come into the hight and spaciousness of the church building. Also, it means cleanliness and order. Every child on Easter morning had washed his face and hands and put on the most seemly clothes he could get together. And surely the church means all these little folks can know of beauty . . . flowers, music, pictures (not many of those) and the poetry of hymn and psalm. It means friendly human relations, of which they may or may not have other experience. It certainly means high holiday and fun. The church playground is full of children whenever the gates are open, which is most of the days. And then it means the teachings of Christ, so familiar to me that I grow dulled I sometimes fear to their tremendous sweetness and significance. But to

(Continued on page 13.)

**MISSIONARY OFFERINGS.**

**Churches and Individuals.**

| | | |
|---|---|---|
| Fuller's Chapel—E. N. C. | $ | 30.00 |
| Greensboro, First—N. C. & Va. | | 1.40 |
| Lebanon—N. C. & Va. | | 50.00 |
| Rosemont—E. Va. | | 60.80 |
| Spring Hill—E. Va. | | 6.31 |
| Woman's Board, N. C. Congregational Christian Conference, Miss Susie Allen, Raleigh | | 16.65 |
| Total | $ | 165.16 |

**Shaowu.**

| | | |
|---|---|---|
| Antioch—V. Va. | $ | 21.88 |
| Bethel—N. C. & Va. | | 13.00 |
| Fuller's Chapel—E. N. C. | | 8.00 |
| Greensboro—N. C. & Va. | | 41.50 |
| Liberty Vance—E. N. C. | | 50.00 |
| Newport—V. Va. | | 20.25 |
| Rosemont—E. Va. | | 12.50 |
| Union, Va.—N. C. & Va. | | 25.00 |
| Mrs. Dottie Armentrout, R. 3, B. 155, Harrisonburg, Va. | | 25.00 |
| Rev. Charles L. Storrs, West Chester, Pa. | | 50.00 |
| Total | $ | 267.13 |

**Church Extension.**

| | | |
|---|---|---|
| Antioch—V. Va. | $ | 21.87 |
| Total period May 14-26 | $ | 454.16 |
| Previously acknowledged | | 26,920.59 |
| Total since Sept. 1, 1947 | $ | 27,374.75 |

Respectfully submitted,

Wm. T. Scott,

*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## IT'S SPRINGTIME IN CHINA, TOO.

As I walked across the lawn this morning, with the wet mist falling on my face, and the puppie bouncing at my heels, it was hard to believe so much of the world is full of hunger and hardships. We live in what is considered a more prosperous part of this Nation, but even here life is very unstable and humble. Rice, the main stay of each family, is more and more expensive each day. Tuesday, I paid my gardener Monday's price of rice, only to find that I had short-changed him $40,000. We pay our salaries according to the price of rice. You can see how useless money in the bank can be, for even the rich.

But also, as I walked, I felt grateful and glad for there are people that care. To prove it, yesterday there arrived a box of hand-made baby clothes—pink and white and soft to touch—some of America's finest. My teacher and I sorted the things carefully—some of the things will go into immediate use, and some will be stored away and used slowly as the need arises in the hospital. This is the third box of this sort and it arrived the day after I opened a "Well Baby Clinic." Our "Well Baby Clinic" is the first adventure into public health and as yet we don't know if it will be a success or not. The first day we opened it was pouring rain outside and we expected to just sit. We had offered free baths to the babies in the south end of town. But when they came, we measured, weighed, took their temperatures, and passed out advice. Nine babies turned up, in spite of the rain. We are a little worried because our baths are so popular even in the rain. I'm afraid during the summer months we will have to limit our work to health examinations of well children, innoculations, vaccinations, and health advice, and start up our weekly baths again in the winter months when they have no fires in the home and the children stay dirty for months because of the cold. In the summer baths are given at home. If our health work loses popularity, we can again use the bath as a drawing card. Its different from the old days when people went out and begged mothers to bring the babies in for baths.

Spring has arrived and strange new flowers, and fresh green buds appear everywhere. With the warm spring and summer-like days, old smoldering sicknesses reappear and we are busier than ever. Tuberculosis especially seems to get a fresh start after the cold winter days and colds bring in their toll. We have also had several meningitis cases, and minor surgery. The students are becomng more and more helpful. This week they started giving medicine and hypodermics. That's a big step in the life of a student nurse.

Thank you one and all for the many letters.

Sincerely,
Frances L. Whitaker.

American Board Mission,
Shaowu, Fukien, China.

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## VALLEY MISSIONARY RALLY.

The Mission Rally for church groups, one and four, Valley Virginia Conference was held on May 5 at 8:00 at the Bethlehem Church with an exceptionally good attendance.

The devotional was presented by Mrs. Clyde Koon, wife of the pastor of the host church, assisted by Mrs. Shirley White, who rendered a solo, "Open Wide the Door," which was in keeping with the topic of the evening, "Opening Doors."

Officers elected for the following year are as follows:

Group I District Superintendent—Mrs. Florence Bryan; Secretary—Mrs. Harold Rhodes.

Group IV District Superintendent—Mrs. Clyde Koon; Secretary—Mrs. Shirley White.

The two groups were privileged to have as guest speaker for the evening Miss Louise Bookwalter, a missionary and teacher, on furlough from India. The inspiring message brought by Miss Bookwalter gives us all a better insight into the needs of the people of India and a deeper understanding of our dark-skinned brothers in another land.

Emma R. Rhodes,
*Reporter.*

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The thoughts that come often unsought, and, as it were, drop into the mind, are commonly the most valuable of any we have, and therefore should be secured, because they seldom return again.—*Locke.*

## NEWS FROM SOCIETIES.

### HAW RIVER, N. C.

The Missionary Society of the Haw River Congregational Christian Church under the leadership of Mrs. Artelia Poole, president, is doing a splendid work. The meetings are well attended and the programs are given in a most interesting manner. The Christmas program led by Miss Lillie Horn of Burlington at the home of Mrs. Bill Pearson was very good. After the devotional the members enjoyed a real Christmas party with tree and gifts for every one.

Three of the young people from the Youth Fellowship, Marvin Sharp, Ruth Williams and Kaye Pearson, gave a musical program.

The society has helped in furnishing the new parsonage, and is very proud of it.

The November program was a candlelight service in the church. It was very impressive and well-attended.

Although the Society is small in number, we are trying to meet all requirements.

For the June meeting, we are planning a picnic supper at the church and we are looking forward to having some of the members of the Evangelical and Reformed Church of Burlington meet with us.

Mrs. Lillian Garrison,
*Secretary.*

* * *

### SUFFOLK, VA.

The Woman's Missionary Society of Suffolk Christian Church sponsored the Second Annual Woman's Banquet which was held in the Fellowship Hall on May 7, at 7:00 p. m., with about 225 mothers, daughters, grandmothers and granddaughters present. Mrs. W. A. Daughtrey presided and welcomed the guests. She also introduced all officers and circle chairmen and thanked them for the fine work being done.

The Program Chairman, Mrs. John G. Truitt, presented the guest speaker, Mr. William R. Savage, principal of the local high school, who spoke on the influence mothers have played in the lives of great men of the past and the part they have to play in shaping the world in the future. He quoted George Howard as saying, "I had rather have one good mother than 100 school teachers." He also quoted Lincoln's remarks, "All that I am I owe to my angel mother," and Napoleon's saying, "Give France good mothers and she will have fine sons." "The world is at a crossroad," said Mr. Savage, "and without the influence of great and good mothers there

(Continued on page 14.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

The Virginia Museum of Fine Arts is having a special showing of Jewish Ceremonial Art. We enjoyed seeing it very much. They are also having their spring puppet festival and we especially enjoyed "Katina and the Jewel Tree." The Jewish art will continue through June 13 and if any of you are in Richmond try to see the lovely things.

The very oldest things to be seen are oil lamps like many of us have made in church school. There were several marked with the seven-branch candlestick and a few with Hebrew letters. One came from Hebron and another from Jericho and several of them were terra cotta and were made in Roman days.

Hanging at either end of the gallery are oil paintings on a crude type of canvas and stretched to fit a clumsy frame. These frames and paintings are alike except for their pictures. One shows the Return of the Ark of the Covenant from the Philistines, and the other is The Anointing of David by Samuel. Painted in primitive colors and with a very flat style they look very, very old. These were painted by Professor Herbert J. Gute of Yale University. He copied them from wall paintings at the Synagogue Dura Europs in Syria. In the painting of David, Samuel has the horn of oil ready to place the oil on David's head. David doesn't look very happy. Perhaps it is because the artist had no depth to his painting.

There are many cloths and hangings to be seen. Some of them are richly embroidered covers for the Torah, others are towels and table cloths to be used at Passover time. Several of them have delicate lace insets and Hebrew symbols woven in the lace or fabric.

Much of the art has to do with the Torah. You will remember that the first five books of the Old Testament are the law or Torah. There is a hand-copied Torah made in 1823 by a German named Isaac Holberstadt. He copied the letters beautifully and illustrated the paragraphs and divisions. Then he carved the beautiful wooden ends for the scroll to be rolled on. There are silver, brass and gold breastplates for the Torah. These lovely pieces cover the Torah and have a crown at the top. Some are richly inlaid, some have filigree or scroll work, still others are engraved. There are pointers to use when reading the Torah. These were made of precious metals and woods, and are richly ornamented with carving or jewels and many have silken strings or tassels.

In one corner of the gallery stands a huge candelabrum. It was made for the Hanukah or Feast of the Lights. On top is a phoenix, a mythological bird, that represents the eternal life of Judaism. At the end of the candleholders are tiny doves to represent the proverb, "The congregation of Israel is like unto the doves." Fierce lions form the feet of the candelabrum. This is such a big one, but there are many smaller Hanukah lamps. Made of silver, brass and pewter they have many shapes and designs.

Another festival is commemorated with paper flags to decorate the hut for Sukkah or the Feast of the Tabernacles That is the time when the Jewish families build lovely little huts of pine or other pleasant smelling woods and eat in their huts and give thanks. These flags are hung on the walls and many of them had pictures of the stag and lion, symbols of Judah and the faithful Jew.

At the Feast of the Passover commemorating the freedom from Egyptian slavery, there are prescribed foods to eat. One of the loveliest silver pieces is a Seder Plate for Passa and on it are engraved the foods to be eaten: an egg, shank bone, bitter herbs, parsley. There are Ethrog boxes to hold citron, Kidush cups to hold wine for Passover or other holidays.

Girls would be interested in the very old marriage rings. Several have embossed stones that have the seven - branched candlestick, one of gold has a tabernacle on top so that it looks odd and must be very heavy.

We think about these happenings in our study of Jesus as a Boy and Palestinian life. It is important, too, that these pieces should be on exhibit just at the time when the new state of Israel came into existence.

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## THEY SHOULD GROW UP TOGETHER.

*By* LUCIA MALLORY.

*Issued by the National Kindergarten Association.*

I refer to self-reliance and the child.

"Let me cary your purse for you, Jane—or you'll be likely to leave it here when you get off, you know." The speaker, a pleasant-looking woman, and the little girl who was with her had boarded the downtown bus on which I was riding. "When we reach town," she continued, "I'll help you select a nice present for Daddy."

All interest in their shopping trip faded from the child's face as she gave up the pretty red handbag, murmuring, "All right, Mother."

She appeared to be about eight years old—quite mature enough to take care of her own purse. I wondered if the mother expected always to be at her daughter's side. How could this little girl ever learn to take care of her belonging's if she were never given any practice?

Later in the morning I was standing in one of the stores beside another mother and daughter, who, it seemed, were engaged in a similar shopping expedition. I couldn't help overhearing their conversation, and I thought of the first mother and wished she were with me. Before us many inexpensive articles were displayed on counters that were low enough to come within the range of a child's vision.

My attention was first attracted to this mother and daughter by the parent's kindly voice at she said, "You've had time to look at a number of things Daddy would enjoy, Virginia. Have you decided what you want to buy?"

"Yes, Mother," the little girl replied, holding up a small pocket-diary. "I think Daddy would like to carry this diary in his pocket. It has ever so much space for notes, and it has three calendars—one for this year, one for last year, and one for the year after this—1949."

"Did you look at the price mark?" the mother inquired. "You must be sure you have enough money to pay for it."

"I looked at the price before I decided, Mother," answered the child. "It's marked thirty-five cents. That will leave fifteen cents from this week's allowance to put away toward my box of paints."

"I though you wanted to buy the paints this week," her mother said.

"I can buy my paints next week, Mother," declared the small Virginia. "This week I want to get Daddy a nice present for Father's Day."

Her mother had one more question. "Won't you be sorry if, when you reach home, you find that all your friends have new boxes of paints?"

"Oh, no, Mother! I can make nice pictures with my old crayons."

While the young shopper was completing her purchase, her mother

(Continued on page 11.)

## PILGRIM FELLOWSHIP.

(Continued from page 7.)

vention, although Forsyth County in North Carolina has been holding them for over a year and Eastern Virginia began them last winter. We are sure that rallies like these are helpful to churches in a local area, and what we'd like to plan for in the coming months is to establish them, perhaps holding them two or three times a year. It's in this way that all young people can know the latest in Convention news, best in materials, learn new officers, and know each other. And if any of you have some suggestions to offer about these district meetings, will you let us know about them? When we pool our good ideas, we always can have the best in Christian young people's work.

* * *

The spring rally of the Western North Carolina young people will be held May 30th at Sophia Church at 4:30 p. m.

For those of you who aren't quite sure of where Sophia is, here are directions: On Highway No. 311 (on Asheboro - High Point road), about eight miles out of Asheboro. The church is on the right as you enter Sophia.

This rally will be a "preview" of summer camp, with worship, slides of "A Day at Camp Hanes," songs, picnic supper (young people are to bring their lunches and the ladies of the church will furnish the drinks), and Christian fellowship.

We hope to see all of your churches represented, young people of Western North Carolina!

* * *

The new (and better) packets are being made up right now—but they won't be available until July 12 at the School of Missions at Elon College. However, you may put in your order for your packet any time, and we'll reserve one for you. And if you fail to buy a packet at the School of Missions, you'll have another chance at any Sunday School Convention to be held after July 12 and at the young people's summer conferences and camps this summer. Make plans in your budget now to get your packet in the summer—this is the only way to make plans for the fall and winter months in your society.

BETTY CHICOINE.

* * *

The Junior Pilgrim Fellowship of the Elon College Community Church sponsored the new religious movie, "Beyond Our Own." An offering was taken for mission projects.

DEAR FELLOW P. F.'RS:

We enjoy reading your programs and decided to share some of ours with you. We've had a Town Hall meeting and found it lots of fun. Also, it was easy on the leader because everybody had to give ideas and help. Our subject was "Dramatics and the Christian Life." We divided into small groups, each with a question to discuss. Then, at a given signal, we returned to our meeting room and presented our thoughts to the entire group. All the talks were interesting, from the modern movies and Christianity to the subject of our own play, "Bashful Bertie," which we're presenting May 14. We got definite results in the form of better worship services. You see, one group discussed the use of dramatics by the leader to put all members in a quiet worshipful attitude. Last week, Dorothy West tested the ideas expressed, and we had the best worship service we've ever had. The service was planned entirely without the aid of an adult. Perhaps we're growing up in our thinking.

While we're talking about programs, I'd like to mention the one Dorothy used last Sunday—Book Reviews! It sounds like school, but it was good. Louise Currin told us about Betty Betz's book, *Your Manners are Showing,* which is a know-how for young people. Jean Simmons reviewed a book based on actual happenings in the leper colony at Colon. The name of this book is *Who Walk Alone.* Our Director of Religious Education, Miss Mary Walker, gave us *In Henry's Backyard,* and, say, it's good! It's a child's book, but it has a very grown-up idea on our world and the races in it. Dorothy West reviewed *The Robe,* by Lloyd C. Douglas. That was all the time we had but there are some other books we are going to talk about some day, and *My Dear Ego* is first on that list.

Before I close I want to say that these two programs are an outcome of our Retreat which we held in March. We think a Retreat is a necessary and a wonderful part of Pilgrim Fellowship. In the words of Jean, "A Retreat has everything—serious moments, fun, worship, planning, time to think, time to work, time to play, time to renew our purpose in our hearts." We come away with a renewed knowledge of what we're doing, how we have failed in the past, and what we're going to do about it.

FAYE RUSSELL, *President,*
Pilgrim Fellowship
Elon College Com. Church.

## FOR THE CHILDREN.

(Continued from page 10.)

walked over to a counter on which bright boxes of water colors were being displayed. I could see that she was tempted to gratify her raughter's wish for a box; very wisely, she refrained.

As the two walked away, I noticed that the little girl was carrying her package and her purse, and I wished that more mothers would give their children opportunities to learn to take responsibility.

Bewilderment regarding money is the basis of many tragic mistakes in adult life. Parents foolishly decide not to "worry" their children about financial affairs, and so they permit them to grow up in a fancied world of ease and abundance. How much kinder it is to give boys and girls some understanding of earning, saving, and spending—so that they are guided naturally into the realization that money once spent cannot be reclaimed in order to purchase something else.

The only dependable way to help children to understand money is to give them practice in its use. Grown persons who began when very young to have the care of small sums of their own may be expected to handle, with reasonable confidence and success, the larger amounts that now come into their possession.

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## REPUBLIC NOT DEMOCRACY.

(Continued from page 2.)

Down to the time of Woodrow Wilson, the United States was seldom described as anything but a republic. The word *democracy* occurs rarely in state papers. Nearly always the country is "the republic." Thomas Jefferson was the founder of the Democratic Party; but, in his first inaugural address, though he refers several times to the republic or the republican form of government, yet he does not once use the word *democracy* or any derivative of it.

The pledge long used in our schools is a pledge of loyalty "to the flag, and to the republic for which it stands."

Julia Ward Howe did not write the "Battle Hymn of the Democracy."
—*John C. Vivian, Denver Colorado.*

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Life is the acceptance of responsibilities or their evasion; it is a business of meeting obligations or avoiding them. To every man the choice is continually being offered, and by the manner of his choosing you may fairly measure him.—*Ben Ames Williams.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## MEN WHO DARED TO STAND FOR GOD.

Lesson X—June 6, 1948.

*By* Rev. W. Stanley Carne.

Lesson Text: Daniel 3:4-7, 13-18; 6:10.

Devotional Reading: Acts 5:27-32.

Lesson Topic: *The example of Daniel and his three friends.*

It is easy to see that as Chapters 2 and 7 go together, so do Chapters 3 and 6, and 4 and 5. Quite clearly Chapters 3 and 6 and 4 and 5 have symbolical significance, independent of their historical value. The first pair shows us by the example of Daniel and his three friends how wonderfully near God is to His Saints, especially when, faithfully adhering to their Master, they seem to be crushed by the world-power. The second pair present the two kings of the first monarchy, as an example of how God can suddenly humble the world power at the very heighth of its insolence and rebellious scorn, and of how little reason the faithful have to dread its might.

*The Fiery Furnace.*

God has never left Himself without a witness. An Enoch and a Noah found on the eve of the flood; an Abraham in Chaldea, and a Lot in Sodom. While the multiudes were falling protrate before the golden image Shadrach, Meshach, and Abednego were in their closet on their knees. Where was Daniel? Probably now as often, at some distance from the court. Wherever he is, he is worshipping the God of Heaven. If at hand like his three friends, fearless of the consequence, he refuses to obey the summons to the plain of Dura, but for this time left unmolested by his enemies, for reasons which we can only conjecture. Now, not Daniel, but his three friends, are to be made illustrious through all time for their faith in and their fidelity to the true God. Daniel in noble self-forgetfulness, is content to leave them the honour of the deed, without being careful to give the grounds of his non-participation in it; an incidental confirmation of the genuineness of the history.

"There are certain Jews whom thou hast set over the affairs of the province of Babylon." This language is indicative of the spirit which prompted the accusation. Three faithful Jews so exalted, a likely butt for the shafts of envious idolatrous natives. There is nothing to be found against these men, as in the case of Daniel, except concerning the law of their God. In a world lying in the wicked one, fidelity to God is hardly able to escape the malace of men. In a corrupt time "He that departeth from evil maketh himself a prey." False or hostile accusation for the truth's sake, according to the Sermon on the Mount, is to be rather rejoiced in by the servantss of God. Here are the footprints of the prophets and of the Master Himself, and the servant is not greater than his Lord.

The charge, true in a way, but made with evil intention, was answered with meekness, firmness and faith. "O Nebuchadnezzah, we are not careful to answer thee in this matter." This is not discourtesy but the spirit of real earnestness. "Our God whom we serve is able," then they continued, "We will not serve thy gods. "The fiery furnace with the favour of God, and a good conscience, was much to be preferred to the comforts of a palace, with them. To a Jew or a Christian enlightened by the divine revelation, compliance was sin, though to the heathen it might be but a matter of indifference. The three Exiles knew their duty, and they knew in whom they believed. The God they served was able, if He pleased to deliver them from the furnace or preserve them in it, as according to tradition He had done for their father, Abraham, before them, in the very land. He who had answered prayer at the time of the king's distress, could answer prayer now. If the fire had consumed their bodies, then God could take their spirit into paradise. Better a thousand times to die with His favour than to live without it. Better a fiery furnace for the body than the fire of hell and guilty conscience for the soul.

When the king commanded, there was nothing but to obey, for rulers are to be obeyed. It would be ungrateful to the king from whom they had experienced so much kindness. To die now would end their usefulness. Regardless of what their countrymen thought there was but one thing to do. Duty was clear, and they accepted it.

It is due these three men to remember that, in the unexplained absence of Daniel, they exhibited the same heroism, the same superior intellectuality, and the same devotion to principle, which characterized Daniel. One of the sublimest passages attributed to men of God in any age, is found in these words, "We will not do it, we will not argue about it; and if our God in His infinite wisdom will not deliver us, we will still believe Him and die in the furnace, but we will not worship thy false god or obey thee in this matter." These men would die in any event, rather than worship a false god.

*Let Fire Confirm the Issue.*

God has been with His church from the beginning. The bush may blaze, but their faith will spread the more, thus they will glorify their Lord. Blunders of friends, bitterness of enemies, opposition of foes, all things will aid the cause of Christ.

Thousands in latter days have walked calmly to the stake, cheered by the words of these young Hebrews, who illustrated that religious principle, founded on an intelligent conviction of truth, fixed in the heart beyond the reach of argument. There is a state of religious experience, possible to every Christian, of which this is a sample, we no longer need argument to support our conviction. Pride and passion shut both eyes and ears to reason. Matthew Henry suggests that these executioners were in a hurry to carry out their brutal task, however they themselves were overcome by the extreme heat of the furnace. Down went the three young men, but the God of Abraham vindicates His honour in Babylon.

"Did we not cast three men bound into the fire?" he suddenly exclaimed. "Lo, I see four men, loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like unto the Son of God." Here is a city standing at the head of the civilized world. The land is one of the graven images. The worshippers of the only true God are captives, while Bel, the great idol, seems triumphant. Three faithful servants of Jehovah, because of their fidelity, had been cast into the fiery furnace, and their God saw fit to deliver them.

The king's former impressions and convictions are revived and strengthened. He now heralds the rights and glories of the true God, and issues a decree warning all people on penalty of death, to be true to Jehovah. The three young Hebrews are restored to office, with increased honour, and the cause of the true religion was strengthened throughout the land, surely "the wrath of man shall praise Thee."

(Continued on page 14.)

MISSIONS.

(Continued from page 8.)

them it is all new; they hear it from the lips of a man who was once just such a restless unprivileged Chinese child as each one of them. How many does he touch? I looked and wondered and the children shouted allelulia.

The service of rejoicing over, the children poured out to the playground where there was an egg hunt. (Eggs being eight thousand dollars apiece, there couldn't be an egg for everyone. But sixty or seventy were lucky finders, and the rest enjoyed the hilarity.) The sun now lay warmly on the low school rooms which line the north wall of the church compound. Pastor Ch'i joined me for a moment as I stood looking at them and their pupils.

"You kept the teaching going all through the Japanese occupation," I said. "I remember we had that gift from Mrs. Proctor just the summer of 1939, and you got hold of that extra-solid, second-hand building material and had the rooms finished before Pearl Hrbor. I went home on furlough in 1940. The building was well done; the rooms look substantial still."

"Yes," he said, "it was God's mercy to us that the American friend sent the money when she did. The Japanese allowed me to stay here because of the school. Without it I could not have saved the church. They were suspicious of that."

"How many children study in those rooms?" I asked.

"Over two hundred."

I reflected. The gift had been two hundred dollars in gold. It built the rooms, which has meant schooling and Christian fostering for two hundred children for ten years. That works out to what? I'm very bad at arithmetic but I think it's something like twenty cents a year a child . . . up to now . . . and the investment is good for another twenty years at least. Moreover it had helped to keep Pastor Ch'i with his people.

We had Easter breakfast in the long low room where the Ch'i family does everything but sleep. The Ch'is have a small courtyard on the church premises and are on duty night and day. I always enjoy a meal there. The floor is of gray brick which looks warm in the sun which pours through the paper lattice on the south. There is a capacious desk, a stove, and side table where there are family pictures. But the center of the room has a long table on which all sorts of occupations take place. As we went in this morning we found Yu Chen's eight-month-old baby lying on the board, while her mother tried to teach the little thing how to roll over on her exceedingly fat little tummy, to the great delight of all the young aunts and uncles gathered admiringly about. Never have I seen a family enjoy more than we enjoy this one; I am included in the family, because in addition to long years of friendship, I am as foolish about that chubby child as any of them.

But it took only an instant to clear away the baby and put out the chop sticks and bowls. In another moment we had taken our places . . . ten of us, and Pastor Ch'i offered our Easter thanksgiving. Then we had hearts-of-corn, porridge (because that is my favorite), and steamed dumplings filled with scraps of pork and crisox vegetables, because it was Easter. The talk went around about the work of Lent just over, about the gratitude of the young girl teachers in the school who get salaries of $8.00 a month and are grateful to an American Board friend who gives each one an American dollar in addition with which to improve the diet possible on the above figure, which, however, sounds impressive when you say it in Chinese: $4,000,000. We were always going back to talk about the baby who constituted a tiny human version of a celestial allelulia—so frequent and so sweet was the mention of her. And . . . "Did you know that today we shall give her to God?" inquired the young mother using the phrase for the baptism of a child. But at last the dread topic intruded . . . the Communists, would they come soon?

Pastor Ch'i benign and gray-haired, survivor of imprisonment by the Japanese, did not register the apprehension in our faces.

"I am not afraid," he said quietly. (Allelulia, in my thought.)

The meal over the daughters cleared away and washed up and soon the congregation began gathering, for in Haitien when we go to church we include a good hour of sociability before and after our worship. Pastor Ch'i receives the men in his school office; but the women came to pass the time of day with Mrs. Ch'i, and I, of course, stayed with her. We had the baby more rosy, more smiling, more entrancing than ever, so I considered our entertainment by far the best, especially as I was witness to the coy but happy smiles of our Yenching University student daughter when the woman inquired about a certain Yenching University man who visits Lan Chen's brother with persevering assiduity! When the church bell began to ring we all trooped into the church, and found it already crowded.

There were children this time. In fact, there were nursing mothers with babies gay in red caps and comforables; and there were two- and three-year-olds who pattered up and down the aisles, looking sweetly up into the faces of those who were old enough to sit still. But these were surrounded by their elders and betters. There was Contractor Tung, the most prominent of our business men. There was Mr. Tao a middle school teacher who had come out from Peking to be present with his family. There was the blind boy Chang brought Pastor Wen our retired minister who pronounces our benedictions. There was Fu Ma, a servant in a campus family; there were university students, and our own staff of school teachers, with some of their public. In the rear sat two very shy boy soldiers; and scattered through the audience were the very poor. With prayers and hymns we worshipped together and after the reading of the great Bible passages, came the baptism of the babies—our own behaving beautifully; and then the reception of new members—all of them young and earnest. We also had a good solid sermon lasting the better part of an hour!

When I emerged the second time into the sunlight, now beautifully warm, the church members were preparing to eat their noon meal together in the schoolrooms and there was pleasant greeting and bustle connected with arrangements. I had Easter still to celebrate, so I could not remain to the communal love feast. Pastor Ch'i walked with me to the tall wrought iron gates, which are his pride.

"We have seen this church and this school grow from very small beginnings," I said to him. "On such a day as this we give thanks."

"We give thanks," he gravely returned.

The day is far spent. The sun is down behind the dark shapes of the hills. Next Easter is in the hands of God and I have less than the steady courage of my friend who shepherds the village church. But for such as he I do give thanks. Christ is risen. Allelulia.

GRACE BOYNTON.

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It is the height of absurdity to sow little but weeds in the first half of one's lifetime and expect to harvest a valuable crop in the second half.

—*Percy H. Johnston.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

The building which the Orphanage bought at Camp Butner, near Durham, N. C., has been dismantled carefully by first-class carpenters, who did an excellent job, and we have hauled it to our grounds on our own truck. We will begin erecting a new building at an early date, and maybe two buildings, as we got enough fine lumber out of it to build more than two buildings.

The weather continues dry and cool in this section. It has greatly hindered us in our garden; hard to get a stand of anything, and harder to get plants we transplanted to live.

Our wheat is looking good and we hope nothing will happen to it before harvest. We are always uneasy about hail storms until the wheat is harvested and in the garner. We have cut twenty-eight acres of alfalfa and got it cured and in the barn without rain on it. On account of the frost and freeze we had on Easter Monday, it was cut short of what it would have been.

We seemed to have had our share of sickness this spring. Mr. Hilliard, our dairyman, had an attack of pneumonia, and was confined to his room for an entire month. Mrs. Farmer was ill in the hospital for six weeks. Now, Miss Brakefield, a matron in the same building, is in the hospital, and will be out several weeks. It makes it hard on the rest of us when a matron is taken ill and is out for some time. We have come to the conclusion that we need an extra matron to fill in when one drops out, and do extra duties when it becomes necessary. Who would like to have the job? If you are interested, write the Superintendent of the Orphanage and we will take it up with you. It seems to me there might be a good woman in the Congregational Christian Church who would be interested in this work of love. It is interesting work, and if you love children I know you would be interested.

It is interesting to watch a child grow and develop from early childhood to young womanhood or manhood. Then how interesting it is if they develop into fine influential persons to go out in the world and make good. The Orphanage is a worthwhile institution and has given many children an opportunity in life.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR MAY 27, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 3,625.36 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Piney Plain ..... | | 23.00 |
| Eastern Va. Conference: | | |
| Spring Hill ..... | | 2.84 |
| N. C. & Va. Conference: | | |
| Hopedale ..... | $ 23.58 | |
| Reidsville ..... | 21.00 | |
| Western N. C. Conference: | | |
| Zion ..... | | 28.22 |
| Va. Valley Conference: | | |
| Newport ..... | | 10.63 |
| Total this week from churches | | $ 109.27 |
| Total this year from churches | | $ 3,734.63 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $ 7,961.08 |
| Mrs. Sullo, children ..... | $ 26.12 | |
| First Presbyterian S. S., Burlington, Watkins children ..... | 50.00 | |
| L. S. Holt ..... | 150.00 | |
| | | 226.12 |
| Total this week from Special Offerings ..... | | $ 226.12 |
| Total this year from Special Offerings ..... | | $ 8,187.20 |
| Grand total the week ..... | | $ 335.39 |
| Grand total for the year ... | | $11,921.83 |

## SUNDAY SCHOOL LESSON.

(Continued from page 12.)

*The Promotion of Daniel.*

Daniel was a great man, he was preferred above the presidents and princes, He was a man of prayer, whatever happened he never forgot that act of communion, he spoke with wisdom, his syllables were flashes of glory. Belshazzar had a great feast, attended by a thousand guests, it was magnificent, idolatrous, and profane. Suddenly in the midst of the mirth and revelry, a hand was seen writing on the wall, fear and alarm filled the king's heart. None understood the meaning of the writing.

Daniel had been appointed at the head of the Magi in Babylon, so he was sought as interpreter. He read the message and gave the meaning. 'Twas a pronouncement of doom upon the king which ended with the words, "Thy kingdom is divided, and given to the Medes and Persians." The days of Babylon and Babylon's king were numbered. So the days of every state. "The very hairs of our head are all numbered." How clearly we see the effect of sin to shorten the existence of states and individuals. On the other hand prayer added fifteen years to Hezekiah's life, and repentance saved Ninevah from an impending and threatening destruction.

## CHURCH WOMEN AT WORK.

(Continued from page 9.)

would be no world of tomorrow. Mothers have always set the moral code, manners, and habits of the world, and without mothers and women who will be willing to sacrifice, there will be nothing left in this world worth saving."

Music was furnished by a trio composed of Misses Julianne Brinkley, Frances Hall, and Elizabeth Fowler, who sang "The Holy Hour" and "Mother's Prayer." A quartette composed of Mrs. Ethel Saunders, Mrs. Gladys Morgan, Mrs. M. F. Hall and Miss Susie Powell, sang "Love and Mother" and "Home, Sweet Home," accompanied by Mrs. David Brown Harrell. A saxaphone trio—Jackie Pettit, Grace Pierce, and Robert Bangley, accompanied by Pat Hurley, played several selections. A toast to the daughters was given by Mrs. George Rogers, to the mothers by Mrs. George Wells, to the grandmothers by Nancy Ann Newman, and to the women by Dr. John G. Truitt.

The banquet hall was beautifully decorated, and a delicious dinner was served by the men of the church. To this group of men go our thanks and appreciation.

We hope that this event will become an annual affair, and that in so doing we may create a more nearly perfect Christian fellowship among the women of our church.

MRS. J. W. UNDERWOOD,
*Secretary.*

* * *

**MAY FELLOWSHIP DAY AT ALBEMARLE.**

The women of the Missionary Society of the Congregational Christian Church of Albemarle, N. C., observed May Fellowship Day, May 7, by having "Family Night" at the church. We used the suggested Worship Service and Mrs. Walter Hall led a short meditation on, "Let Us Dream of Children."

After the worship period, we enjoyed a fellowship hour around a table seating fifty, which was beautifully decorated with tall, red candles and red and white flowers. At this time we welcomed our husbands and families; and in observance of National Family Week, we had a round-table discussion about "Ways in Which We Could Enrich Our Family Life." Refreshments were served. A gift was presented to the oldest and youngest mother present.

Besides the May Fellowship Day offering, the treasurer reported that we had made over $85.00 on a special project.

# In Memoriam

### HUDSON.

Mrs. Maude Hudson, daughter of the late Mr. and Mrs. Hogue Vernon, passed away at her home in Semora, N. C., on May 16, 1948. She was sixty-seven years of age. She had married the late Sterling P. Hudson on February 20, 1902.

Mrs. Hudson is survived by two sons: Luther of Semora, and Vernon of Milton, N. C. Surviving her also are one sister, four brothers, and one grandchild.

Mrs. Hudson united with Lebanon Christian Church of Semora, N. C., at the early age of twelve and has been a loyal member these many years.

The funeral service was held at Lebanon on May 17 by Dr. C. E. Newman and M. W. Andes, assisted by two pastors of local churches. The church was well filled by friends and relatives.

May the Father God bless the family in this and other times of need.

MARK W. ANDES.

### HOLLAND.

We, the members of the Mt. Carmel Congregational Christian Church, were saddened March 29, 1948, by the passing of our beloved friend and member, Mrs. Sallie Mae Whitley Holland. She will be greatly missed by her church and many, many friends and most of all, in her home where she served as a devoted wife and mother.

To pay tribute and desiring to express love and respect from the church, be it therefore resolved:

1. That we are grateful for such a true friend and member, one who had a strong Christian character and lovable personality. May each of us strive to be more like her.

2. That we extend to her bereaved family, especially her husband and children, our heartfelt sympathy and commend them to the Comforter whose grace is sufficient for every need.

Respectfully submitted,
Mrs. W. T. COX,
Mrs. JULIAN CARR,
Mrs. OTIS V. JOYNER,
Committee.

### BLAND.

On March 9, 1948, God in His infinite wisdom saw fit to call from our midst Mrs. Mamie Butler Bland who was a faithful and loyal member of Mt. Carmel Congregational Christian Church. The influence of her smile, her ever ready word of cheer, her thoughtful solicitude of others and the love which dwelt in her heart have left an indelible imprint upon the memory of those who knew her.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we, as Christians, emulate the Christian spirit shown in her life and service and strive to be more Christlike in our daily living.

3. That we extend to her loved ones our sincere and heartfelt sympathy and pray God's blessings may rest upon them.

Respectfully submitted,
Mrs. JULIAN CARR,
Mrs. W. T. COX,
Mrs. OTIS V. JOYNER,
Committee.

## AN OPEN LETTER.

(Continued from page 3.)

ther ministers should not be deprived of their rights to minister, and without state hindrance and delay. It is affirmed in Article V of your Constitution that "discussion of religious matters is absolutely free," and your forthright words convince us that your government will implement this declration.

But do not the Lateran Pacts now virtually establish a majority monopoly over the spiritual life of the Nation, including these minority groups? A distinguished judge of the Italian Court who is of Protestant faith has affirmed, "Laws should protect minorities against majorities, but here the Catholic majority is favored not only by the laws but by the way they are interpreted." We do not ask that the majority be deprived of its favored status. We do voice the hope, held by the overwhelming majority of all American citizens, that the rights of all religious minorities in Italy be now fully considered and protected.

Specifically, the Italian-Jewish community has asked, thus far in vain, that religious instruction, however compelled to the majority faith, be optional to the minorities on the ground that "the right of everybody to educate their own children according to their own religious conviction is a part of liberty." Also, our fellow-Protestants affirm that the only churches rebuilt by the Government under the War Damage Law have been churches of the majority faith. Synagogues of Milan, Leghorn and Balonge are still in ruins. In September, 1946, the President of the Council of Protestant Churches of Italy sought help from the Government in restoring four demolished and ten damaged churches. This assistance has not yet been granted. On November 23, 1947, the disbanding by the Prefect of Naples of the Pentecostal sect (because they were accused of giving instructions "contrary to the spirit of the Regime") had an unhappy influence upon our American religious community. These and other particulars even more serious are of concern to the Protestants of America.

In America, we grant even to those with whom we greatly disagree, that freedom which we the majority passionately cherish for ourselves. Our Communist and associated radical movements have used to great advantage the effects of the Lateran Pacts, upon the life and religious liberty of all Italians who are not Roman Catholics. What your government now does to correct these inequalities will contribute immeasurably to our American understanding and growing appreciation of your leadership, and to world unity for the setablishment of democracy everywhere and for the securing of an enduring peace. We ask for our fellow-Protestants and all other minorities in Italy only that—indeed, less than that—which is guaranteed to and realized by our minorities in America.

To this triumphant hour, we have supported your struggle and we rejoice in your victory. Now we would support your leadership to secure for all Italian religious groups their right to worship God and to exercise their religious faith according to the dictates of conscience.

### EIGHT vs. ONE.

Eight Quarts of ale and one quart of milk. These were the tools of a perhaps not too singular drama lately in a small Maine community, a drama witnessed and reported by a local resident.

A seedy rural inhabitant stomped into the general store and local malt beverage outlet: "I want eight bottles of beer."

"Size," said the clerk.

"Quarts o' course," said the man.

"But Henry," said the anxious voice of the woman who had accompanied the man, "We need a quart of milk."

"By the be-geepers, woman, didn't I buy you a bottle of milk yesterday?"—*Bangor Daily Commercial.*

There is no man in any rank who is always at liberty to act as he would incline. In some quarter or other he is limited by circumstances.

—*Blaire.*

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# The Greatest Fraternity on Earth

I was traveling on the train in Korea. At a way-station an old Korean gentleman got on and took the seat facing mine. He carried a heavy bundle wrapped neatly in a white cloth. We rode for several miles in silence, when suddenly the old man addressed to me a generous sentence in the Korean tongue which conveyed about as much to my mind as a code message from Mars. But I was prepared for the emergency and replied, "Chosen mal morogessimnidah." It was the one phrase I knew, and I could employ it quite glibly. The man smiled. Presently he tried me on another sentence. Again I said, "Chosen mal morogessimnidah." But the old man was determined, and he made a third sally at me with another long effusion in Korean. I was about to give him my stock reply when suddenly it flashed upon me that I had recognized one word. Somewhere amid all the confusion of sound I had caught, "Yesu." It was the name for Jesus. I pointed to myself vigorously and said, "Yesu." And he, with the same gesture, repeated, "Yesu."

No words can describe the sudden sense of fellowship that I felt with that old man. Here we were, traveling along together, two mutes, unable to reveal our thoughts to one another or to delve into the experience of the other. But we had one wonderful word in common, and that was enough.

Presently my companion unwrapped his bundle and produced a huge Bible. He turned through its pages and indicated with his finger a line that he wanted me to read. I shook my head hopelessly—then a sudden thought came to my mind. The structure of the Bible is essentially the same in Korean and in English, and I knew that the Orientals began at the back and read to the front. Borrowing his Bible for a moment, and noting the number of chapters in the contiguous books, I discovered that he was pointing to the First Epistle of John, the third chapter and the fourteenth verse. I looked it up quickly in my English Bible and read, "We know that we have passed from death unto life, because we love the brethren." Then searching through my Bible for an appropriate reply, I found Psalm 133:1. It was easy to find it for him in his Bible because I could identify the Psalms by the one hundred and fifty chapters. I pointed my finger at the chosen verse and this is what he read, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" He read it with many nods and smiles.

For another half hour we passed the Bible backward and forward, and through its sacred pages entered into a new experience of that warm fellowship in Christ.

The greatest fraternity on earth is the brotherhood of the Christian Church. In this the Church offers the brighest hope for the re-uniting of a broken, divided world.—The Rev. Dr. C. Darby Fulton on CBS "Church of the Air."

Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JUNE 3, 1948. NUMBER 23.

Elon College Library

## How Religion Helps in Illness

By REV. ALBERT W. PALMER, D. D.

How did I make my contribution to this process of getting well? How did I secure and maintain a quiet and curative peace of mind? Principally, I believe, by my religious faith. And, more specifically, by three attitudes of mind which that faith made possible:

1. The first of these was Acceptance. I didn't rebel against the new experience. "If this is the way I've got to live from now on, I'll try to make a success of it, and I believe God will help me."

2. The next thing was Affirmation. I repeated well loved scripture verses and hymns. I reaffirmed to myself the basic faith I had long ago expressed in five paragraphs called "Christian Watchwords." I simply said to myself: "I have taught this faith, now it is up to me to see if I can live it!"

3. The third thing that helped me was Appreciation and Gratitude. Ever since last summer I have had a new and deepening feeling of appreciation and gratitude for my wife and my home, first of all, and then for my memories of places, books and people, and for the kindnesses of friends—flowers they sent and notes and prayers and visits. And then, beyond all these, gratitude for the ministries of Nature. I have always been a nature mystic, but now more than ever. As soon as I could get out-of-doors and lie on my chaise-lounge in the garden, I found a spiritual joy in every flower, every tree and every bird-song. I shall never forget the absolutely overwhelming sense of gratitude which came to me that first day when I was permitted to sit up in a wheel-chair and wheeled myself to a window where I could look up at the quiet majesty of the mountains for the first time in three months. I had a new sense of communion with God in Nature. I know just what Tolstoy meant in his Pilgrim Song:

> "My blessings rest on this fair world,
> On mountain, valley, ocean;
> And heaven's blue banner high unfurled,
> The clarion winds in ceaseless motion."

I could, as Tolstoy said, "Clasp the whole creation in fervent rapture to my heart."

I know what Jesus meant when He said: "Consider the lilies of the field." I know that God is here, close and intimate and comforting, giving life and renewing strength and beauty. I just surrendered my life in quiet trust to the indwelling ever-present God.

And so being ill has been for me a religious experience—and I think the religious experience has helped me to get well.

copy 3

# NEWS AND VIEWS

Home Coming and Memorial Day services will be held at Salem Chapel on June 6, beginning at 10:00 a. m.

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Rev. and Mrs. Allen L. Hurdle will begin work in Carroll County beginning June 13. They will serve until the middle of September.

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Congratulations are in order for Editor and Mrs. Robert Lee House upon the arrival of Joyanna, at St. Luke's Hospital, on Friday, May 28. Mother and daughter are reported doing fine. They are expected to be at home at the parsonage after Wednesday of this week.—Mg. Ed.

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Mr. Roy A. Larrick, President of the Valley Conference has recently been elected Grand Warder of the Grand Commandery, Knights Templar of Virginia. Mr. Larrick is also active in the civic and social affairs of his community in addition to being a loyal member of our Winchester Church.

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Miss Ruth I. Seabury reached Japan for her special service to Doshisha University on March 29, 1948, while Rev. and Mrs. Vaughan Dabney expected to land in Yokohama on April 17. Dr. Dabney will divide his time between the Tokyo area and its churches and theological seminary, and Doshisha University in Kyoto.

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Mr. David Hamm has prepared mimeographed copies of the revised Maranao Dictionary which Dr. Laubach compiled and which has been brought up to date by Mr. Hamm. The demand for this dictionary is so great, as well as for other literature in that language, that plans for setting up the presses and turning out books is being pushed rapidly.

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The Missouri State Conference met in Springfield on May 10-11. The vote of the conference was 79 per cent in favor of the merger. The St. Louis Association was 82 per cent in favor of the merger. Mr. W. C. Rawls is a member of the Board of Directors of the State Conference. *Christian Century* reports that the Chicago Union by a 146-50 majority voted approval of the merger on April 13.

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The Service Flag in our Newport News Church was lowered last Sunday evening in an impressive ceremony. Chaplain W. W. Jones officiated. A bronze plaque was unveiled bearing this inscription: "The Tower and Bell are Dedicated in Memory of Lt. David Harrison Collins, U.S.N., Who was Lost at Sea, December 18, 1944, and in Honor of the Young Men and Young Women of This Congregation Who Served in World War II."

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### CORRECTION.

In the list of member of the Executive Board in the issue of THE SUN of May 20, the names of Rev. J. Everette Neese, Secretary, and Rev. Robert Lee House, Editor of THE CHRISTIAN SUN, should have been included.

In the list of members of the Board of Christian Education the name of Rev. J. Everette Neese should be deleted and the name of Rev. Robert M. Kimball added.

In the list of members of the Board of Publication the names of Rev. Robert M. Kimball and Rev. R. A. Whitten should be deleted and the names of Rev. W. Millard Stevens and S. E. Madren added.

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### HAPPY HOME.

As a result of a fire in Happy Home Church last year the sanctuary has been completely renovated at a cost of $3,000. A dedicatory service was held Sunday, March 28. New pulpit furniture consisting of nine pieces was presented to the church by Mr. George W. Hill in memory of his wife, Mrs. Julia Hopper Hill who had served as church pianist and secretary for many years. The dedicatory service was concluded with a candle light service and communion.

Cradle Roll Sunday was observed in April with sixteen of the twenty-one members present to receive certificates. A new parsonage is near completion. The Pilgrim Fellowship is making progress under the leadership of Miss Virgie Scearce, president. The Sunday school has seven classes. Revival services will be held the first week in July.

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### CORNER-STONE LAYING AT BETHLEHEM CHURCH, ALTAMAHAW, N. C.

Sunday, May 16, was a significant day in the history of the Bethlehem Church of the North Carolina and Virginia Conference. At the morning service the Annual Memorial Day was observed, with special music, the sermon by Rev. H. E. Crutchfield, pastor-elect, decoration of the graves in the church cemetery and the service of reverence for those who are buried in that historic place. A bountiful dinner was served on the church grounds, and in the afternoon the corner-stone laying for the new church took place. Superintendent Wm. T. Scott presided at the services and the presentation of gifts for the corner-stone were received by Mr. Crutchfield. Contents for the Treasury Box included a Bible, United States Flag, North Carolina Flag, Christian Flag, Communion set (the original one used by Bethlehem Church), bread, wine, history of Bethlehem Church, copy of THE CHRISTIAN SUN, copy of Elon College Catalogue, copy of *The Christian Annual*, picture of the church officers, picture of the present church building, names of the church building committee, Sunday school register, coins of United States money, Burlington *Daily Times*, Greensboro *Daily News*, and plans for the new church building. Motion pictures were made of the cornerstone laying.

Bethlehem Church is to be congratulated on the plan for the new building which is now under construction. This church was organized in 1832 and has had a significant and useful history. The new building will enable the church to render continued service for the present day and coming generation. The membership of the church at present is 456, with a Sunday school of more than 200 regular attendance.

WM. T. SCOTT.

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### CAROLINA CHURCH.

The Carolina Church, Route No. 3, Burlington, N. C., held its annual Home Coming and Memorial Day Service, Sunday, May 23, 1948. We had a great crowd and the services were enjoyed by all. Rev. Roy D. Coulter delivered the morning sermon and Rev. W. Walter Hall delivered the Dedication Address. Rev. S. J. Williams of Hillsboro, N. C., also had a part on the program. Special music for the services was furnished by Miss Lydia Dickens and Miss Odessa Tolley, pianists, Miss Jean Abell and Miss Eunice Leebrick, soloist, Miss Katherine Phillips and Miss Joe Baker, duet, and the church choir.

A historical sketch of the church follows:

After the Community Church was burned in October, 1922, the mem-

(Continued on page 15.)

## BIRDS OF THE BIBLE.

*By* C. B. Riddle.

Naturalists would not cite the Bible as a reference book on natural history and yet there is much of it in its pages. Animals, birds, fish, reptiles and insects are freely mentioned, even commented upon.

Birds stand out most prominently among the numerous Bible references to the lower animals. This is only natural, for having attracted the attention and admiration of man from the earliset times, they antedate himself. In the scale of creation they are the second of the creatures which were endowed with life. First came the beasts of the sea, then birds.

References to animal and bird life in the Bible are very general compared with man's present-day knowledge of these creatures. But teaching of natural life not being one of the aims of the Bible, species and their habits are not enlarged upon.

There are 290 references in the Bible to birds. More than 100 of these are general in the sense that they refer simply to birds as such. Some 175 references are made to certain types of birds, and in all 31 species are mentioned. Varying widely, they range from some of the smallest to the largest of all—the ostrich.

One of the earliest mentions of birds after the creation is at the time of the flood. When the patriarch Noah desired to learn something of the receding waters, he employed the raven and the dove. The raven never returned; the dove did. After the third errand the bird did not return.

A noteworthy event of the passage of the Israelites through the desert was concerned with birds. At a time when starvation was facing the multitude, it is recorded in Numbers 11:31 that: "There went forth a wind from the Lord and brought quails from the sea and let them fall by the camp." This reference is of special significance because it is one of the earliest mentions of bird migration.

The decorative value of birds was well appreciated by the ancients. There is abundant evidence in writings and drawings which still survive. As might be expected, it was the peacock which figured to the greatest extent. Pheasants and cranes were also kept in the gardens of oriental wealth. King Solomon enhanced the grounds of his palace by the presence of the peacock as is evidenced in I Kings 10:22.

David knew something of the elusiveness of partridges, for in his flight from King Saul, David asked the king why he "had come out to seek a flea, as when one doth hunt a partridge in the mountains."

It was thought by the ancients that ostriches were such heavy birds they could not sit upon and incubate their eggs. So they covered them with sand and left their hatchings to the sun. The extraordinary speed of the ostrich is mentioned in Job 39:18, in which it is stated that this bird "scorneth the horse and his rider."

Eagles claim a large proportion of Bible references to birds. Their commanding presence could no more have failed to attract the admiration of ancient peoples than it does today. The frequent use to which the eagle was put as the emblem of authority and might is indicative of the regard in which it was held.

Much of nature's seeming mystery is understood by watching the habits of its creatures. The man who spends much time in the woods and fields arrives at conclusions impossible to reach indoors. Job realized this and said: "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee."

The parctice of keeping birds in cages is very old, for it is also mentioned in the Bible. Not only did individual families enjoy such pets but it evidently was practiced on a large scale, at times forming what might be called ancestral aviaries. In Jeremiah 5:27 it is said that "As a cage is full of birds, so are the houses full of deceit."

Snaring birds by use of nets is referred to in Proverbs 1:17 and their wildness is indicated: "Surely in vain the net is spread in the sight of any bird." The net had to be set without the knowledge of the intended victim, since seeing the net prepared, it would not enter. Thus it is

(Continued on page 13.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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## THE GENESIS OF INSPIRATION.

Whence cometh inspiration, the inspiration of the poet, the prophet or the scientist? The ultimate answer lies in the heart and mind of God. The more immediate answer is found in the attitudes, habits and aspirations of God's children. It is at once an attainment and an obtainment, the achievement of man and the gift of God.

An idea may sleep for decades within a scientist's mind, then suddenly return and lead to a great discovery, according to Dr. Otto Loewi, Nobel Prize winner. This visiting scholar has been lecturing at the Richmond Area University Center on the workshop of discoveries. He pointed out that great discoveries have been the uncovering of something that already existed through either chance or accident, intention and careful investigation, or by intuition. Criteria of excellence include not only "the weight of publications," but also "the number of sleepless nights when one struggled with major problems."

Moses lingered by the subjective or objective burning bush and found within that holy flame illumination for his life's work. Isaiah returned again and again to the temple until the august presence of the Most High became the central and controlling reality of His life. Amos brooded over man's inhumanity to man until the hot breath of God's displeasure forced him to cry out against sin in high places without fear or favor. St. Peter waited in prayerful expectancy until he became an instrument of the Holy Spirit on the Day of Pentecost for increasing the population of the Kingdom of God with three thousand souls. St. John was habitually in the spirit on the Lord's day and out of his poignant wrestling with the towering evil of his day came a glorious vision of the triumph of righteousness which has given heart to generations of the persecuted.

The Holy Spirit should remind us that the opportunities for inspiration are not in inverse proportion to the lapse of time since Jesus inspired men by his stately physique and contagious personality. The inspiration of the poet and orator, the discoveries of scholar and scientist, the generosity of the benefactor and philanthropist, and the dedication the minister and missionary should suggest that the spirit continues to move "where it listeth." Attentive listening for "the still, small voice," constant activity "where cross the crowded ways of life," and persistent wrestling with the ethical and spiritual issues of our day are the conditions under which the miracle of inspiration is most likely to occur.

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## BROTHERHOOD PAYS OFF.

The "too good to be true" stories about which we read are usually at such distance as to lose the force of reality in our lives. Now here for a change is a grand story with local flavor. The people of Henderson, N. C., are reaping the harvest of cooperation and friendliness. Sigmund F. Teiser was a poor boy when he first went to North Carolina; but diligence and perseverence, coupled with just dealings on both sides, soon made him prosper. He died recently and, although himself a Jew, he left instructions for the executors to send $100 to every church in the county, regardless of denomination or creed. Rev. J. Frank Apple reports that our Henderson Church was one of the 112 churches included in the bequest. Of this total, 59 were white and 53 Negro.

It is refreshing to hear this immediate and convincing evidence of brotherhood. The financial returns are gratifying, but are only a part of the total benefits of such a bequest. The tangible returns are a token of the equally real, yet intangible riches which accrue in any community where genuine brotherhood is the rule of life.

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## CHALLENGE AND RESPONSE.

The issuing of the annual report of the Rockefeller Foundation is a matter of interest to many people. Raymond B. Fosdick, president of the Foundation, adds his words of mature wisdom which are worthy of wide consideration: "The present is one of the supreme moments of challenge, in which, as Toynbee says, the character of our response determines the chances of our survival. The past is littered with the wreckage of nations and empires which tried to meet the crisis of their times by physical means alone. Our response today cannot be confined to this lower level, unless we can rise to greatness and lift our answers to an intellectual and ethical plane, our fate will be the fate, not only of all the nations that preceded us, but of all species which specialized in methods of violence and of defensive armor."

Mr. Fosdick concludes his incisive analysis of our times with these words: "The issues of our time and of human destiny will be determined, not at the physical, but at the ethical and social level. Material power and dollars and military ascendency may preserve us temporarily; but the dynamic tensions of our society can be relieved only by moral and social wisdom."

The fantastic blessings of philanthropy are summarized in this report of the Foundation. Among its achievements, money or men supplied by the Foundation have: Developed the vaccine which brought yellow fever under control; sharply reduced deaths caused by malaria and hookworm and acquainted much of the world with methods of fighting these diseases; built the world's first big atom-smasher at the University of California; built the 200-inch Mount Palomar Telescope, which will project man's sight into the universe two times farther than was possible before—helped improve scores of public health systems around the world as well as start twenty-five nursing schools in fourteen countries; trained more than 9,000 men in all branches of science, including some of the top men now in nuclear

physics and the scientists who discovered the medical uses of penicillin.

Mr. Fosdick is especially proud of the total of $44,000,000 spent in China and thinks this one acchievement will be best remembered. Of the yellow fever campaign, in which five Rockefeller scientists lost their lives to the diseases they were fighting, he says: "We made some terrible mistakes, but we finally made the vaccine. With it, Latin America has been safe from major epidemics. Without it, the whole Allied campaign in North Africa would probably have been impossible." He thinks that the chief purpose of a foundation should not be to support accepted principles but "to work on the frontiers of knowledge, for this is venture capital we're using."

The ethical issues involved in the accumulation of the Rockefeller fortune are another story, but the present Foundation has released a host of ameliorating influences and is one of the greatest examples of the constructive, far-reaching influences of philanthropy.

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## MUST THIS UNION FAIL?

The New York headquarters of the Congregational Christian Churches has announced that the current plebiscite in that denomination is running against ratification of union with the Evangelical and Reformed Church. Voting will continue until June 1, but returns from 1,800 churches and 105,000 individual members are already in, and these do not show the 75 per cent approval which the denomination's commission on union set as the requirement for ratification. Approximately 63 per cent of the churches and 62 per cent of the members voting have favored union, and this proportion is not expected be much altered in the final tabulations.

Meanwhile, the Evangelical and Reformed Church, although its commission called for only a two-thirds vote for ratification, is approving the proposed merger by overwhelming majorities. Some synods are casting unanimous votes for union; so far not one synod has voted against it. Whether Congregational coolness may affect the later voting in the E. and R. synods remains to be seen, but leaders of that denomination, though obviously disturbed at having encountered a rebuff they were not expecting, believe that the heavy vote of approval will continue to the end. If this union is killed, it will be the Congregational Christian Churches that have killed it. But is the union killed?

No, it is a misunderstanding of the situation to regard the union proposal as dead at this point. It has, to be sure, suffered a serious setback. The union will not be ratified this year. But it has not been permanently defeated—at least, not yet. And we believe that throughout Congregationalism there is so pervasive a demand for Christian unity—such as impelled this body to take the lead in inviting all American Protestant denominations to confer on the attainment of a general union—that when the peril to this pending merger is realized, forces will rally to keep the proposal alive and ultimately to secure its adoption. The Congregational Christian invitation to all the churches to meet to negotiate for an inclusive union would look pretty bedraggled if this negotiation with only one church ended in repudiation.

### I.

What is the actual situation as regards this union in the Congregational Christian fellowship? First, the voting is not complete. Many of the small churches have not yet been heard from. It was these churches which made their influence felt at the Grinnell session of the denominational General Council two years ago and forced the union proposal before the whole church for action. Conceivably, these smaller churches might at the last moment change the outcome of the plebiscite. Or they might at least lift the proportion of the vote in favor of the merger.

Second, the voting is only advisory. This is not generally understood, even by Congregationalists. But it is the General Council, which meets in Oberlin, Ohio, on June 17, that has the final word. The plebiscite is designed to show the General Council what local congregations, associations and state conferences think on this matter, but it can do no more than that. Moreover, the 75 per cent provision is simply an advisory proposal, made by the commission on union, for the guidance of the General Council. It has never been accepted or made mandatory by the council. The commission on union merely advised that if the plebiscite showed a 75 per cent favorable majority in all the four voting categories — conferences, associations, churches and members—this would indicate such overwhelming approval that the General Council should declare the union in effect at once. The commission on union made no suggestion as to what the General Council should do if the vote failed to reach the 75 per cent mark.

Third, the General Council is free to make its own decision as to what to do. The moral influence of the plebiscite results will of course be very great. But that is not the only factor in the situation. Is the expressed desire of at least 63 per cent—and by the time the Oberlin meeting opens possibly more — of the churches to be ignored? Is no attention to be paid to the charge, widely made, that much of the opposition to the union has been based on a misinterpretation of what is proposed and what involved, and that congregations and individuals have consequently in many instances voted in ignorance or delusion?

Fourth, there are at least three sets of interests which the Oberlin General Council should try to safeguard. There is the genuine devotion of the Congregational Christian fellowship to the cause of Christian union. There is the evident desire of a very large part of that fellowship for this particular union. And there is the right of minority, always vital in any democratic organization, to have its views made known and its legitimate objection met, without in so doing setting up an actual minority rule over the majority.

### II.

It may turn out that the Oberlin gathering will face the greatest test of its denominational statesmanship and Christian leadership in dealing with this third requirement. Many who have voted against the pending merger with the Evangelical and Reformed Church have declared that they are not opposed to union, but only to the proposed terms of (Continued on page 14)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Bells have been connected with worship across many centuries. Moses wrote of "bells of gold," and as one who was once accustomed to the sweet sound of the farm bell ringing a call to dinner I would say a bell of bronze, or even cast iron, is good enough for me. Did you know that in Burma there is a bell twelve feet high, and sixteen and one-half feet in diameter, weighing 260,000 pounds? And that is not the biggest one. There is one in Moscow, more than two centuries old which is twenty-one feet high, also twenty-one feet in diameter, and weighs 432,000 pounds. In old Pekin, China, there is a bell fourteen feet high, weighing 130,000 pounds, and thirteen feet in diameter. These bells intrigue me. A fellow would have to have quite a storage room if he were making a collection of such bells like some people collect glass and china puppies.

When the Big Ben in London rings it is the call of 30,000 pounds of singing metal, or the church bell of St. Paul's, London, 11,470 pounds; St. Peter's, Rome, 18,6000; Notre Dame, Paris, 28,672; and in Montreal, Canada, there is a church bell weighing 28,650. Happy is that city or countryside which can hear the call of the church bell on the Holy Sabbath. There is something indefinably sweet about the ringing of the church bell. By the way, historians tell us that our Liberty Bell was brought from England in 1752 and that it was recast twice in 1753, and that it has an inscription on it: "Lev. 25:10, Proclaim liberty throughout all the land, unto all the inhabitants thereof."

Life is surrounded by bells—the doorbell, the school bell, the time bell in your clock, the work bell, the warning bell, the Liberty bell, the wedding bell, the church bell. You may add still others. One could meditate on the doorbell, or the school bell, or the church bell—the three of them suggest a trinity which the world dares not overlook: the home, the school, the church. It was Longfellow who wrote:

> The bells themselves are the best of preachers,
> Their brazen lips are larned teachers,
> Their pulpits of stone in the upper air,
> Sounding aloft without crack or flaw,
> Shriller than trumpets under the Law,
> Now a sermon and now a prayer.

In many places the tiny little bell that the superintendent tapped to "bring the classes back together" in the little one-room Sunday school has long since been forgotten, but even so it had a friendliness, a neighborliness, which in every church and Sunday school we shall do well to recapture, if it has been laid aside with the tiny little bell. From that little bell to the great ones let us heed their "*now a sermon now a prayer.*" And let us join with Tennyson in:

> Ring out old shapes of foul disease;
> Ring out the narrowing lust of gold;
> Ring out the thousand wars of old,
> Ring in the thousand years of peace.

JOHN G. TRUITT.

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## WHITHER BOUND ARE WE?

Civilization today faces the most critical hour in human history. We stand at the cross roads of time. Pessimism is the dominant note. Never was there a time when even strong men felt so helpless. Fear grips us as we read the headlines of the morning paper or listen to the last newscast at bedtime. We think of our children, whisper a prayer and hope for the best.

Some of us who have lived on well past the three-quarter century mark think back to our school and college days. Man trusted his neighbor then. Plain people gather at the old crossroads country church on Sunday and worshipped God in the beauty of holiness. Revival seasons and family prayers were a part of the common program of daily living.

Back there international leaders sat down around the council table and discussed and settled their differences in a friendly way. Today they meet, agree to disagree, and then begin to get ready to shoot it out on some foreign battlefield.

Man today is his own worst enemy. In spite of his unusual enlightenment and his discoveries in the field of science, there is behind his inventions of marvelous machines a spirit of greed and hate. No wonder things look gloomy ahead. World observers today are worried over what they see on the horizon yonder.

One correspondent recently said: "Something is happening to our civilization. Barbarism is lowering itself over us like a hood over a man who is to be hanged. We walk around directionless. Our civilization threatens to disintegrate."

The flower of American youth marched away to World War II only to realize that they were in a death struggle the like of which they had never read about in school histories, not merely because of the powerful weapons and the masses of men involved, but because of the ideologies that had precipitated the whole bloody affair. Tens of thousands of these fine sons never came back.

There is no mistake about it—we stand on the threshold of the greatest transformation in world history.

We fought World War I "To make the world safe for decomracy," so said the immortal Woodrow Wilson. We fought the second World War "to end war." True the shooting stopped, but the war is still on. We speak today of the brotherhood of man. In reality where does that state of thought and action exist? Make a check of the strikes and threats of strikes in our nation today then ask the employer and the employee who is to blame. Each accuses the other. Has it become impossible for men to agree on anything when life itself is at stake?

Has not this principle known as the brotherhood of man just about vanished from the thinking of even sensible men? A noted divine recently summed up the present situation in the following words: "The acts of men not only defeat its realization but deny its reality. The thunders of war deafen our ears to the crying claims of brotherhood. Violence and crime clamor against it. Selfishness and greed sneer at it. Injustice, oppression and wrong stifle it."

Whither bound are we? Are we approaching the end of the world? is this old planet, like a decrepit old man, living on borrowed time? This old earth, scarcely more than a speck in God's great universe, a million or two years in the making, seems just now to be coming into its own. Men who live upon it are growing wise. They are learning how to destroy it, if and when. But men of vision tell us the worst is not to be. There are too many good people in the world. God needs his own to create a new world order now in the making. Such has been the course of events in ages past. Man is learning his lesson.

S. M. SMITH.

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## DAMASCUS CHURCH.

Holy Week was observed in the Damascus Congregational Christian Church in Sunbury by a series of devotional sermons given by the pastor, Rev. W. L. Wood. The subject for each evening service was taken from an outstanding incident of that

(Continued on page 15.)

# News of Elon College

*By* President L. E. Smith

## PRESIDENT'S REPORT TO BOARD OF TRUSTEES—MAY 24, 1948.

### INTRODUCTION.

Present day emphasis on education is encouraging and hopeful. The federal government is undertaking to see that every child in this country has a chance to be educated and to be prepared for a full and useful life. To this end large sums of money have been appropriated and much larger sums are in prospect. These appropriations are not only for secondary but for higher education as well. Federal aid for education would be of tremendous assistance to sections of our country with low incomes and expensive educational programs. We all realize that there is an element of danger in such a procedure. Can the federal government give direct financial support to education and keep its hands off of control? If the government is to follow its appropriation with its authority, our educational system will become a political football to be bandied about by unscrupulous politicians in their connivings to realize their ambitions. On the other hand, if the federal government would give equal financial support to a nation-wide program of education, secondary and higher, and place the responsibility of control upon educational forces, free from political domination, no one could question its blessing.

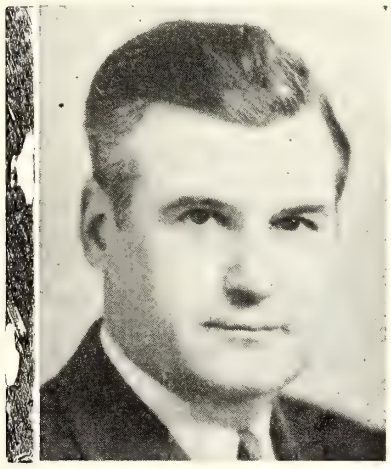
It is as plain as day that existing conditions and present trends constitute a severe test for the church college. The test is not in the field of education but in the field of finance. The church college is lacking not in opportunity but in money. With adequate financial support the church college is free to build a curriculum to match society's needs, and to pursue its course of instruction on an individual basis and for the enlightenment of all.

There is no question but that the campus of the church college holds the key to freedom in education and that freedom in educations is the foundation stone of our American democracy. The questions that confront us who are interested in freedom in education and in our democratic way of life are:

1. Do we need a dual system of education in this country? That is, the state system of education supported by taxation and now also by private endowment, and the church-related and privately endowed college supported by the Church and the benevolent giving of public spirited citizens.
2. Are we willing to give money in amounts necessary to maintain the level in education attained by state schools made possible by state and federal support? The accrediting agencies advance their standards in keeping with the advance of colleges and universities with adequate financial support.
3. Are we willing to seek and receive federal support for our church and church-related colleges? If so, what becomes of the law of separation of church and state?
4. Would the church college be willing to solicit and receive federal aid indirectly through scholarships comparable to the present practice under the G. I. Bill of Rights?
5. With reference to the program and needs of Elon College, a minimum of $1,600,000, in addition to the total already received in cash and pledges on the Million Dollar Campaign will be required. Are we willing to set ourselves to the task of raising this amount for the college?

JAMES MUILENBURG, Ph.D.

Dr. Muilenburg is a Congregationalist and professor of Hebrew and Cognate Languages, Union Theological Seminary, New York City. He was the special lecturer at the Grinnell General Council.



THOMAS ALFRED TRIPP.

Dr. Trip was educated at Oklahoma A. & M. College, Yale University and Columbia University. He received the degree of Doctor of Humane Letters from Piedmont College in 1941. He is the author of the following publications: "Rural People and the Church," "The Farmer's Search for Economic Democracy," "Characteristics of the Rural Family," "Rural Poverty and Rural Morale," "Rural Americans on the Move," and numerous short articles and research reports.

## THE NORTH CAROLINA RURAL CHURCH INSTITUTE.

The interdenominational Rural Church Institute which is to be held at Duke University, Durham, N. C., June 7-11, 1948, presents an unusual opportunity to those interested in Rural Church work. The program should be most instructive.

Dr. David E. Lindstrom, professor of Rural Sociology, University of Illinois, and author of *Rural Life and the Church*, will address the Convocation on Tuesday morning, June 30.

Dr. Thomas Alfred Tripp, director of the Town and Country Department, Board of Home Missions, Congregational and Christian Churches, will teach a classroom course on "The Work of the Rural Church" throughout the week at the first class period.

At a second class period each day one of the following men will speak:

Mr. Ollie E. Fink, Executive Secretary, The Friends of the Land, Columbus, Ohio, June 8, on "Conservation."

Dr. H. Brooks James, in Charge of Farm Management Research, State College, Raleigh, June 9, on "The General Agricultural Outlook."

Mr. James G. K. McClure, President, Farmers Federation, Asheville, June 10th, on "Farm Organization and the Church."

Dr. C. Horace Hamilton, Head of the Department of Rural Sociology, State College, Raleigh, is in charge of a large exhibit on rural life being prepared for the Convocation.

### THE MISSION PERIOD ENDS WITH JUNE.

The Mission Board seeks to carry the message of Jesus Christ to the homeland and unto the uttermost parts of the earth. It is your hand, your feet, your opportunity to fulfill the great commission of our Lord and Saviour Jesus Christ.

We are approaching the closing month of the Mission Period and we are far short on our goal. We urge churches, Sunday schools and individuals to send their contributions promptly.

### THE PENNY-A-MEAL PLAN.

This is the closing month of the "Penny-A-Meal" plan. Many of our churches, Sunday schools and individuals have been setting aside this "Lord's portion" for the work of missions at home and abroad. You are urged to send your contributions for March, April, May and June either through your church or Sunday school, or directly to The Mission Board, Elon College, N. C., before the end of June.

The Penny-A-Meal money may be designated for Shaowu, Church Extension, or for such other denominational missionary causes as the giver wishes.

### SHAOWU.

We must not—we cannot—fail our fellow servants, the Jacksons, Dr. Riggs and Miss Whitaker in Shaowu. We must raise $10,000.00 to fulfill our pledged word to support them. We have a long way to go to complete our $10,000.00 commitment. June is here and Mission Period ends June 30.

To May 31 we have received $5,280.57 on our $10,000.00 goal. We have pledges from local churches and individuals amounting to $1,400.00, and conditional pledges amounting to $400. When these pledges are paid we should have approximately $7,080.57. That is considerably short of the necessary $10,000.00. Please support Shaowu. Send your contributions to The Mission Board at once.

### CHURCH EXTENSION.

The Mission Board has found it necessary to borrow $5,000.00 in order to fulfill the Board's commitment to the building program of our Asheboro Church. If you could see that lovely church which Dr. Lester and his good people have erected in that important center of our denomination you would see the wisdom of our investment there. We believe you would wish us to help that growing church to complete its building. The Board did so believing you would send your liberal offerings to the Board before the end of June.

The Mission Period ends with June. Please send your missionary contributions now. We shall be grateful for your support.

THE MISSION BOARD,
Wm. T. Scott, *Ex. Sec'y.*

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### MISSIONARY OFFERINGS.

| | |
|---|---|
| **Sunday Schools.** | |
| Mt. Olivet (R)—V. Va. | $ 9.00 |
| Portsmouth, First—E. Va. | 11.13 |
| Total | $ 20.13 |
| **Churches.** | |
| Bay View—E. Va. | $ 31.00 |
| Berea, Norfolk—E. Va. | 100.00 |
| Happy Home—N. C. & Va. | 9.05 |
| Sophia—W. N. C. | 20.00 |
| Total | $ 160.05 |
| **Shaowu.** | |
| Bay View—E. Va. | $ 6.45 |
| Mebane—N. C. & Va. | 1.10 |
| Sophia—W. N. C. | 10.00 |
| Total | $ 17.55 |
| **Church Extension.** | |
| Mebane—N. C. & Va. | $ 1.10 |
| Total period May 21-27 | $ 198.83 |
| Previously acknowledged | 27,374.75 |
| Total since Sept. 1, 1947 | $27,573.58 |

Respectfully submitted,
WM. T. SCOTT,
*Superintendent.*

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### A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
May 17, 1948.

DEAR FRIENDS:

I (Dick) am back in Shaowu at last—and it's good to be home. Ray Giffin, Walter Smith and I came up river to Yankou for the Executive Board meeting of the Synod May 1 to 4. We had quite alively session and managed to get a few problems threshed out. One of our main problems is how to divide our few ministers among so many pastorless churches. It was finally decided that for the next year, I am to go to the Yankou church once every three months for a week or two as temporary minister. Yankou is two days down the river by rice boat from Shaowu and three days back (on foot), so I'm going to have right much traveling to do.

One real advance was made. The Board agreed that the five churches of the Synod which have full time pastors should progressively be made self-supporting within five years. Then, the money which the Southern Convention sends to us can be used to open new work.

It was decided to have three Laymen's Training Courses in the three districts within the next few months. In North Fukien, one of our greatest lacks is that of a trained lay leadership. The plan is to invite all the leaders and prospective leaders of the churches in the district to this one-week Lay Training Institute. Training will be given in Bible Study, Church Organization and Management, How Churches Become Self-Supporting, Christian Family, Preaching and Evangelism, How to Organize and Run a Sunday School, How to Pray, Public Health and Christian Worship. It is our hope that these leaders can go back, and on a voluntary basis, help their local churches, many of whom have no minister. The first of these training schools will be held in Yankou from May 30 to June 7. I will teach courses on Hymns and Bible Study.

After some discussion, it was decided to ask the American Board and the Southern Convention to send five new workers or families to help us.

1. *Rural Minister.*—In an area as large as North Fukien with so many problems pressing from all sides, I feel desperately the need for another American minister to share the burden of this load with me. Much that needs to be done goes undone because I just can't do it all. Many vital decisions are made daily with fear and trembling (and many mistakes are made). I so often wish there were another minister to talk these things over with. Is there another minister in or around the Southern Convention who feels the call of God to come to Shaowu. If so, let him make all haste to come out to help us. Dr. Scott can tell you the necessary procedure to volunteer.

2. *Agricultural Worker.*—China is an agricultural country. Eighty-five

(Continued on page 9.)

# Church Women at Work

**With Emphasis on Missions**
MRS. W. J. ANDES, *Editor*
637 S. Sunset Drive, Winston-Salem, N. C.

## A MESSAGE FROM THE BROWNS IN THE PHILIPPINES.

Box 131,
Davao City, P. I.,
March 11, 1948.

Miss Virginia H. Brinkley,
310 Cedar Street,
Suffolk, Va., U. S. A.

Dear Miss Brinkley:

I have just returned from a number of extended field trips to find your letter among my correspondence and regret I have not had time to answer it before. You see, Rev. Walter Tong returned to America last December for his first real vacation since 1937, and I have come with my family to take his place. Because I am a new-comer, because of the damage done by the war, and because of the tremendous growth of our churches, I find it very difficult to keep up with everything.

I do not know just what your plans are, but if you need information concerning the Philippine Mission I will be glad to do all I can for you. I am a graduate of Harvard, '44, served as pastor in New England for two years, and have been here for a little over one year. I am married and have three children, the last little girl being born in Davao only last January. I am enclosing a picture.

I am interested in your plan to print a booklet about your six Project-Missionaries along with a prayer service. We have worked hard to organize women's groups here but, because they have little education, no background in Democracy, and almost no printed information to guide them, we are rather unsuccessful. If, therefore, you complete your project, I would appreciate receiving a few copies for distribution here. I am taking for granted you know that English is the commonest language in these islands.

We send general letters occasionally and will put you on our mailing list. Possibly you can get some material for promotional work from something we may send in such a letter, or, at your request, we could send answers to special questions you might have.

I will send your letter along to Mr. Tong and I am sure you will be hearing from him in the near future.

Thank you for your interest in this great mission task and for the efforts you are making on behalf of those who have not yet heard the story of God's love as revealed in Jesus Christ. I pray your joy might be as full as ours as we labor in this difficult, but fruitful, mission field.

Sincerely yours,
ELTON W. BROWN.

(NOTE: Rev. and Mrs. Elton W. Brown are taking the place of the Walter Tongs, who are now on vacation in the States. . . . These missionary letters afford opportunities for groups to have special projects, by supplying some of the things needed, as mentioned in the letters.)

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## SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

Each Woman's Society should send at least one delegate—send the president if possible—to the School of Missions and Pastors' School to be held at Elon College, N. C., July 12-16; fee, $12.00. Begin planning now so you may have the money to send her. Mrs. F. C. Lester, 840 Sunset Drive, Asheboro, N. C., is chairman of plans for the School.

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## POINTED PARAGRAPHS.

Keep us, O God, from pettiness; let us be large in thought, in word, in deed.

* * *

Let us be done with fault-finding and leave off self-seeking.

* * *

May we put away all pretense and meet each other face to face—without self-pity and without prejudice.

* * *

Teach us to put into action our better impulses, staightforward and unafraid.

* * *

Grant that we may realize it is the little things that create differences; that in the big things of life we are as one.

* * *

And may we strive to touch and to know the great, common, woman's heart of us all, and O Lord God, let us not forget to be kind.

—MARY STEWART, Colorado, 1904
(Quoted from the Year Book of the California Federation of Women's Clubs.)

## LETTER FROM THE JACKSONS.

(Continued from page 8.)

per cent of her people are farmers. Yet, they are the forgotten people of China. Victims of high interest, exhorbitant rents, poor health, high taxes, outworn land and methods of agriculture, their lot is truly hard. *Most of the members of our North Fukien Synod are farmers.* We have the opportunity thrust in our laps to help them. The organizing of credit unions and cooperatives, and the teaching of better methods of land cultivation is a pressing need. Is there in the Southern Convention someone with experience along the lines of an American county agent who would be willing to come where the need is so great. Two American UNRRA agriculture specialists who came to Shaowu last fall said that here was the finest opportunity for rural service they had seen anywhere in Fukien Province. There are several young men here who are trained in agriculture who only need the leadership to go ahead. I feel this is a pressing need and I pray that God will lay this challenge upon some young man's heart to undertake to meet it.

3. *Educational Worker.*—It is our hope that in addition to the primary school, the Han Mei Junior High School will open this Fall after being closed for about 17 years. Shaowu educational standards are much improved over former years, but they are still incredibly low. A trained educator who will invest his life in North Fukien will make a lasting contribution to China and to the Kingdom of God. The Chinese greatly respect education. They love and adore their teachers. They clamor for the opportunity to learn—yet so few get the chance. We hope you will find it possible to send an educator to us in the near future.

4. *Public Health Nurse.*—I don't need to tell you how important this need is. In an area where the death rate exceeds the birth rate because of disease, where three out of four children never reach maturity, where plague is endemic, where millions die yearly because they don't know the simple rules of hygiene and sanitation, our Christian responsibilities are not fulfilled unless we do all within our power to help.

5. *Woman's Evangelistic Worker.*—Although the position of women is much better than it used to be, their lot is still hard. How eagerly they respond to the love and friendship of anyone who tries to improve their position, teach them how to be better

(Continued on page 12.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR LITTLE FRIENDS:

We have a new member of our family. Joyanna arrived on May 28 at St. Luke's Hospital, the third member of our family. Jonathan is the oldest, then Andrea Lee and now Joyanna. We are beginning to be a real family.

Because mothers are usually very busy these days sometimes people say, "You will be so busy," or "My, but you will have your hands full." The only thing I think to say to that is—what better way to spend my time or use my hands? We have fun together.

Families that grow together in love and understanding are very wonderful. Recently a "Bill of Rights" has been given for children. Here are some of the points: Every child has a right to be well born, Every child has a right to be wanted and loved, Every child has a right to cultural background, Every child has a right not to be exploited, Every child has a right to good nutrition and medical care, Every child has a right to spiritual growth, and Every child has a right to know of the brotherhood of man. There may be some others and these may not be absolutely correct because I am writing them from memory, but those are the main points I think.

It is hard to believe that every child is not wanted but it is true. Many people want a boy or a girl and then feel very unhappy if their wish doesn't come true. Our world needs both and both are wonderful!

Exploited is a rather big word. It really means that parents should give their children the opportunity to decide for himselves what they would like to be. It also means that mothers shouldn't "show off" their little girls or boys for their own pleasure. The other points are easy to understand.

Some folk want their children to stay little forever. Growing up is much nicer. At a week of age, a baby just lies and eats, at 18 months he walks around, at three years he is very sociable and goes to Sunday school, and at eight he has had community and school experiences. Yes, growing up is very nice.

Growing in the family is not easy but it is done every day. Recently we studied in Sunday school about the mother turtle who laid eggs in the soft mud and then forgot about them and when the little turtles hatched there was no one to love them or feed them. Instead they crawled off, each in his own way, looking for food. I am glad that I am not in a turtle family—it really isn't a family at all.

We may read in the Bible of many families in the Old and the New Testaments: Joseph and his brothers (not such a happy one!), David and his brothers, Jesus and those with him in Nazareth, and Mary, Martha and their brother. Families are a part of God's wonderful plan for us.

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## "LET ME DO IT MYSELF."

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)
*Issued by the National Kindergarten Association.*

We had company who would breakfast with us, and our three-year-old son was taking a long time to lace his shoes. To have him ready sooner, I took the laces from him. Though he lustily objected, crying out, "Let me do it myself, Mother!" I persisted in lacing the shoes. Then I started breakfast. "We must adhere to an orderly routine," I thought.

Soon after this, I visited the kindergarten; my little daughter wanted me to to see their project—a toy shop. The week before, the project had been a streetcar, but I had been too busy to make the visit at that time. The shop, arranged in one corner of the large room, made a brave showing. Rows of orange boxes which the children had painted green were standing on end. These boxes made the walls of the shop, while their tops served as counters and their partitions formed shelves underneath.

The children were making toys to sell in the shop. One little girl had some green water-color paint which she was industriously applying to the outside of a pasteboard box. Two girls were tacking wheels onto carts made of boxes. Some boys were making airplanes. One boy started to nail two boards together, but the nail bent and fell to the floor. He began teasing the boy beside him.

"How are you getting on with your airplane, Albert?" inquired the teacher.

He looked at her helplessly. "The nail bent," he said.

She encouraged him to find it, and then she straightened it for him and stood by while he drove it in. But when she left him, instead of getting another nail, Albert dropped his hammer and went to look at the little girl who was beginning to put lavendar paint on the inside of her green box.

"Your airplane needs some more nails, Albert," said the teacher.

Albert found a nail, but then he could not find his hammer. The teacher showed him where it was and again stood over him until he had driven the nail in. Although she left him with another nail in his hand, he could not decide where to drive it, until she came back and helped him to choose the place. "Now see if you can finish this all by yourself," she said.

"I can't do it alone." The little fellow's lips quivered. "Mama always helps me."

I remained until the close of the session, and while the children were putting on their wraps I talked with the teacher.

Soon Albert came, saying, "I can't find my other mitten."

"Feel in your pockets," advised the teacher.

The boy began feeling about in his jacket pockets, and out came the mitten.

"Albert seems to be a good deal of trouble," I said, when he was out of hearing.

"He has not been here long," the teacher answered, "and he is one of those children whose mothers do everything for them. He has no self-confidence—has to be helped almost every step of the way. You notice how well most of these children take care of their wraps and that they put them on without help."

"I suppose when they first come, you see a great difference between the children," I ventured, "and, of course, it depends largely on whether or not we mothers have encouraged them to do things for themselves."

"Yes," agreed the teacher, "it is really very easy to help children too much; and it is an unkindness, for they are afterwards at a great disadvantage."

Walking home, I pondered over the case of the helpless Albert, and then I remembered how I had persisted in lacing my small boy's shoes while he was indignantly protesting, "Let me do it myself, Mother!" I was no better than Albert's mother—really worse—for I was placing formality above my little son's opportunity to gain a worthwhile experience. If I continued such practices, he might grow to be another helpless five-year-old.

# Pilgrim Fellowship

## "Youth at Work in the Church"

*To the Children's Workers of the Southern Convention Churches—*

Have you made your plans for observing Children's Day in your church? If you haven't, you will want to know something about available programs and about the special offering you may make at that time.

Here are some program suggestions from the Pilgrim Press, 14 Beacon Street, Boston 8, Mass.: *The Lord's Prayer*—Children's Day Service, 1948, for Congregational Christian Churches (price not yet listed); *Children's Day Helper*—Recitations, Songs, etc., 30c; *Children's Day Suggestion Book*—Recitations, Songs, etc., 30c.

From the Meigs Publishing Company, 229-31 North Pennsylvania St., Indianapolis 4, Indiana: *We Would See Jesus*—Pageant for Children with Music, 30c; *Children's Day Treasury*—Recitations, Drills, etc., 30; *The King's Garden,* by Sumerau—Pageant for children from Cradle Roll through Intermediates. Gives opportunity for children's consecration and missionary emphasis, 30c.

If you'd like more information concerning such items as promotion certificates, plaques, award pins, baptismal booklets, and Bibles, for a Children's Day observance, write to The Pilgrim Press, Boston, Mass.; The Methodist Publishing House, 5th and Grace Streets, Richmond 16, Va.; or The Presbyterian Committee of Publications, 8 North Sixth St., Richmond 9, Va.

Then, too, you will want to have a supply of the special envelopes available for your Children's Day offering. This is the one time of the year when the Board of Christian Education asks for you to give "over and above" your regular apportionment. Do you know what your money will do, through the Board of Christian Education? It strengthens our Sunday schools; it provides helps for Daily Vacation Bible Schools; it aids young people and their enterprises; it supports the work of the Convention Office and of the Field Worker.

Many of you benefit all through the year from the work of the Board of Christian Education—will you support the Board's work so that it may continue to serve you? I shall be glad to send you as many offering envelopes as you believe you can use at your Children's Day Service, so that you may share in the Board's work of strengthening Christian Education.

BETTY CHICOINE.

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### PEPSI-COLA SCHOLARSHIPS AWARDED.

In keeping with its purpose of presenting opportunities for higher education to the youth of America, the Pepsi-Cola Scholarship Board has announced the names of 121 high school seniors across the nation to receive scholarships which will send them to college with full tuition, a monthly allowance, and traveling expenses paid for four school years. Twenty-six additional awards, called Honorary Scholarships, were given to students who made distinguished records in the contest but did not have financial need.

Announcement of these awards was made by John M. Stalnaker, director of the Board, who stated that the winners were chosen from among 46,112 superior students elected to represent 10,629 high schools in the United States, Alaska, Hawaii, and Puerto Rico which participated in the fourth annual Pepsi-Cola competition.

The awards these contestants have won, which have a value of $330,000 are financed by the Pepsi-Cola Company upon the recommendation of its president, Walter S. Mack, Jr. Designed to discover young men and women of outstanding ability and train them for leadership within their own fields, the entire program is offered as a public service to the youth of America, Stalnaker said. The administration of the program has been placed in the hands of the Pepsi-Cola Scholarship Board, which is incorporated separately from the company and composed of some of the nation's leading educators.

In announcing the 1948 winners, Stalnaker said that a total of 722 awards were granted to boys and girls throughout the country this year. One hundred and twenty-one were Four-Year College Scholarships, at least two of which were awarded in each of the 48 states and in the District of Columbia, and one each in Alaska, Hawaii, and Puerto Rico. Seventeen of these scholarships were set aside specifically for Negroes in those states which have separate educational systems for the colored.

Seniors who won the Four-Year College Scholarships will have their full tuition and other required fees paid for four years at any accredited college they wish to attend. In addition, they will receive a $25-a-month allowance for four schools years and travelling expenses at the rate of three cents a mile for one round trip between home and college each year. They may select any course of study which leads to an A. B. or B. S. degree and they need only remain in good standing in their colleges to maintain their scholarships, Stalnaker said.

The 575 runners-up for the Four-Year College Scholarships were given College Entrance Awards. Approximately ten of these were granted in every state and five in each of the territories. College Entrance Award winners will receive $50 to help defray initial college expenses if they register at an accredited academic college for the 1948-49 term.

The boys and girls who won awards in the fourth annual Pepsi-Cola scholarship competition were first elected by their classmates to compete as students who were "most likely to make an important contribution to human progress," Stalnaker said. These candidates then took a special scholastic aptitude test in their own schools in November. Fifteen finalists from each state (eight where only one scholarship was to be granted) were selected on the basis of the scores made on this test, and these finalists took the regular supervised college aptitude test of the College Entrance Examination Board in January. Of the twelve contestants in each state (six in the case of only one scholarship) who ranked highest on this second test, the two top-ranking students who had financial need were given the Four-Year College Scholarships and the runners-up received the College Entrance Awards.

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One of Solon's laws was that, in case of insurrection in the city, he who does not attach himself to either party, or act on either side shall be branded with civic infamy. Solon's theory was that neutrality in a disturbed condition of the State indicated either indifference to the public well-being, or the most sordid selfishness.—*Dr. Peabody's "Plutarch on the Delay of Fine Justice."*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE MESSAGE OF THE BOOK OF ESTHER.

Lesson XI—June 13, 1948.

*By* Rev. John L. Gwin.

Memory Selection: *"Who knoweth whither thou art come to the kingdom for such a time as this?"*—Esther 4:14.

Lesson: Esther 4:10-17; 9:20-22, 26, 27.

Devotional Reading: Psalms 441-8.

*An Intriguing and Interesting Story.*

The Book of Esther is one of those rare books which you cannot put down, until you have finished the last word in the last chapter. It has all the characteristics of a modern novel, and enough reader interest to rank with the best. The whole gamut of life's emotions is portrayed in the ten short chapters. To really appreciate this dynamic and moving book, get a modern translation (Moffatt's is excellent) and read it through at one sitting.

*The Plot.*

Because Queen Vashti refused to come to the banquet of her king-husband, Ahasuerus, he divorced her on recommendation of the wise men of the court. Memucan, no doubt the wisest of the sages, said, "Queen Vashhti has wronged not only the king but all the officials and all men in every province of King Xerxes. This behavior of the queen will come to the ears of every woman, and they will look down on their husbands . . . let the king assign her position to a better woman. So, when the king's decree is proclaimed in every quarter of his realm, all women shall show honor to their husbands high and low." If this reasoning of Memucan seems a little ridiculous to us today, let us remeber that present-day divorces are granted on even flimsier grounds.

King Ahasuerus, after a thorough search throughout his kingdom, chose Esther, a Jewess and cousin of Mordecai, to be the new queen. It is interesting to remember, however, that before Esther was chosen queen, even before she could go into the presence of the king, she had to spend twelve months undergoing beauty treatments. Six months of the treatment was with oil of myrrh and six months with perfumed preparations.

Mordecai had once exposed a plot to take the life of the king, but he had never been given any recognition for this loyal act. Haman, the chief minister and the most dastardly of all villians, had a great dislike for Mordecai, because he refused to bow to him. No doubt, he felt like he had done far more for his king and country than Haman and saw no need for the subservience that Haman demanded. But Haman became so inflamed with this disobedience that he sought not only to do away with Mordecai, but also all the Jews throughout the empire. Thus by his cunning and concealment of his real motives, he obtained from King Ahasuerus an edict to destroy all the Jewish men, women, and children.

Mordecai, learning of Haman's trickery, sent a message to Esther to intervene on the Jews' behalf. Queen Esther, remembering what had happened to Vashti, knew full well the danger that would be involved and hesitated to take this responsibility. Mordecai insisted, stating that she would also be destroyed for she was a Jewess, unless she could persuade the king against the decree. He further stated, "Who knoweth whether thou art come to the kingdom for such a time as this?"

After Mordecai had caused her to see fully this great responsibility and also opportunity to save her people, she sent this answer to him, "Go and gather all the Jews to be found in Susa, fast for me, eat and drink nothing for three days and three nights; I and my maids will fast as you do; and so I will go to the king, though it is against the law. If I perish, I perish."

Through the great courage of Esther, she not only won the king over to her way of thinking and saved the lives of the Jews throughout the empire, but she brought about the downfall of Haman, whose place was taken by Mordecai. In addition, the king issued a new edict which allowed the Jews to slaughter their foes. The festival of Purim was instituted because of Esther's great work.

*The Message of Esther for Today.*

We can safely say that some of the moral concepts in this book are not in accord with the teachings of Jesus. The spirit of revenge which the Jews manifested against their enemies can never be reconciled to the New Testament teachings of Jesus. But Esther's seizure of an opportunity to save her people at the risk of her own life is a fundamental Christian teaching. She realized her responsibility and had the courage to say, "If I perish, I perish." This same dauntless courage must be manifested today if we are to build the Kingdom of God on earth. The opportunities and the challenges are here, but we need more Esthers if we are to achieve a total victory. As Christians, we must perceive and accept our daily opportunities for service and become as courageous as Esther. You are come to the kingdom for such a time as this. What will you do?

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## LETTER FROM THE JACKSONS.

(Continued from page 9.)

mothers, and who brings them the good news of God's love.

We realize that the Southern Convention might find it a bit difficult to send at once all of the above workers, even if they were available. But we want you to be thinking about these needs with us. Pray about them. Talk them over with your friends. Perhaps you know someone who is suited to one of these specfic tasks and who would be willing to come. Speak to him. If the first two of the above mentioned could be sent to us this year, it would greatly increase the effectiveness of our work. These are the minimum needs, a goal for the future, which, it seems to me, must be achieved if we are to fulfill our responsibilities to these whom we are pledged to help.

The conference further recommended five young people, four men and one woman, to enter seminary in the fall—Timothy Chang in Duke Divinity School, the rest in Foochow and Nanking seminaries. I wish you could meet all five of these young people. They are really outstanding. This new leadership will make a great difference in the future of our small struggling churches. Let me here stop to thank all who have made contributions to help these young people prepare themselves for the work.

You may be interested to know that in North Fukien there are about 480,000 people. Our Christian work consists of three schools, two hospitals and 15 churches with a membership of 1,153. We are still a decided minority, but our Christian community includes many of the leaders and outstanding citizens. Thus our influence is far out of proportion to our numbers. Nevertheless, you can see the magnitude of our task if we are to reach all the unreached.

After the conference, we came back by boat and bus to Shaowu in three days. Fortunately the roads are much better now than they were last year. We only had to get out to push once. Dorothy and little Lewis did not come up to Yankou because of difficult travel conditions. They will remain in Foochow until the hot season. At that time we will spend about two months on Kuliang mountain until the intense heat passes. Dr. Ed Riggs and Nurse Francis Whitaker came to Yankou for the conference. Dr. Ed distributed quite a few medicines, chiefly malaria pills, to be given out in the country to people who cannot get to the hospital.

When the conference concluded, after much persuasion, I finally prevailed on Ed and Frances to go down to Foochow. The most important reason, of course, was to see Lewis, secondly, they could take a look at the Foochow hospital and talk with their medical friends, and thirdly, to get a change before starting in on their busy season. Reluctantly, they set out on the launch for a two-day stay in Foochow after I promised that if the hospital urgently needed them when I got back, I would wire them immediately.

Imagine my surprise, when upon returning to Shaowu, I found a wire saying: "Request month's vacation from hospital. Purpose, honeymoon. Ed and Francis." I was quite surprised although the Chinese here say they saw things progressing in that direction all the time. Everyone is quite happy about it. They are admirably suited to each other and together they will make an even greater contribution to the Kingdom of God. Later, a letter came from Ed apologizing for sending me back up to Shaowu alone, and explaining that this was all on the impulse of the moment—but it had seemed the thing to do; to which I said, "Amen." They are probably in Tientsin right now. They were to fly there so Frances' father can marry them. You may be interested to know it is cheaper to fly in China than to go any other way. I know you in the Southern Convention will be happy to know about this latest development. Many of you met Frances when we were commissioned in Waverly.

With this good news, I'd better bring this lengthy epistle to a close. I wish I could tell you more about Lewis, but I haven't seen or heard from him or Dorothy for four weeks. The rainy season has caused the rivers to flood and very little mail is getting through.

Many thanks for the fine letters you have sent, for the baby gifts for Lewis, for your interest in our work as evidenced by your generous support, and for your prayers.

Cordially,

DICK JACKSON.

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## RURAL FOLK CAN HELP IN OVERSEAS RELIEF.

People close to the earth, who see where their food and clothing come from, can understand better than others what happens to a nation's economy when war lashes across the land.

In Europe and Asia, the earth, where crops once grew, has been seared and pocked by battle, turned salt by the inrushing waters of the sea or eroded by rampant rivers from broken dams. In the wake of such terrible forces still lie the twisted industries of town and city, the ruined farmlands, the carcasses of cattle, mules and other animals that could not be saved.

The rural folk of just the state of Virginia could help thousands of war-destitue who are living under the most primitive conditions, poorly housed, hungry and ill clothed. The Virginia Council of Churches suggests some ways it can be done through Church World Service, the interdenominational overseas relief agency.

If you have clothing you don't absolutely have to have—of any size, kind or description, so long as the material is good—write to the Church World Service Center at New Windsor, Md., and ask for a clothing bag in which you can put it for easy mailing back to the Center.

There are other articles you can put in the bag—shoes, blankets, comforts, sheets, household utensils, soap, candles, toys, Bibles, sewing equipment—anything not breakable but necessary for everyday living.

Millions of people are hungry, too. Home canned—in tin—meats and fats or dried beans and fruits are foods practical for overseas shipping.

A more lasting contribution to the food problem can be made through the Heifer Project Committee located at the CWS Center. Cattle, purebred sires, and goats are being sent to Europe, Japan and China. Donate such an animal or the money to buy one—$175 for a heifer and $50 for a goat.

Many items commonplace in Virginia, would be priceless in another country. Feed and fertilizer sacks—prints or plain white—can supply the terrible need for cloth. Hand and garden tools, even small farm implements, in good repair, are invaluable.

Excess fats and tallow, of which farms are the best source, are tragically needed in lands where there is almost no animal fat and where grains must be used for food and seed. Consequently there is not only a shortage of fats and oils for eating purposes but also for making soap—something that many people have scarcely seen since the early war years. A card to the CWS Center will bring you a grease can which you may fill and return to be made into soap at a church-operated factory. Your gifts of homemade or commercial soap will be equally welcome.

For more personalized giving, fill a woman's handbag, new or second-hand, with a countless variety of items that women use—thread, needles, handkerchiefs, comb, brush, tooth powder, tooth brush, soap, wash cloth, bobbie pins, safety pins, elastic, hose, material, lipstick, powder, etc. Enclose your name and address with it.

Or fill a "towel kit" for some child. Fold a towel in half, end to end, sew up the sides and fill with clothing, toys, school supplies, and toilet articles and sew it shut. To the kit fasten a tag which gives your name and address and the age and sex of the child who should receive it.

All these contributions need only be sent to the New Windsor Center. Church World Service, the reconstruction organization of twenty-two cooperating denominations, is your opportunity to minister to the have-not nations of the Good Earth. You can do your share by contributing money to your denominational overseas relief fund and sending your material gifts to New Windsor.

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## BIRDS OF THE BIBLE.

(Continued from page 3.)

seen that the nature of birds has not changed through the centuries.

Both Isaiah and Hosea refer to the rapid flights of birds, and migration is again mentioned in Jeremiah 8:7: "Yes, the stork in heaven knoweth her appointed time; . . . the crane and the swallow observe the time of their coming, but my people know not the judgment of the Lord."

The song of birds as an accompaniment of spring is mentioned in the Song of Solomon 2:12: "The flowers appear on earth; the time of the singing birds is come, and the voice of the turtle dove is heard in our land."

Hence, man may, by careful observation, learn much from birds, for they, like the heavens, declare the glory of God.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The graded school closed last Friday night, May 28. The Orphanage had two fine girls to graduate, Martha Beers and Jane Faulkner. Martha has made the honor roll the entire year. She wants to be a secretary and will enter Elon College this fall to take the secretarial course. Jane has done well in school, and has specialized in cooking while at the Orphanage. She has always wanted to take a beauty course and has made arrangements to enter King's Beauty School in Greensboro and will leave next week to enter school. She has made herself very useful and has been a wonderful help to the matrons in her building. She was a good worker in any department and was easy to work with.

George Jackson (Jackie) Wilkins has a bad case of mumps. He has a round ruddy face and his little jaws were swollen very badly, and he has felt so badly he did not know what to do. He came in the office one day and crawled up in my lap and laid his head on my shoulder, and it seemed to ease the pain. I felt so sorry for him I had to pet him a little anyway. My heart always goes out to a little helpless child. Jackie is such a sweet little fellow one cannot help but love him.

We began to build back a house in the place of the one that was burned some weeks ago, and got the foundation almost done and it began to rain and the brick masons had to quit. During last week we had a fine season for which we are very thankful, as the ground was dray and hard.

The boys and girls are out of school now, and I guess we will have more help from the boys on the farm and the girls in the buildings. We can get good work out of the little boys until they get tired, and then they want to play.

Eastern Virginia Conference is the "Banner Conference" this week, and Berea (Norfolk) and the First Christian Church in Portsmouth are the "Banner Churches." They were the only two churches in the entire Southern Convention to remember us this week. Where are the one hundred and ninety-seven that overlooked us? The two churches sent us the sum of $32.51, and our goal is $50,000 for the year. We are appealing to the churches to raise $25,000 of this amount.

Prices of everything we have to buy are high; so much higher than last year. Our income so far this year has been less. It forces us to draw heavily on our bank account. When our expenses are more than our income it reduces our bank account that much. I have faith to believe you will do better than this next week. Eighty little children to care for—food, clothes, and many things to buy—at the present prices!

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR JUNE 3, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 3,734.63 |
| **Sunday School Monthly Offerings.** | | |
| Eastern Va. Conference: | | |
| Bera (Norfolk) ..... | $ 19.00 | |
| Portsmouth, First ..... | 13.51 | |
| | | 32.51 |
| Ala. Conference: | | |
| New Hope S. S. ..... | | 37.08 |
| Total this week from churches | | $ 69.59 |
| Total this year from churches | | $ 3,804.22 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $ 8,187.20 |
| Mr. Frank Haith, children | $ 6.73 | |
| Mr. R. B. Hairfield, children ..... | 20.00 | |
| Mabel Haith, rent ..... | 1.25 | |
| Big Oak Independent S. S. | 6.95 | |
| Interest, Arch loan ..... | 10.00 | |
| Cash ..... | 2.00 | |
| Total this week from Special Offerings ..... | | $ 46.93 |
| Total this year from Special Offerings ..... | | $ 8,234.13 |
| Grand total for the week ... | | $ 116.52 |
| Grand total for the year ... | | $12,038.35 |

## EDITORIAL.

(Continued from page 5.)

union. And some of the sections of the Basis of Union submitted by the commissions of the two denominations which have caused the most heated debate are, it seems to us, ambiguous. Certainly if ambiguities exist they should be cleared up. And if a few simple amendments to the Basis of Union would meet the objections of other dissidents, these likewise should be brought forward.

The difficulty which Oberlin will encounter at this point is obvious. The Evangelical and Reformed Church will have voted for the Basis of Union as now proposed, and changes in the wording of that document would probably require that the whole process of negotiation and ratification in the E. and R. Church be repeated. There is, however, a possible approach to this difficulty which we trust the Congregational leaders favoring union will not overlook. One of the charges made by some of the union's opponents has been that no constitution for the united church had been drafted or submitted, and that the churches have therefore been asked to buy a pig in a poke. Actually, this is not so, for the Basis of Union, when put into the usual documentary form, was to become the constitution. But technically, the charge stands. There has been no constitution presented for adoption.

III.

Very well, then, why may not the Oberlin General Council authorize the proper bodies to proceed with the drafting of a constitution, and set the terms under which this constitution may be considered and either adopted or rejected? This would be an official action by the denominational body having authority, and the only body having authority, to take such action. It would concern itself with a document which under any circumstances would have to be submitted to the Evangelical and Reformed Church before that denomination could conclude its action in favor of union. It would provide a period for more careful consideration of the union proposal, and should produce a more complete participation by churches and members in the voting. And it would make it possible, in drawing up the new constitutional document, to take into account the points that have been raised against the Basis of Union, and so far as these are legitimate objections, to remedy them.

No great harm will be done if the Congregational Christian Churches postpone a decision on this proposed union for another two years. Deferment of the decision would show ministers and members that the allegation, frequently made in letters we have received from opponents of the union, that the "top brass" of the denomination is determined to force it through regardless of consequences, is false. Large bodies move slowly, and another two or four years is not too long to wait for virtual unanimity. But if the General Council allows the issue to be pushed to final action and defat at Oberlin, festering wounds will be left inside the Congregational fellowship, a great church will appear in an ambiguous and deceptive light in the eyes of its fellow churches, and the cause of Christian reunion will be tragically set back, not only in this communion but for all Protestantism. This need not happen. This union need not fail. If there is sufficient wisdom and brotherly concern for the total welfare of the Kigdom of God shown at Oberlin, the General Council has it within its power to insure that it does not fail.

—*Editorial in The Christian Century.*

# In Memoriam

### WALTERS.

Dr. Charles M. Walters was a devoted and faithful member of the First Christian Church of Burlington, a sincere Christian, and a skilled and devoted physician. He was a "life member" of the Board of Deacons of his church and was always faithful in the performance of his duties as a Deacon of the church. He was always interested in the welfare of his church and constant in his desire and efforts to live as a true follower of Jesus Christ. His large practice was a living witness of his faithfulness and skill as a physician. He was in a real sense a partner with God in ministering to the sick of his community.

We, the members of the Board of Deacons of the First Christian Church, wish to express our gratitude to God for giving us such a co-worker as Dr. Walters; to express our sense of loss in his passing; and to extend our sincere sympathy to the members of his family.

J. V. SIMPSON,
H. E. HATCH,
Committee.

### COOPER.

Richard L. Cooper, Sr., was a devoted Christian in all the relationships of his life —as a merchant, husband, father, citizen, and as a churchman. He was a member of the Board of Deacons of the First Christian Church of Burlington and felt very keenly the opportunities and responsibilities of that office. He was always loyal to his church and faithful to his high Christian principles. In his sudden passing on Monday, March 29, the community lost a valuable citizen and the church a faithful member.

We, the members of the Board of Deacons of the First Christian Church, wish to record our sense of loss in his passing; to express our thanks to God for giving us such a faithful co-worker, and to extend to his family our heartfelt sympathy.

J. V. SIMPSON,
H. E. HATCH,
Committee.

## NEW EDUCATIONAL SOUND FILM.

"The 26 Old Characters" is the title of a new educational-informational sound motion picture produced by The Jam Handy Organization now being released to schools, colleges, churches, and other interested cultural groups free of charge. This visualizes and explains the origins of writing, beginning with picture writings and drawings on prehistoric cave walls, and tracing the development of writing down to the present day. The picture is free of advertising, and is a contribution to American education by its sponsor, The W. A. Sheaffer Pen Company. It is loaned to churches in 16 mm., two reels in length, with a running screen time of approximately 20 minutes. For details concerning the free loan of this subject write to The Jam Handy Organization, 2821 E. Grand Blvd., Detroit, Mich.

## CONVENTION OFFICE SECRETARY RESIGNS.

Mrs. Dorothy Carson, office secretary and bookkeeper for the past two years, has resigned to accompany her husband to Peabody College, Nashville, where he will pursue graduate studies. Mrs. Carson has been a faithful servant of the Convention and we appreciate her services.

There will be an interim when we will have a vacancy in this office. There will be some unavoidable delays in the work of the office during that time and during the period of adjustment with a new secretary. We solicit your patience. Should errors be made, please let us know and we will do our best to correct them.

WM. T. SCOTT,
*Superintendent.*

## CAROLINA CHURCH.

(Continued from page 2.)

bers met in a dwelling until Rev. S. J. Williams of the M. E. Conference and Mr. W. J. Jennings, superintendent of the L. Banks Holt Manufacturing Co., obtained our present church building. In 1932 under the leadership of Rev. J. F. Apple, the Carolina Congregational Christian Church was organized with fourteen charter members. The charter members are: Mr. and Mrs. Earnest Paylor, Mr. Lonnie Thomas, Mrs. Mabel Thomas, Mrs. Royal Councilman, Mrs. Odie Councilman, Mr. John W. Trollinger, Mrs. Helen Trollinger, Mrs. Elsie Councilman, Mr. George Hall, Mrs. Mary Phillips, Mr. William Glenn, Mrs. Florence Glenn and Mrs. Mattie Dickens. In 1935 the building was remodeled and two classrooms added. Since that time we have added two more classrooms. While Rev. Melvin Dollar was pastor a parsonage was purchased and moved to its present location. In 1938 the heirs of the L. Banks Holt Company deeded the building to the Deacons of the church. This building has been remodeled into our present church. At the present we are in the midst of building a hut with four rooms and a forty-foot auditorium which we plan to use as the Children's Christian Education Building and for various social activities of the church and community. We are planning to finish the heating system this summer. This project was started under the leadership of Rev. W. Walter Hall. At present our church membership is 89 and our Sunday school enrollment is 149. The following pastors have served: Revs. Roy D. Coulter, G. C. Crutchfield, J. Everette Neese, O. A. Elmore, Melvin Dollar, Kenneth Register, W. Walter Hall, Chase Tappan and Bland A. Leebrick.

## DAMASCUS CHURCH.

(Continued from page 6.)

particular day of the Lord's last week.

Thursday evening a Candle Light Communion Service was held, in which eleven men and the pastor sat at the table, each having a lighted candle before him representing a disciple. As each man read his part of the scripture, which had to do with the Last Supper and the betrayal, he extinguished his candle, which when the last candle was extinguished left the auditorium in darkness with the exception of a lighted tree in the chancel. The service was effective and climaxed a week of spiritual uplift. The choir prepared special and appropriate music for all the services. The program for the week was as follows: Palm Sunday—"The Kingship of Our Lord;" Monday—"The Authority of Our Lord;" Tuesday—"The Teaching of Our Lord;" Wednesday—"The Love of Our Lord;" Thursday—"Candle Light Communion;" Friday—"The Seven Last Words."

A Sunday School Center which began immediately after Easter has been instrumental in increasing the attendance from an average of 80 to 130.

MRS. J. S. PIERCE.

A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months; or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores of grace from day to day, as we need it.—*Moody.*

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# OUR CHURCH COLLEGES

By BRYANT DRAKE, Secretary
Department of Higher Education

All of us have a stake in our church colleges, for state controlled education is unsafe unless nearby are free, private institutions maintaining high standards and progressive patterns of education. Furthermore, private secular institutions, which put their faith in negative non-sectarianism, contribute little toward the goals of Christian education.

The Church College has some very difficult problems to solve, for it must depend upon tuitions and private philanthropy. Its justification for existence is the principle of separation of church and state, so it cannot ask for tax money, yet tax-supported institutions will doubtless be much more generously provided for in the future. It is a question whether individuals and churches will increase their financial support in proportion. However, the Church College possesses some definite advantages:

1. It is a small institution. Anyone who doubts the advantage of smallness should observe freshman and sophomore classes in overcrowded universities where the "small" classes have 60 in them and the large clases have several hundred. He should observe the registration procedures in which long lines of students receive a minimum of counselling. He should note the number of students "eliminated" at the end of the term, partially because of academic inability, but also because it is important to get a little elbow room.

2. It is an institution of liberal education. The university is broken up into vocational schools, and almost inevitably a student drifts into one of these schools and concentrates before he should. Hence the church college student is usually a more liberally educated person. This is observed at student conferences, for the church college person, with his broader background in philosophy, history, economics, sociology, literature and Bible, is at an advantage in discussions, and doubtless will be at an advantage as a member of a community.

3. It is more flexible in planning. For instance, Dakota Wesleyan University has been chosen by the Foundation for Integrated Education as a "pilot plant" for testing "core" subjects. One supposes this is because such an experiment can be carried out most readily in a small school.

Run down the list of colleges where experiments in education are taking place and it will be evident that the small private institution seems to be the best adapted for experimentation. However, the Board of Trustees must give solid support to these departures from the conventional, therefore, the selection of the Church College trustee is of great importance if the institution is to be free and progressive.

4. It is a Church College, and for that reason many factors are at work in its life against secularism. For instance, students are quick to call attention to any inconsistency in its program with the pretension of being a "Christian college." The claim to church relationship is a commitment in itself. Education under religious auspices is different from education under secular auspices, for it has a different world view and purpose, and therefore different results are obtained. So long as this is true the Church College has something special to offer.

Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JUNE 10, 1948. NUMBER 24.

## COMMENCEMENT and VOCATIONS

## *Who'll Volunteer for the Ministry?*

The Exhibit for Church Vocations at meetings of the National Vocational Guidance Association this spring in Chicago provides graphic evidence that secular career advisers are for the first time being made aware of the opportunities in the church field, through the Federal Council's Commission on the Ministry. A number of inquiries have resulted from the display, which offers material from both the Commission and the Student Volunteer Movement.

## SUMMARY OF REPORT FOR 1947 OF THE CONGREGATIONAL CHRISTIAN CHURCHES IN THE U. S.

*By* Frederick L. Fagley,
*Associate Sec'y, the General Council.*

The Year Book of the Congregational Christian Churches for 1947 has just been issued, and the following summary has been prepared by the General Council office, 287 Fourth Avenue, New York 10, N. Y.

The number of churches in 1947 as reported is 5,765—a loss of 18 from the number reported the year before. Twenty-nine new churches were organized, and 47 were closed or merged with some other church.

The merging of churches and the closing of some churches evidence the effect of changing population. The net growth in membership as noted below shows that the long range trend is still in the direction of fewer but larger churches. The average membership per church has risen from 163 members in 1931 to 203 members per church in 1947.

The average mebership per church has steadily risen from 1836 (the year national figures were first assembled) when the figure was 97 per church; 1883, 99 per church; 1903, 112 per church; 1923, 151 per church; 1944, 190 members per church, and in 1947 203 per church.

*Membership Record—*

Total Membership in 1946—1,150,853; 1947—1,173,626; net gain, 22,412.

This net gain in membership is one of the largest gains ever witnessed by the fellowship. It is equal to the establishing of 100 new churches in the year with the present average membership of 203 per church.

*Number Admitted on Confession of Faith—*

For the year—40,202. This is a drop from the record number (42,442) received on confession in 1946.

*Letters Given and Received—*

Letters received in 1947—44,023; Letters given in 1947—21,421; Excess of letters received—22,602.

Many more persons are reecived by letter than transfer to other churches. This may be interpreted, perhaps, that some denominations are more careful to give letters to departing members and urge them to join a church in the community to which they are going than are our churches. Far too many church people are reluctant to take letters of church membership. Many keep alive a sentimental feeling for their "old home church" but gradually allow their interest and attendance to dwindle un-

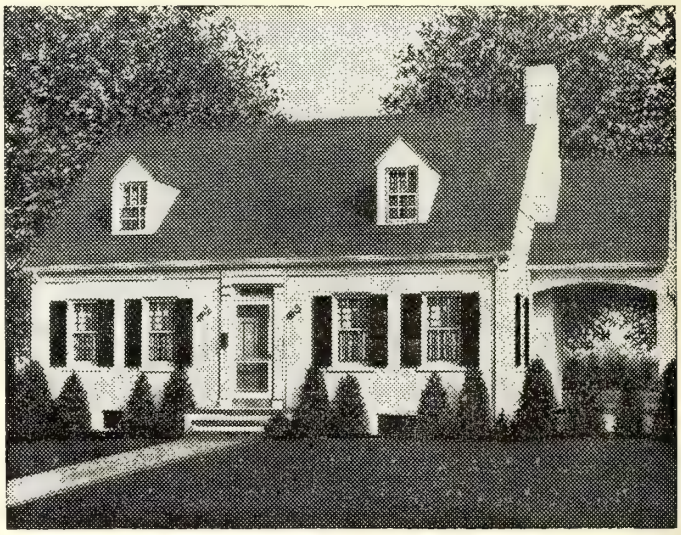
(Continued on page 7.)

## SUEPRINTENDENT'S HOME.

The Committee on Superintendent's Home feels that we have been very fortunate in the unfolding of plans for a home for the "hired help" of the Convention. Recently there came a real break in our favor and we were able to go back to plans for building which we had developed last year and abandoned because of excessive costs.

The picture of the house appearing in this issue of The Sun is, with minor changes, the future home of the Convention Superintendent. The house, having four rooms downstairs and three rooms up, with full bath on each floor, and basement, is to be erected at a cost of $14,000, including the lot. The Executive Committee of the Executive Board has approved and ground has been broken for the foundation. There will be a loan, already approved, from the Church Building Society, for $9,000.00. This is to be repaid $225 per quarter, plus three per cent interest. The amount already set up in the convention finances for this biennium is sufficient to take care of the mortgage payments. We have $3,000 on hand. Obviously, we need $2,000 (plus enough for necessary expenses of executing papers and exceptions in the contract, totaling perhaps $500) to see this project through. There are individuals throughout the Convention who will want to make an investment in this forward step. There are churches, Sunday schools, classes, young people's groups and missionary or ladies' aid societies which will want to help. The interest should be sufficient to bring this fund into balance in a few short weeks. We hope you will rejoice with us that the Convention is making this forward step.

Jesse H. Dollar,
*Chairman.*



PROPOSED SUPERINTENDENT'S HOME.

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Mrs. W. T. Harrell, Suffolk, Va.

(Continued on page 10.)

# How Can We Help the Economically Unproductive, the Handicapped and the Neurotic?

*By* Henry Lee Robison, Jr.
*Executive Secretary, Virginia Council of Churches*

To save life, give it meaning, zest and flavor, are among the multiple functions of religion in our everyday existence.

The average man today may claim that he has no place in his thinking for theology. His chief concern, he explains, is making a living and getting along with his neighbors by being honest and minding his own business. And yet that is exactly the concern of theology. In fact, theology is one of the commonest commodities of the market place. It is handled daily by the people whether they recognize it or not. The theology by which man lives is made up of his conception of what God is like, and what Man is, and the meaning of life.

In the eighth psalm the question is asked: "What is man?" The answer to this plunges us at once into life's complex and complicated realities. According to the King James version, the psalmist says: "Thou has made him a little lower than the angels." Another version translates this: "Thou hast made him a little less than divine" while a third declares, "Thou hast made him a little lower than God." Choose which you may and the problem is about the same.

Religion has always answered the question *"What is man?"* with this threefold explanation? In the first place, Man in relation to God's creation is the Crown of Creation. Secondly, in relation to God, Man is a son made in His image. And in the third place, Man in relation to his fellow man is a brother.

This complicates life. If we could say "some men" by peculiar gifts are thus in high relationship to creation, to God and to the human race, we could settle the matter of our responsibility to the economically unproductive, the handicapped, and the neurotic. We could use the gas chamber for some. Isolate others in asylums or prisons, and send some to the far away islands and forget them. But the problem cannot be solved so simply as long as we allow theology to complicate our lives.

It is not even satisfactory to say: "I am my 'brother's keeper.'" Sometimes the state must be the "keeper" in the form of a nurse for a tubercular patient, an attendant for the mentally ill, or a guard for the socially sick. But the "keeper" relationship is not as satisfactory for the Christian. He must be a brother, and as a brother share the burdens of his brother. This means that it behooves us to seek constantly for improved ways to enrich the lives of the members of God's family.

"When the Nazis entered upon systematic extermination of all the feebleminded in Germany, the Christian conscience was aroused throughout the world," says Dr. Seward Hiltner, executive secretary of the Commission on Religion and Health of the Federal Council of Churches. Then he adds: "What do we more than these?"

Certainly, it is a virtue not to exterminate. But it is doubtful whether the crowding of 180 persons in a "cottage," 400 in a dining hall, herding large groups in a dormitory, at 6:00 p. m. to be awakened at 5:00 a. m. can be considered a basis of Christian dealing. We must be grateful for the humanitarian progress on the part of our state governments who have established 76 institutions in this nation for the feebleminded, containing a hundred thousand persons. But we must yet go on to give adequate care to this group. Furthermore, we must make provisions to educate and care for an additional half million persons in this country whose intelligence is too low to permit them economic independence in a complex society.

Since 1945 a number of studies

(Continued on page 9.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## THE NEW LOOK

The "new look" came in with a swish and entrenched itself leech-like on the feminine figure. It now enjoys an uncontested place in the feminine wardrobe of America. There is no little irony in the fact that we have have been sending relief to the very country from which the style edict for more cloth and elongated dresses emanated. Relief, to be sure, has been speeded by the wholesale discarding of outmoded skirts. The general result at home is a raft of misses who resemble children in mama's clothes. Such is our popular subserviance to the dictatorship of styles. The democracy of taste has been relegated to a conspicious minority. Some prophet must arise to challenge the ethics of style and social regimentation.

A new look is needed, one which is genuine rather than artificial. Many of our neglected and eroded farms need a new look. Many of our city slum sections need a new look. Much of our political chicanery needs a new look. Some of our artless churches are suffering for a new look.

"Man looketh on the outward appearance, but God looketh on the heart." The so-called new look may be purely ornamental and artificial. "O Jerusalem," cried Isaiah, "put on thy beautiful garments." The garments of pride and lust were to be exchanged for the garments of righteousness and peace.

The paramount need of our day is a new outlook, one motivated by altruism rather than dictated by expediency, one which views the world and its poignant need through the eyes of Jesus.

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## OMNIBUS TO OBERLIN.

Hospitable Ohio will play host to approximately 2,500 lay and clerical delegates from the Congregational Christian Churches of America, and the four corners of the world, when the Biennial Meeting of the General Council meets at Oberlin College, June 17 to 24. The opening session is at 2:00, Thursday, June 17, and the Council plans to close at noon, Thursday, June 24.

The General Council has a historic connection with Oberlin because it was there that it was organized in 1871, and there also that the Council for Social Action was born in 1934. Paying tribute to Oberlin, Dr. Frederick L. Fagley, Associate Secretary of the Council says: "Its idealism, its prophetic mission and its consistent leadership in religious and social affairs have a vital significance. For Oberlin, as Theodore Roosevelt once said, 'is the community of the applied square deal.' It is the home of freedom and fellowship."

While there will be study, discussion and action on many vital national and international issues, two paramount items on the General Council program will be the launching of a comprehensive program in the churches for revitalizing Christian stewardship and the developing of better churchmanship, and, action of some kind on the question of the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church. Ohio is one state in which the number of Congregational and Christian Churches were approximately equal.

Council delegates will study under expert leadership vital problems covering a wide field of subjects in a series of ten Section meetings from two to four each afternoon. These Sections are: "Evangelism—The Basic Task," "Issues in Christian Education," "The World's Hunger for Food and Faith," "Our Christian World Mission 1948-50," "The Rural Church," "Church and Economic Life," "Church and Race," "The Church and the World of Nations," "Church, State and Education," and "Christian Vocation." Each group will assemble findings and recommended actions to the General Council as a whole before the meeting is over.

To underline the need for deepening spiritual resources the Council, in addition to its daily Noon Chapel Service led by the Council Chaplain, Dr. Alfred Grant Walton of Brooklyn, N. Y., and its 8:00 o'clock Morning Devotions, is initiating a Prayer Vigil in Fairchild Chapel during every waking hour of the meeting for unbroken intercession throughout the Council.

Dr. Albert W. Palmer of Los Angeles, Calif., the present Moderator, will make the main address on the opening evening, Thursday, June 17. Dr. Boynton Merrill of Columbus, Ohio, will preach the Council Sermon, Sunday morning, June 20.

Among the elections will be that of a Moderator, a layman, for the next Biennium of the General Council, and a new Executive Vice-President for the American Board of Foreign Missions.

Among the special speakers announced for the Council will be: Dr. Franz Kleijn of the Hague, Netherlands, active in the underground during the war; Hon. Byron Price, Assistant Secretary General of the United Nations; Dr. Earle H. Ballou, just back from Peiping, North China; Rev. W. Andrew James of Surry, England; Mrs. Welthy Honsinger Fisher of the United Council of Church Women; Dr. Alan Boardman Taylor of Durban, South Africa; Dr. Robbins W. Barstow of the World Council of Churches, New York City; Dr. Lorrin Shepard of Istanbul, Turkey; Miss Katherine F. Lenroot, Chief of the U. S. Children's Bureau, Washington, D. C.; Dr. Ronald Bridges of Berkeley, Calif.; Mrs. Walter C. Tong of the Philippine Islands; Dr. Albert D. Stauffacher of New York City; Dr. Liston Pope of Yale University, and Dr. Douglas Horton of New York City, Minister of the General Council who will make the opening address Thursday afternoon, and others.

The traditional Council Lectures, five in number given in the last two Bienniums by such distinguished scholars and theologians as Dr. William Ernest Hocking and Dr. Reinold Niebuhr, will be delivered this year by Dr. Walter M. Horton of Oberlin under the general subject, "Toward a Reborn Church."

There will be the usual business sessions with reports and recommendations from some thirty Commissions and Committees, among them the Committee for Christian Democracy; the Commission on Interchurch Relations and Christian Unity; the Commission on Army and Navy Chaplains; the Committee on Church and Race, *et cetera.*

One of the most colorful sessions will be Monday evening, June 21, when the American Board of Foreign Missions presents a Service of Commemoration for a Century of Christian Missions in Foochow, Fukien Province, China. At this time there will be the Premiere of a beautiful technicolor movie entitled, *Letter from China*, filmed this past year in Fukein Province with a cast of young American missionaries and Chinese associates.

This evening program will also include brief greetings from Christian Nationals from India, China, the Near East and possibly Africa. There will be a Processional of missionaries with the flags of all nations and at the close an impressive Dedication Service for nine new young Americans going into Christian overseas service in China, Japan and Turkey.

At its special session on Friday evening, June 18, the Council for Social Action will present Social Action Awards and show for the first time its new promotional film, "Mr. Harris Joins the Human Race."

There will be separate sessions for women Saturday afternoon, June 19, when Miss Katherine F. Lenroot of Washington, D. C., speaks on "Through the Eyes of Children," and also on Sunday afternoon. There will be a session for laymen and ministers on Sunday afternoon on "Protestantism and Democracy" led by Prof. James Hastings Nichols of the University of Chicago, author of the religious best seller, *Primer for Protestants.*

This will be no ordinary or perfunctory Council for, as Dr. John Scotford says, "The eyes of the world will be upon us at Oberlin."

# *Youth in the Atomic Age*

*Commencement Address by* David E. Lilienthal, *Chairman United States Atomic Energy Commission at Gettysburg High School, Gettsyburg, Pennsylvania*

All over America in hundreds of towns and villages and cities young people—a million one hundred and twenty thousand of them—are graduating from high schools. We are not alone here tonight.

From this night forward, you are no longer children; you are changed. We of the older generation look upon this river of youth, and we are happy in its beauty and its inexhaustible energy. But in our happiness we are also sad.

In this familiar conflict of emotion, there is a clue to the state of the world today. The world is changing; we want change just as we want you young people to grow up—actually we would not have it otherwise—but quite perversely we also want the old days, the unchanged past.

Change: in that one word lies the key to the world we live in. It's a time of change in which you young people are being graduated, a time of ferment and tumult in the world. It's commonplace to say so, but it is nevertheless literally true that there are in these days greater changes and momentous events in the course of a single year or two than once transpired in decades or even a century.

And now there has come a change that may be as great or greater than any that preceded it: the discovery of how man may release the fantastic energies within the heart of the atom. This is a portentous discovery, but it is just the barest beginning, just scratching the surface of knowledge of the atom and its nuleus. New discoveries will come, come rapidly, now that the sod has been broken, now that the long-closed door is opened. Some of you who graduate from high school this spring will open wider that door. Many of you, within a decade, will add mightily to this new knowledge.

Some of you will become scientists; you may design new atom-smashers that may even dwarf the giant ones we now have; and with these great machines you will venture forth on journeys into the unknown, bringing back with you reports of those foundations of life that lie within the atom. Voyages of discovery did not cease with Columbus and Magellan, for within the atom are new continents as vast, as full of adventure and of opportunity as any new land ever sighted by the mariners of old. And the modern voyagers are young people, for these explorations call for the vaulting imagination, the daring and the energy of youth.

Some of you—you million of this years graduates—will become physicians and some biologists, and in the next decades you will use atomic energy to search out the cause of disease and to ease the sufferings of mankind in ways that none of us now can clearly foresee. Some of you will become engineers and chemists and technicians, and you will harness the energy of the atom; you will use unseen radiation to make new metals and new materials that today are unknown; you will build and invent and design machines and labor-saving devices beyond our imagination. Some of you million will be nurses, some clergymen and missionaries perhaps; some will go into professional military service, some into business; many will be teachers and housewives. All of you I hope will be active citizens, not mere spectators. And in every walk of life, whoever you are, whatever you do as a life's work, this much is clear: your work, your play, your dreams and your hopes will be profoundly affected by the new discoveries of science, of which atomic science, while but one of several, is symbolic of the whole.

Let me say it again: Change: that is what is occurring today, all over the world ,even into the most remote mountain valleys and islands of the seas.

What is it that causes these changes? Chiefly this: machines, inventions, discoveries of science and engineering and medicine. The high-powered microscope, the radio, the airplane, ever faster and larger. Inventions, discoveries, machines, these change the face of the earth, change the setting of people's lives, change empires, and profoundly affect peace and war.

Sometimes we forget what is behind the machines and the discoveries. We say: "This is the Atomic Age," and thereby perhaps obscure the truth that like all other times of man, this is the Human Age; that behind new knowledge are indivduals, human beings, men and women driven by a ceaseless urge, the desire to know, the desire to understand the world.

There are always those who fail to comprehend this. They have said—all through the ages they have said: "Why everything has already been discovered. We now have the last word, the final truth." They want to put an end to thinking, to inquiring, to reaching out for any more of this new knowledge that leads to change. So they pass laws—or gather in mobs—to try to control what people think, or they burn the books or throw the cyclotrons into the sea. But no laws or mobs can change the

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Sunday school conventions are soon due. What a fine thing it would be to have them well prepared, well attended, and filled with enthusiastic reports of a good year's work. Our Sunday schools—at least those with which I am personally acquainted, and that means several of them—are doing better. They are taking on new life. Their attendance is better, and their interest, as well as their fruits are better. This is certainly all to the good. Now that they are headed upward let us have some really great Conventions, and plan for still greater improvement next year.

I have appointed a committee of five to nominate the fifteen major officials of our Sunday school in Suffolk and be ready to make their report to the quarterly conference of the church the first Wednesday night in July. Other churches will follow their own manner of doing this work, but every church or Sunday school should be thinking of the Sunday School Convention in July, and getting their "house in order" for that Convention. In the Eastern Virginia Conference we like to have all our officers elected before the July Convention in order that reports made to the Convention will name the new officers in the local schools.

It has been observed that since Convention dues of 15 cents per member are paid to the Convention treasurer that many school hold their enrollment down to a more or less "active" roll, rather than taking the full enrollment for the entire year, which is perhaps all right, but it has a tendency to lessen the total Convention records. Personally I should like my Sunday school to keep an accurate record of every member enrolled at all times during the entire year and give the over-all figure as the years enrollment. If we kept our church rolls on the basis of those who attended the services more or less regularly we should have to cut them, and the difference between our church enrollment and our Sunday school enrollment would not be as great as it is. I suggest that we seek faithfully to serve every member on our church roll, to be the kind of church they can be proud to be a member of even though for some reason they cannot attend it regularly; and that we take enough interest in every pupil who enrolls in our Sunday school during the entire year to at least count him when we report how many our Sunday school enrolled during the year—even if we do have to pay per capita tax for each of them. They should be worth at least 15 cents to us, and we should be worth to them that which cannot be estimated in dollars and cents.

May I suggest that all pastors, superintendents, department superintendents, other officers, and all teachers, be looking forward to our Sunday school conventions in our various Conferences, and doing a bit of thoughtful work to see that they are better and that each of our local schools grows in effectiveness, and in the Spirit of the Master Teacher.

JOHN G. TRUITT.

## ROSEMONT.

The revival at Rosemont which began May 17th and ended May 28th was indeed a great success.

The guest speaker, Rev. Roy S. Hulan of Illinois, gave both interesting and inspiring messages, and the entire congregation was loud in its praise of his splendid work, and he and his family (Mrs. Hulan and two boys) will long be remembered by his friends at Portlock.

Mr. Poythress did a grand job of leading the congregational singing and sang a solo each evening. The senior choir was faithful in attendance and rendered special music each night. The young people's choir also added to the musical program and had charge of the music one evening.

The three preachers—Hulan, Poythree and Council, sang a trio on two occasions and proved that they could both sing and preach.

The services were well attended and much enthusiasm shown. Much of the success of the meeting was attributable to the evangelistic visitation which preceded the services. A rough estimate of the attendance, according to a card system which was used, showed a total of 1,654 having attended the two-week service. There were eight professions of faith and two transfers from other churches.

The baptismal service was held Sunday night, May 3, at which time eight were baptied by the pastor, Rev. Herbert G. Councill.

Mr. Council has given untiringly of his time and talents to this work and has endeared himself and his family to the entire community of Portlock. We, as a congregation, are quite proud of our young pastor, and feel that his work among us has really begun in earnest and are looking forward to great times ahead for Rosemont under his spiritual guidance.

MRS. ELLIE K. MORRISON.

## A LETTER TO THE EDITOR.

609 Sheldon St.,
Madison 5, Wisc.,
May 31, 1948.

Rev. Robert Lee House, Editor,
THE CHRISTIAN SUN,
Richmond 21, Va.
Dear Mr. House:

All your readers who have even meager understanding of the bases of the American Republic and appreciation of the advantages that come to American citizens by reason of the foresight of the founders, will applaud the article by John C. Vivian in THE SUN of May 27. Every word of his article is true, and well worthy of the consideration of all Americans. I would like to add a few thoughts, further developing the conclusions of Mr. Vivian.

Democracy is a government of men; hence it is a materialistic concept. It is not surprising that the ancient Greeks should have declared that "the voice of the people is the voice of God," but this same declaration by twentieth-century man, in the light of Christian teaching, is nothing less than heresy.

That there might be something inherently valid, true, or approaching the divine in the expressed will of a majority of any group, large or small, might be acceptable to a humanist, pragmatist or materialistic atheist, but the Christian cannot accept it.

Rule of the majority, as such, and without limitation, means the rule of the stronger; hence might is right in the democratic concept.

Communists claim to be the greatest democrats in the world, and they have every right to make that claim. Communism is a logical, we might say inevitable, development of the ideology of democracy.

The difference between our American Republic and democracy is much more than a matter of form.

Our American government was founded because of the development, in America, of a new political philosophy of the importance and dignity of the individual, of men free because they are created to be free, and men equal before their Creator and before the government. This is a Christian ideology, transferred to the

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# News of Elon College

*By* President L. E. Smith

**WHY COMMEND THE COLLEGE?**

One of the most pleasant privileges of being at Elon College is to have your friends visit you during the commencement season. You also have the opportunity of making new acquaintances, and forming new friendships mean much to you and to the College itself. Mrs. Smith and I have many of these friends in our own home. We are sorry that we cannot have them all. Among our house guests during the recent Commencement were Dr. and Mrs. John G. Truitt of Suffolk, Va. (Mrs. Truitt gave the Alumni address and it was a good one.) We were very happy to have them. In the customary thank you letter, Mrs. Truitt expressed her appreciation of the college and the work being done here and added, "Whenever I have the opportunity, I speak a good word for the College." This is greatly appreciated and means much to the College, but Dr. and Mrs. Truitt give a much more effective witness for the College than they could ever give by word of mouth or transmit by letter. They send their fine daughter to Elon College for training. This is the strongest commendation and the most telling testimony they could possibly give. Anne Truitt is a fine girl, a good student and a most cooperative spirit on the campus. She has a beautiful singing voice and uses it freely in the interest of the College.

Elon College has many good friends who support it and speak well of it, which is helpful and highly appreciated, but their witness would be so much more effective if they would send their own children to Elon College. When the members of the Congregational Christian Church send their children to their church college they are not only helping their children and their college, but they are making a very helpful contribution to their church. Young people make friends and form ties on a college campus that last as long as life itself. When these friends are in the church, the church is strengthened. The members of our church who have children to send to college should think of these things before selecting a college for their children.

Elon College is not as large as some, it is not as old as some, it is not as well equipped as some, but in many respects it is as good as any and better, much better, than a great many. We do not want Elon College to be much larger than it is. If any, it should always be in the small college class. It has not ambition or expectation of being a large college. Obviously the passing years will add to its age. It is a bit deficient in aquipment but we are improving the College's equipment with every passing day. We have just now completed a new heating plant. We are working on a plan to erect and equip at least two modern dormitories which will put us a good ways on our expansion program. Watch Elon College grow. If you will send your sons and daughters to the College and invite your neighbors to send theirs; if you will send your contributions for buildings and equipment, make them generous, not too generous for your ability: you will help the College grow and make it possible for it to keep pace in its program of equipment with the passing years that add age. The fall term opens September 7. If you will send your application at once, we will do our best to find room for you.

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SUMMARY OF REPORT FOR 1947.

(Continued from page 2.)

til finally the home church removes the name from the roll. The interest in the Christian fellowship should inspire church people when establishing a new home in a distant community to move their church membership with their other prized possessions.

*Revision of the Roll—*

Members dropped in 1947 by Revision of the Roll—27,571.

The carelessness with which some churches manage the church roll is deplorable. The local church has a responsibility to shepherd its people where they are. The policy of placing all responsibility upon those who go away is bound to bring large losses to the Christian fellowship. Every church should maintain an absent member department in charge of a loyal and careful worker by whose personal interest many of those dropped would either be kept interested in the local church or influenced to take a letter and affiliate with a church in the new community.

*Absentees—*

Number of Absentees reported in 1947—164,406.

This number of absentees still continued on the rolls of our churches indicates that the trend of drifting populations has been greatly accentuated in recent years. Unless far greater attention is given to the continuous task of following our people as they move, this figure will show a greater increase in the future. What this means in the work of the church should be abundantly evident. Here is a task for today!

*Church School Members—*

Number reported for 1947—517,117. A gain over previous year of 13,440.

This is a significant reversal of a long-time trend, for the Church School enrollment has been declining practically every year since 1920 when the enrollment reached 781,195. From the year 1911 to 1936 the number stood above 700,000; since then a decline has been recorded each year until the last two years. Those concerned with this department of church work have been planning definitely fo stem this retreat of youth and to build the educational program of the church on a firmer foundation, and the tide has turned.

*Ministers—*

Total number of ministers in 1947—6,044. Gain for the year of 113.

*Pastors—*

Total number of pastors in 1947—3,312. Gain for the year of 30.

*Ordination of Ministers—*

Number of ministers ordained in 1947—90. This is a decrease of 24 over the previous year.

*Salaries—*

The average salary of the country as a whole for 1947 was $2,640, an increase of $372 over the preceding year. Yet with this increase the salary of pastors is below any recommended standard.

*Financial Giving—*

The giving on the apportionment was $2,940,379, a decrease of $39,109. For all benevolences the giving amounted to $5,536,816, a gain of $125,139 and the amount raised for the expenses of local churches (Home Expenses) was $24,754,281, an increase for the year of $3,035,844.

June 1, 1948.

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President A. R. Van Cleave of Piedmont College received the honorary degree of Doctor of Divinity at the Elon College commencement.

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Dr. Douglas Horton and Miss Pattie Lee Coghill were among the guest lecturers at the North Dakota State Conference, Fargo, May 11-13.

# Missions — The World for Christ

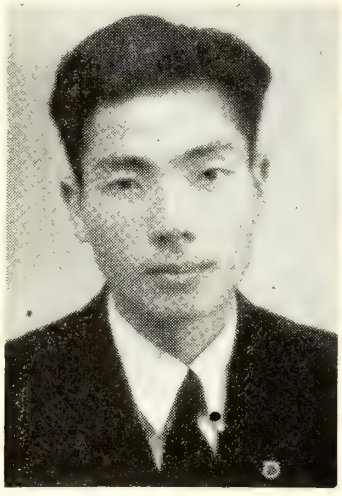
## TIMOTHY CHANG.

*By* Richard L. Jackson.

Timothy Chang (Chang Syan Gwang) is beyond doubt one of the most attractive and at the same time one of the finest Christian young men I have ever met. Born of Christian parents, Timothy has been brought up in the Church. His father for years was the treasurer and business manager for missions enterprises here. His mother was a teacher in the Lo Te Girls' School and the principal of the Woman's School for Training Women Evangelistic Workers. When the bandits, who preceded the Communists, came to Shaowu in 1931, Mrs. Chang took the four children of their family and went to Foochow. Mr. Chang was captured and threatened with death, but he was later released.

Almost as far back as Timothy can remember, conditions have been unsettled in China. He was born in 1925. In 1931 came the Communists. After they left, but before things could be called "settled," the Japanese came to Foochow. Although they never reached Shaowu, the residents lived in constant fear of bombing and attack. Originally Timothy wanted to study medicine, but because of war conditions he could not go away to study. From the time he was born, his mother had prayed that Timothy would enter the ministry. In 1944 while still in college, Timothy made the decision to become a minister of Christ if the opportunity came to continue his studies. When Dorothy and I arrived in Shaowu last year, Timothy still had the determination to enter the ministry. At that time he was helping to support his family (his mother is now quite ill) by teaching chemistry in the local public school. When I noticed his leadership ability, his pleasant personality, and his devotion to Christ, I was much impressed. So, one day I spoke to him about the need for young men to serve as ministers in North Fukien. To my delight, he with hesitation replied, "I should like nothing better."

It occurred to me, how fine it would be for Timothy to have a chance to meet you people in the Southern Convention and for you to know him. When the women of the Convention decided to give the Life Membership and Memorial funds for such a purpose, I was overjoyed. We began at once to make plans for Timothy to come to America and he has been admitted to Duke Divinity School, Durham, N. C., and will enter in September, 1948. I shall miss him terribly. He has been my teacher in Chinese, he has served as the president of the young adult group and as



TIMOTHY CHANG.

an adviser and counselor for the high school young people's society. But he will be preparing himself for greater service when the need is great. You will like him. Please receive him as our friend and co-laborer. He will like you and will be an inspiration to you and you to him.

Timothy graduated from Fukien Christian University in Agricultural Economics in 1946 with an outstanding record. He won the highest scholarship award offered by the University. The dean says of him, "Academically speaking, Timothy Chang was one of the best students in his class, maintaining an average of 83½ throughout his college course. He is quiet, courteous and quite scientifically minded." Now Timothy has returned to the University to study English in preparation for his great experience with you people of the Southern Convention.

Nothing you people of the Convention could do will mean more to us in Shaowu than your helping such young ministerial students as Timothy. Our greatest need is trained leadership (native). The four ministers now at work with us are all past fifty years of age, and the average Chinese life expectancy is under fifty years, so new workers are imperative if the work is to go. With their ready command of the language, with their natural understanding of the people and their problems, the consecrated native leader can accomplish ever so much more than a missionary could ever hope to do—and at far less cost to the Board.

The problem of ministerial education here is a serious one. The two seminaries here (Foochow and Nanking) labor under difficulties. They both take boys directly out of high school and give them a degree in two years, so I fear the standards are not too high. Books and supplies are inadequate at this time and trained instructors in religion, as in other fields, are scarce.

For these reasons, young men and women in all professions want to go to America to study. It has been a surprise to discover how many young men and women dream about the day when they can go to America to study. I've never seen anything like it. The

(Continued on page 9.)

## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Bethelem (Nans.)—E. Va. | $ | 4.88 |
| Burlington—N. C. & Va. | | 39.86 |
| Damacus—E. Va. | | 45.00 |
| Dry Run—V. Va. | | 5.00 |
| Ether—W. N. C. | | 6.47 |
| Greensboro First—N. C. & Va. | | 33.38 |
| Liberty Spring—E. Va. | | 5.00 |
| Newport News—E. Va. | | 23.50 |
| Suffolk—E. Va. | | 25.00 |
| Wake Chapel—E. N. C. | | 33.56 |
| Total | $ | 221.65 |

**Churches.**

| | | |
|---|---|---|
| Long's Chapel—N. C. & Va. | $ | 13.26 |
| Morrisville—E. N. C. | | 2.17 |
| Mount Auburn—E. N. C. | | 29.68 |
| Mount Bethel—N. C. & Va. | | 44.00 |
| Pleasant Grove—W. N. C. | | 10.00 |
| Total | $ | 99.11 |

**Shaowu.**

| | | |
|---|---|---|
| Monticello—N. C. & Va. | $ | 28.57 |
| Total period May 28-June 3 | $ | 349.33 |
| Previously acknowledged | | 27,573.58 |
| Total since Sept. 1, 1947 | $ | 27,922.91 |

**Correction.**

On the report for the period, May 14-20, 1948 (Reported in The Sun May 27) Lebanon (N. C. & Va.) was credited $50.00 for regular foreign missions. It should have read: $50.00 for Shaowu.

Respectfully submitted,
Wm. T. Scott,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### A LETTER FROM DR. RIGGS.

Shaowu Christian Hospital,
Shaowu, Fukien, China,
June 4, 1948.

Dear Miss Brinkley:

I have already been greatly impressed, and somewhat embarrassed, because so many of you have already done so much for us here, far beyond what we deserve. I feel that our relationship should not be limited to just "gimmies." I am more and more convinced that I have been enjoying a rare privilege in being here and getting to share in the daily life and aspirations of this rural comunity in the southeastern part of China, which has so many resemblances to your own communities, and yet so many differences. You people are continually being asked to support and give, and yet you are being denied the privilege of sharing directly in the life and experiences of this group of people here whom you have adopted as your special interest. They have viewpoints on life to contribute to the West; and knowing them and living this life here makes the whole of my life and cultural background much more interesting and meaningful. Therefore it should be my duty to serve as a pipelife of worthwhile contributions from Shaowu to the Southern Convention and not just the opposite. It looks as if the only way I can do that is by letters, and they are wholly inadequate because I am no good at expressing myself in writing. Nevertheless this traffic of contributions should be both ways and not just from West to East.

So this brief word of greeting should be to you from the nurses of the hospital, and the wives of the members of the staff who work here, and the patient maid-servants who help in the more menial but equally necessary tasks that make the hospital run, and from the mothers of Shaowu who dare to trust Western medicine and bring their children in for Dr. Chu to treat in ways that are different from the old traditions that they are used to; from all the women of this community, who, like you, believe in striving for a better life and patiently work, each in her own place, with the patience that is peculiar to women, to achieve it. They are all trying to make their contribution, too; and while their contribution at present cannot be as substantial and as practical to send back to you as yours have been to them, at least their spirit and intention is the same.

With apologies for the clumsiness and inadequacy of this message, I remain Very cordially,

Ed Riggs.

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### HAVE YOU HEARD?

The School of Missions is to be held at Elon College, July 12-16. The cost is $12 ($2 registration and $10 for room and board). The first meal is on Monday night and the last meal at Friday noon. Plan to send your president, your program committee, and other leaders. Study books and Bible material for next years work will be taught. Workshops will be held every afternoon for workers with Cradle Roll, children, young people, small societies and large societies. Some of the leaders are Dr. Martin Goslin, Dr. A. D. Stauffacher, Dr. Ira G. Black, Mrs. Rowland Cross, Mrs. Judson Fiebiger.

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### TIMOTHY CHANG.

(Continued from page 8.)

government is sending students to study agriculture, engineering, medicine, economics, etc., and it seems to me that our religious leaders should be given an equal opportunity if it is possible. We certainly want our ministers to get as good training in their field as those in other professions are getting.

All these facts enter into my recommendations that some of our fine young men come to American to study in seminaries. For our ministerial students, I believe the experience of being in our American churches, witnessing present day methods, actually taking part in a going program of a local church will be very helpful. To you at home will come the joy of hearing and seeing the witness of Jesus Christ from the lips and life of these young men won to Christ through your gifts and the labors of your missionaries.

(Note: If you would like to make a contribution to this worthy cause, please send your contributions to The Mission Board, Elon College, N. C.—W. T. S.)

### HOW CAN WE HELP?

(Continued from page 3.)

have been organized and authorized by the Federal Council of Churches Commission on Religion and Health. Projects are being conducted to improve religious programs in institutions housing the handicapped, demonstrating how the Christian conscience can work through our churches to help man assume intelligently the responsibilities of brotherhood in the fields of the economically unproductive, the handicapped and the neurotic.

One Sunday morning in the midst of the first hymn of the service I chanced to glance down the center aisle of my church and noted a familiar face on the right about two-thirds down. I could not recall where I had seen this man before. He was not a member of the church, and I was sure he had not been in the congregation before. When the service was over, I tried to locate him in the throng but he evaded me. The next Sunday he was there again, and again I failed to locate him after the service. The third Sunday I made sure that I would get to meet my friend.

During the singing of the last hymn I walked down the aisle and gave the benediction from the rear of the church. Just as I passed this man, my mind clicked, his name came to me and the name of the place where I had known him.

As the congregation went out I shook hands with my visitor and asked him to wait awhile so I could talk with him. He consented. When the people had gone, I inquired where he was living and finding that it was in the direction of my parsonage, I invited him to ride with me. As soon as we were in the car, he said, "You know I came to your church because I knew your father." I was pleased at hearing this and inquired about himself and his family. He told me that eight years before he became mentally ill. The family physician had suggested that he enter one of our state hospitals with the assurance that he would recover. He said that they had been helpful to him at this hospital and now he was discharged and fully recovered. His general health was good and he had a job. But during his stay in the hospital his children had grown up and married and his wife had become self-supporting. They were all kind to him but they had so adjusted their lives that they no longer needed him. He viewed this as the greatest tragedy of his experience.

(Continued on page 11.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR LITTLE FRIENDS:

Now that school is over and vacation is ahead what will you do? Some of you will go away to camp, to day camp or to Bible school. Many of you will be staying at home and I want to suggest some things you might do for a stay-at-home vacation.

There will certainly be some rainy days. Save your main reading for those days. Have you read any of your Sunday school books lately or Sunday school papers? If you save them, look over them and find the Scripture references in the Bible by yourself if you can. Rainy days are good for cutting out pictures and paper dolls. You might send the pictures to the Jacksons in China, paste some on heavy cardboard and cut them out for the nursery class in your church school, or paste them in a scrap book.

Ask mother if you may have scraps of cloth, a few old hats, shoes and pieces of jewelry. Then you have the "props" as actors say, for plays. Make up your own and get your brothers and sisters or neighborhood gang to help put it on. Bible stories make nice playlets. Or if you had rather, make puppets of clothes pins and let them do the acting while you do the talking. For this you will need a big box set on a table. Put a piece of cloth around the table so your feet will not show, cut out the bottom of the box so you can slip the puppets through, make your scenery in the box, dress your dolls with long clothes to cover your hands and then prepare your play. It's fun.

Take a walking tour. In my city there are so many places to see. One of the nicest is the Valentine Museum which has a great treasure of dolls and toys of by-gone days. There are tiny tin soldiers, flat irons, cradles, jacks, dolls, doll clothing, dishes and tea sets all used long ago. They also have a collection of foreign dolls. The boys and girls of Newport News might go to the Mariner's Museum although riding would be in order instead of walking. In Norfolk or Portsmouth a trip to the river would be worthwhile. Many boats and ships are to be seen. If you live in the country go walking to see wildflowers, or birds, or whatever you like best.

Begin making your Christmas presents. There is more time when vacation is on than when school is in session. For a little person, paint and string spools, or paint different size tin cans that have been opened with a smooth can cutter. Make book covers for older friends and something very special for mother could be a woven place mat. Use paper or heavy binding paper. Lay the strips lengthwise, then weave crosswise, tuck in the ends, and shellac both sides.

You might try memorizing some verses from the Bible. Just to know them because someone said learn them doesn't do much good, but if you discover this summer that the "earth is the Lord's," then learn its lovely words.

## A PRAYER FOR CHILDREN'S DAY.

By Samuel McComb.

Almighty Father, we bless thee for the children thou hast given us, and for all the joy they have brought us. We would consecrate them anew to thy service, and we would train them in knowledge and love of thy commands.

Reveal to them the glory and beauty of life. Enable them to rise to their supreme opportunities. Inspire them with a spirit of truth and courage and self-control.

Write the law of kindness in their hearts, that they may hate all cruelty and love all goodness and mercy with perfect love. As they grow in age, may they grow in grace; through Jesus Christ. Amen.

## A KIND WAY.

*By* HELEN GREGG GREEN.

*Issued by the National Kindergarten Association.*

"No doubt he has a kind way," remarked a guest on looking at a photograph of one of his host's relatives.

*A kind way!*—could we ask for a more desirable personality trait for ouselves or our children?

An intimate acquaintance of mine left the state in which she had been brought up and went to live amidst unaccustomed surroundings. The people she met seemed reserved and cold; she missed the greeting of old friends very keenly and soon became so homesick that she felt actually ill. Then she moved to another locality; here there was a more neighborly spirit. The smiles and friendliness of these later acquaintances acted as balm to her lonely heart, and she was soon restored to normal health and happiness through their *kind ways.*

Even very small children can be taught neighborliness, thoughtfulness and tact; and these are, after all, really *kind ways.*

As soon as children are old enough to write, they are old enough to have birthday books in which to note the dates of the birthdays of members of the family and close friends. Sending simple birthday messages, writing their own thank-you notes, selecting and buying small gifts for Christmas and other anniversaries help our boys and girls to establish the habit of *kind ways.*

A great minister once preached a sermon on being kind in a kind way. "If kindness is performed as a duty, in the spirit of *do or die,*" he declared, "a great deal of its balm is lost."

One of our neighbors, who is particularly desirous of teaching her black-eyed twins that "only the kind are great," encourages the children to take bouquets of gay flowers grown in their gardens, as well as some of the delicious soups and custards which she makes, to their friends and hers when any of them are ill or in trouble.

"In this way my children are forming a habit of sympathetic thoughtfulness that they will never lose," she remarked. "It is becoming a definite part of them. They receive grateful smiles and words of appreciation and are happy to bring the messages that are sent to me."

Teaching courtesy and a *kind way* takes time. But how important it is to acquire gracious habits in early childhood, and what an excellent way this is to utilize time! One of the simplest ways of teaching children to become thoughtful and gracious is, of course, to present qualities for imitation that are commendable. We all know how highly imitative the little ones are.

Encouragement is essential, since gratification and satisfaction are gained through Mother's and Dad's approval.

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CONVENTION COMMITTEES.

(Continued from page 2.)

**MINISTRY.**

Rev. Stanely C. Harrell, Chairman, Durham, N. C.
Rev. Robert A. Whitten, Winchester, Va.
Rev. Raymond T. Grissom, Jonesboro N. C.
Rev. H. S. Hardcastle, Newport News, Va.
Rev. E. Carl Brady, Robbins, N. C.
Presiden L. E. Smith, Elon College, N. C.

JOHN G. TRUITT,
*President.*

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Congratulations to Rev. and Mrs. John H. Warren who celebrate their Golden Wedding Anniversary Sunday, June 20, at their home in Norfolk, Va.

# Pilgrim Fellowship

## "Youth at Work in the Church"

**DAILY VACATION BIBLE SCHOOLS.**

The Board of Christian Education of the Southern Convention is charged with the responsibility of promoting Daily Vacation Bible Schools in the churches of the Convention. We have tried this year to do the best job possible.

Six young people have been secured under Student Summer Service, to assist churches needing supervision for their schools. Six young people can hold a lot of schools during the summer. We have run into great difficulty, however, because nearly all our churches are asking for help, and are asking for it during the month of June. We had fourteen requests for schools the same week! That presents a problem. The Board of Christian Education wants to help every church which asks us for help. We can give that help if the churches will be willing to change their local plans so that they will give us a chance. It is obviously easier to change the dates for a local school than it is to shift the entire Convention set-up to accommodate a local situation.

We have several open dates in July, and have six fine young people who are capable of giving good assistance. In view of the overwhelming number of requests for help during June, and in view of our responsibility for assisting the churches, are there not a number of our churches which desire help that can switch their dates to July? Early August is not too late. Please write Miss Elizabeth Chicoine, Elon College, N. C., and ask for possible open dates when we might help you with your school. Better still, perhaps, write her suggesting two or more dates when you could have a school and we will do our best to help. In the presence of the many requests for help the same weeks, we have tried to send leaders to those churches—mostly rural—where outside help would be most needed. Will you help us to help you?

JESSE H. DOLLAR, *Chairman, Board of Christian Education.*

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HOW CAN WE HELP?

(Continued from page 9.)

Like tragedies go on every day in our American life. The church alone is in position to prevent them. An understanding minister in the home church together with an understanding hospital minister could have worked together to keep the ties strong enough in this family to have prevented this tragedy. The family could have been helped to adjust to a temporary separation—always looking forward to the day when they could be re-united. Instead of breaking ties—the ties could have been strengthened and the lives of every member of the family enriched.

There is a great need for intelligent and trained institutional ministers today. The relation between them and the church should be very close. This closeness can be created by the church taking the responsibility of providing the support of ministers for this major home mission field. The church can select train, and provide adequately for the support of these ministers just as they make like provisions for missionary pastors. Such a plan calls for an understanding relationship between our state institutions and the church. It also insures against the domination of the church by the state or the state by the church.

Where do we find a community of fifteen hundred persons without half a dozen churches and ministers? Yet, a large number of our public institutions are still without the ministry or the church despite the fact that their population numbers hundreds and sometimes thousands.

The charge is often made that chaplains in public institutions are lackies for the superintendents, or mere handy men to censor the mail, provide entertainment for the patients and make a good impression on the public. Often this has been true. But it is a condition that need not continue. This criticism is one of the strongest arguments for church support of institutional pastors.

The old saying that he who pays the fidler calls the tune holds true in this field. When the state pays the salary and the superintendents of a public institution signs the check, the relationship of the institutional pastor to the staff and patient group is different. On the other hand, when the church pays the bills and works out a definite arrangement with the institutional authorities, a proper relationship is realized. When the pastor is charged with the responsibility of working out a constructive worship and instruction program for the community church (not the chapel) and seeks opportunity to know his people and their problems by constant checking with the physicians, psychiatrists and social workers, he becomes shepherd of the flock. The story of the institutional ministers' work will be different only when the pastors are chosen because of their qualifications—of the right personality, equipment and type of consecration the work requires—and when the church adequately finances this work.

Providing adequately trained and supported pastors for public institutions is not the total work of the church. Two more things are imperative.

First, a definite program for counselling families whose members are in the institutions must be worked out. Institutional ministers are responsible for making confidential reports to the local parish pastors. At the same time a relationship of confidence with the inmate or patient must be maintained. This requires sound judgment and a special sensitivity on the part of the minister.

In the second place, the churches in the local community have special responsibilities toward the institution. Persons in the institution must be helped to develop a wholesome attitude toward the larger community of which they are a part. The local ministers by regular visits to the institutional church can contribute much toward this. By thus serving the institutional community the churches can help the institutional population feel that they belong to the society at large.

The numerous types of social work known today have grown out of the experience of the church in its effort to minister to the handicapped. It has been quite proper, that as institutions have grown and social work techniques have become specialized and enlarger, that this work should be taken over by the community. Frequently, however, this has resulted in the church and its off-spring growing apart. Every effort should be exercised to help the church to continue its interest in and to make its unique contribution to the ministry of social work in our world. The church and the state should cooperate in every way helpful in ministering to those in need.

One morning there was a note in my box at the State Prison where I

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

**THE HOPE OF THE MESSIAH.**

Lesson Text: Ezekiel 34:11-16, 22-31; Daniel 7:13, 14; Zechriah 9:9, 10; 12:10; 13:1.

Lesson XII—June 20, 1948.

Devotional Reading: Luke 1:46-55.

Memory Selection: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders—and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isaiah 9:6.

At no time since that of the Israelitish prophets have the texts which constitute this Sunday's lesson been more pertinent than at the present time. The history of the Jews from the time they first entered Palestine until the dispersion was one of oppression and of encroachment by other nations.

Strategically situated as a channel of commerce for the larger nations which surrounded them, the Jewish traders became rich because of the economic advantages which ensued. The pearls and precious stones of the East, the perfumes and incense of Arabia, the gold and silver and brass from the South, the wealth of Egypt, passed by caravan to the north and to Mediterranean ports. And in trade came the purple of Tyre and the products of Asia Minor and of Europe.

Certainly no greater opportunity for material wealth was ever offered. But as the Jew waxed wealthy, he became the object of jealousy and cupidity on the part of the other nations. Oppression and bondage followed.

There is small wonder that in these times of destruction and defeat, that their hope should go out for the Messiah that had been promised. Indeed the coming of the Messiah was the only hope of a solution of the difficulties which surrounded them.

Proud America has lived isolated from the rest of the world by the oceans which surround her, immune from attack, protected by her formidable navy from the cupidity of other nations. But today the picture is changed. The airplane has annihilated distance, the atomic bomb is but one of the powers of destruction that can assail us. We, like ancient Judea, are surrounded on all sides by those who are jealous of our standard of living and ready to pull us down to theirs. Even our attempts to play the Good Samaritan are misunderstood and often unappreciated.

Is there a solution to our problem? Will universal military training make us secure? Must we annihilate the rest of the world before it can destroy us? Is there any answer to this problem which confronts us, and to a possibly greater degree confronts the rest of the democratic world?

The writer once heard Roger Babson make the statement that unless the moral and spiritual world kept up with the material world, the result would be chaos. David Lilienthall says something of the kind in his address to the high school graduates of Gettysburg and the nation. There, and there alone, is the answer to the problem—the coming of the Messiah.

We have His promise that "He shall speak peace unto the nations: and His dominion shall be . . . to the ends of the earth." Shall we put our trust in our material might, or shall we accept his promise on his terms?

J. T. K.

# Book Reviews

Mental Health in Modern Society. Thomas A. C. Rennie, M. D., and Luther E. Woodward, Ph. D., published in 1948 by The Commonwealth Fund. 422 pp. $4.

The authors have indicated realistiacelly, but without cumbersome detail the mental health problems that arose in connection with the recent World War and have indicated what was done about them. They have described the extent to which we are today confronted with mental health problems, including the major illness, personal maladjustments and the large social issues such as war and peace and improved relations in industry and among peoples of different races and creeds. They have discussed the responsibilities of all professional people and of parents in the building and maintaining of sound mental health in their communities.

Like all good books this one is rooted in the life experience of its authors. Dr. Rennie was born in a devout Scotch Presbyterian family in the Highlands of Scotland some distance from Glasgow. He played the organ in the Presbyterian church from the tender age of five to thirteen, when he came with his family to America where he completed his general education. He continued his avid interest in literature and music but decided upon medicine as his career. He specialized in psychiatry at Phipps Clinic of John Hopkins University and did teaching in psychology in the undergraduate school. More recently he has been Associate Professor of Psychiatry at Cornell University Medical School and Clinical Director of the Payne Whitney Division of the New York Hospital. Thus he brings to the book not only his artistic appreciations but also wide experience in treating people who are emotionally ill and in teaching medical students and graduates.

Dr. Woodward grew up in an equally devout Lutheran family in the Juniata Valley which is nestled in the Appalachian mountains. He first trained for the Lutheran ministry at Gettysburg and Gettysburg Lutheran Theological Seminary. Feeling the need for increased knowledge of individual differences and more tools for helping those people who are most in need of assistance in solving their social and personal problems, he pursued gradute study at Teachers' College, Columbia University, taking his Ph.D. in 1932. Then followed two years at the New York School of Social Work, majoring in psychiatric social work with field work assignments in family service agencies and child guidance clinics. Throughout his graduate study he continued to serve a small Lutheran Parish, which helped to give substance to his studies and opportunities for practical application. For two years he did special case work and consultation in another church setting and for eleven years served on the staff of the Bureau of Child Guidance of the New York City schools. In 1943 he served as Social Work Adviser to National Headquarters of the Selective Service System and from 1944 to the present has been Field Consultant of the Division on Rehabilitation of the National Committee for Mental Hygiene.

Ministers will find value not only in the chapters on Pastoral Counseling and Church Life, but in chapters describing the work of other allied professions, particularly if they are interested in the development of an inetgrated program of service to people in the communities in which their congregations are located.

Seward Hiltner,
New York City.

YOUTH AND THE ATOMIC AGE.

(Continued from page 5.)

human mind, the eternal human spirit. The spirit of free inquiry is part of the very nature of man himself.

New knowledge, such as the secrets within the atom, bring vast physical changes. But inventions and machines and new knowledge not only change the physical setting of life, not only bring remote parts of the country and of the world closer together, not only fill the air with voices and music and pictures, not only devise new ways of saving lives and suffering and new ways of destruction. Such changes are physical, but there are also changes that are not physical. There are changes that are called social, or economic, or political, that is changes in the conditions of society, in the relation of one person to his neighbor, of workmen to their employers, of farmers to city-dwellers, of people in one country to those in another country. These, for lack of a better term we call human relations.

We need social inventions to help us to improve these human relations. We need inventions in human relations that may aid men to live together without injustice and without violence, without cruelty and bigotry, without depressions and wars. These inventions call for much the same open mind, the same high intelligence, the same spirit of experimentation, that are required for great scientific discoveries.

We are all familiar with social inventions, devices men have painfully worked out to enable them to live together more harmoniously. All kinds of illustrations will occur to you. Some are simple, such as a zoning ordinance or a stop-and-go traffic signal. Others are more complicated or more profound, such as a Bill of Rights and a Supreme Court that protects the liberties of the individual even against the arbitrary action of a majority; or the idea (which at one time was quite novel) of the whole community joining to hire men to carry pistols so every man needn't carry one—the idea of a professional police force. The idea of a United Nations is, of course, a human relations invention, on a world-wide scale.

Each of these social inventions—from the simplest to the most profound—was designed so men might live together with a greater measure of security, of dignity, and opportunity. Such measures as these *don't just happen,* any more than atomic energy or radar, or a B-36 just happens. They are the product of thinking, the product of experiment, the product of the inquiring mind.

They have this further similarity—these two different kinds of inventions — social and physical: Both grow out of the past. Both stand upon a foundtaion of existing knowledge and past experience. In this sense there are no physical discoveries that are "revolutionary," and no social inventions that do not grow out of the soil of past human experience and are nourished by that experience. The release of atomic energy is the product of centuries of man's insistent inquiry into the nature of his physical world. And the social invention that will, in the days to come, serve to channel that discovery into beneficial fields, and control and prevent the use of atomic energy for war and destruction, that invention, too, must have its roots in man's history. It must start from where we are, and build upon that.

We build, in science and in social life and international relations, upon what we have and what we are. But the edifice that is built upon this foundation must be one that looks out upon man as he wants to be, that faces his future, not his past, one that satisfies the unconquerable aspiration of men and women to make tomorrow better than yesterday.

It's a curious and sometimes a sad fact that the very men whose genius has contributed most to changing the physical setting of life—for example, a great manufacturer of automobiles or of a revolutionary chemical process—these often are the most surprised and even angry when they find that they themselves, through their products, have radically changed the way human beings live and therefore the way they think and act. The physical changes of science and the machine inevitably bring changes in the relations of men, one to another. When human relations get badly out of joint we have such troubles as strikes, and depressions, such catastrophes as revolutions and wars.

Some people (usually though not always older people), find in new discoveries—and atomic energy in particular—a cause for the deepest despair. It's not uncommon, as you well know, to hear predictions that the end of civilization is near at hand.

I do not share this gloom about the future. No sensible man can minimize the difficulties of adjusting ourselves to the many new conditions of life on our planet, including those brought by atomic energy and atomic weapons. No one can minimize the skill and patience and inventiveness and faith it will take to adjust our human relations to the even more numerous changes that you and your generation will see. But I doubt, somehow, that you young people will take much stock in these predictions of dire and utter calamity. In every other generation there were many people who were sure that the world was going to the dogs. Most of us however are firm in a faith that we will go right on, meeting new difficulties as they come, struggling through them, and doubtless creating new problems as old ones are solved or managed. This is surely no time to despair and lose hope, just because we are acquiring more knowledge than we yet know how to apply for human benefit.

Knowledge always has a two-sided aspect. It can be used for good, for human betterment, for the making of a world in which there is less suffering, less poverty, less misery. Or it can be used to increase jealousy and bitterness and hatred among men, used for destruction and wars. Which it shall be depends upon human beings, upon the human heart, the human spirit, upon how well we, as human beings, are able to work out our relations one to another. Whether the future is black or is bright surely depends not upon how much we know but how we use what we know. For myself—I firmly believe that as the children of a loving Father it shall be our destiny to find the way to use our knowledge for the flowering of the human spirit and the glory of God.

Greater knowledge about the world, this will, I think, be the keynote of the immediate future. But greater knowledge, alone, will not be enough. There must also be greater love and understanding among men. And there must be greater faith, faith in humankind, and faith in the purposes of the Creator of the Universe. Knowledge, love, faith, with these three the Atomic Age, the age in which you shall live, can become an age of mercy, of joy and of hope, one of the blessed periods of all history.

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**HOW WILL YOU BALANCE?**

The following appears back of the bench in one of our county courtrooms, hung in a frame:

"From the day you open your eyes there is entered on the Book of Eternity a page with your name. You are given a limited length of time to accomplish something worth while. Your account may be closed at any moment. How will you balance?"—*Alliance Weekly.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

What is more beautiful than a field of golden grain ripe unto harvest. The writer visited a field of wheat on the Orphanage farm a few days ago, and as we stood at the edge of the field and looked out over the field of waving grain, heads well filled and the straw tinted yellow, it was one beautiful sight. It is like a shock of corn gathered in its season. But there is something more beautiful than the golden grain or a shock of corn. It is a life well spent and filled with good deeds.

The writer was talking to a fine young man sometime ago, and during the conversation he said: "I have never tasted a drop of whiskey and I have never dissipated in any way." I just thought, what a noble young man. I have know him for a number of years and not one word of criticism have I ever heard of him. There is nothing more beautiful than a beautiful life lived.

When the writer first came to Elon he had known "Uncle" J. W. Wellons" for a number of years, and always considered him one of the finest characters we ever met. During his last illness I went to see him just a few days before his death. He said he so was glad I came, and he took my hand in his and held it during my stay. He could not talk above a whisper, and I had to put my face close to his in order to catch his words. As I sat by his bed and tried to catch his every word, it almost made me feel that I was talking to him on the other side. I just thought how beautiful it was to live such a beautiful life as he had spent in leading others to live a Christian life.

In our orphanage work we always try to impress upon our girls and boys the value of a beautiful life—a life of honesty and truth; a life of Christian character; a life lived above just criticism; a life which is filled with good deeds and leaves behind us footprints that we would not be ashamed for others to follow in.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR JUNE 10, 1948.**

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| Amount brought forward ..... | | $ 3,804.22 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Morrisville ..... | $ 5.98 | |
| Wake Chapel ..... | 124.43 | |
| | | 130.41 |
| Eastern Va. Conference: | | |
| Damascus ..... | $ 10.85 | |
| Eure ..... | 33.00 | |
| Liberty Spring ..... | 7.00 | |
| Suffolk ..... | 25.00 | |
| | | 75.85 |
| N. C. & Va. Conference: | | |
| Burlington ..... | $ 69.46 | |
| Greensboro, First ..... | 38.09 | |
| Long's Chapel ..... | 10.00 | |
| Mt. Bethel ..... | 60.00 | |
| | | 177.55 |
| Western N. C. Conference: | | |
| Pleasant Grove ..... | | 5.00 |
| Ala. Conference: | | |
| Corinth South ..... | | 4.00 |
| Total this week from churches | | $ 392.81 |
| This this year from churches | | $ 4,197.03 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $ 8,234.13 |
| Mrs. Graham, children .. | $ 55.00 | |
| Mrs. Black, children .... | 20.00 | |
| A Friend ..... | 5.00 | |
| Chester H. Roth Co. .... | 7.50 | |
| Cash, Mrs. Atkinson .... | 13.05 | |
| Refund, Insurance ..... | 3.48 | |
| Mr. & Mrs. W. W. Sellars | 10.00 | |
| Mabel Haith, rent ..... | 1.25 | |
| | | 115.28 |
| County: | | |
| Guilford (Ridge children) .... | | 45.00 |
| Total this week from Special Offerings ..... | | $ 160.28 |
| Total this year from Special Offerings ..... | | $ 8,394.41 |
| Grand total for the week .. | | $ 553.09 |
| Grand total for the year .. | | $12,591.44 |

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## HOW CAN WE HELP?

(Continued from page 11)

was serving as minister. It was from Mike who worked in the print shop. He wanted to see me. Frequently our paths had crossed on the prison grounds, but I was unable to make any sort of impression on the youth. The request surprised me as well as his fellow prisoners.

I sent for him and when he came I invited him to sit down.

"No, thank you," he answered.

"What can I do for you," I asked. He was a slender handsome youth of twenty-two. Quiet, industrious and always minding his own business.

"Mr. Robison, don't get me wrong," he said in answer to my inquiry. "I don't go in for this religious stuff, but I thought you would help me."

The Lord endowed me with an easy smile and a sense of humor. I smiled and said, "That's all right. How can I help you?"

He took a small piece of paper from his pocket and laid it before me on the desk ,and said, "You see that?"

It was a pencil drawing of a man's head made from a newspaper print.

"This is some of my work," he explained. "I have a gift for drawing. The doctor tells me that I have trouble and that when I get out I will have to make my living by using my head rather than my hands. I wondered if you would get me a magnifying glass like this"—indicating a reading glass with a handle.

I assured him that I would be glad to get one.

"Of course, I shall pay for it and for your trouble," he added. And then as he turned to go, he repeated: "Now don't get me wrong. I don't go in for this religious stuff." I laughed this time and stood up as he went out.

I had a reading glass in my bureau drawer at home that had belonged to my mother. It had not been used for six years since her death, except one day when Jim, who was ten, had spent a day in bed with a cold and had used the glass to burn a hole in the sheet.

That night as I was preparing for bed, I recalled my promise to Mike. I slipped the reading glass into my coat pocket.

The next day was not my regular day for visiting this institution, but I dropped by and sent for Mike. When he came in he was embarrassed, realizing that I had made a special trip to bring the reading glass. I gave it to him. He said, "Thank you, but I really didn't want you to go to any trouble over me."

I assured him it was no trouble. When he asked me how much the glass cost, I told him it would cost him nothing, but he protested. Then I said, "Mike, this glass did not cost me anything, yet I came by it honestly. It will not cost you anything if you will accept it."

He expressed his gratitude, but warned me a third time that he "did not go in for that religious stuff." Again I laughed and this time he smiled. As he went out of the door, he looked over his shoulder and said, "Mr. Robison, I always thought you were a stuffed shirt, but you're okay by me."

From the records I learned that Mike had come from Maine; that his people were nominally Catholic; that his father had died when Mike was about fourteen; this his mother had remarried; and although Mike had stuck it out through high school, he was never very happy over his mother's re-marriage. As soon as school was out, he went to sea and landed at Norfolk where he got into difficulty with some other sailors and had come to prison.

I saw Mike a few times in the print shop and looked over his drawings.

About ten days before he was to go out I sent for him, as I did all the men, to ask about his plans. This was not to give advice, but to let the men who wanted to "just talk it over." When Make came in, I said, "Well, Mike, I see you will soon be going out. What are your plans?"

This time Mike sat down and relaxed more than ever before. He seemed glad to "talk it over."

"I am going to Washington," he told me. I asked him why he chose that city.

"Well, in the first place, it's out of Virginia," he explained. Many men said this because there is an additional year for second offenses in Virginia.

"In the second place," he said, "Washington is a big place. I want a job with a commercial artist where I can learn and earn. There ought to be some jobs like that in Washington."

I agreed with his reasoning and added, "Mike, I have a friend in Washington who has helped a great many people. She is Mrs. Morris. Would you like her address?" He said he would. Then I explained that when one goes into a new place it was important to establish an address that is acceptable and that it is also important to meet people who will be helpful.

I gave him the address on the back of my card, then added, "Mike, several times you have told me that you don't go in for 'that religious stuff.' Do you mind telling me what you meant."

"Well, Mr. Robison," he began, "I find that the churches are not interested in people. They are simply interested in building up their membership and getting money. The Catholics want to get the Protestants. The Protestants want to get the Catholics. The Methodists want to get the Presbyterians and the Baptists want to get the Methodist. They aren't really interested in helping people."

"Mike, I am a Protestant minister," I told him, "and I wouldn't walk across the street to change a man from one church to another, but I would be willing to give my right arm, if need be, to help you understand what God can mean in the life of a man." We talked a few minutes about God and then with a brief prayer we shook hands and Mike went out.

That night I wrote Mrs. Morris and told her that a week from Friday Mike would come to see her.

Three weeks later I received two letters. Mrs. Morris wrote me, thanking me for sending Mike in to see her. The other letter came to my office from Mike, thanking me for sending him to Washington. Of course, I didn't send him to Washington. That was his own idea.

In the next letter Mrs. Morris related that on Mike's third visit "just to talk," she asked him if he had a New Testament. He confessed that he did not have one. She said, "If I give you one, a good one, with readable type, will you use it." He said he would. The next time he visited Mrs. Morris, Mike made a confession: "I have read my New Testament every day and for the first time in my life I have prayed."

He wrote me brief letters every two weeks, telling me of going to church with Mrs. Morris and of meeting some fine Christian businessmen. He walked about Washington for a couple of weeks, going to a few shows, stopping at the library to read some good books and hearing some good music. He enjoyed his new freedom to the fullest. After he had been there two weeks he landed the first job for which he applied. It was with a young commercial artist who wanted a man willing to work and learn.

He stayed for a year and then his employer closed shop to enter the Army. Mike had no job. He applied for a place with one of the Federal Agencies and gave me as a reference. The FBI sent a man to inquire about Mike's prison record. My reply was: "I would give Mike any job that I might have if it was in the realm of his knowledge and experience." The FBI recommended him and he has steadily moved up in the Federal service since his first employment.

One day soon after Mike went to Washington I had a hunch that I should go to see Mike. I telephoned —went up and met him at a well-known restaurant one Saturday afternoon. When we sat at the table, Mike unfolded his long legs, relaxed, then confided, "Mr. Robison, our chance meeting in Richmond was the turning point of my life."

I smiled, then said, "That was not a chance meeting, Mike. God was there and his church was there because you are important."

Long ago Jesus said to his disciples: "Ye are the salt of the earth." Salt as we commonly use it has a double purpose. In the first place, it saves food, keeps it from spoiling. And in the second place, it gives flavor and tang, making food tasty and desirable.

Just so should we be and do. It is our business, as brothers to our fellowmen to save life, keep it from spoiling, and give it flavor, zest and meaning.

(NOTE: Excerpts from an address delivered at the Conference on Ministerial Training of the Methodist Church, held at Garrett Biblical Institute, Evanston, Ill., November 24-27, 1947.)

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A LETTER TO THE EDITOR.

(Continued from page 6.)

politial field for the first time by the Declaration of Independence and the Constitution.

The founders recognized their debt to Christianity as the source of this new political philosophy, and they founded a government which must, so long as the Constitution endures, recognize the moral (Christian) basis of the American government.

Under the Constitution, a mere majority, as such, may not and cannot work its will upon the people, their lives and liberties. Even were the majority will expressed in an overwhelming Congressional vote, that vote would be invalid if it meant the enactment of a law contrary to the moral law as laid down by the Constitution, and the Supreme Court must so decree.

Thus Americans have the protection of the moral law (Christianity) and are not subject to the whims of the majority which might well be expressed in a manner which amounts to mob rule. More and more Americans are coming to realize the values of American citizenship under the Amerian form of government; more and more they are rebuking those short-sighted, misinformed Americans who are taking the Communist bait and extolling American democracy, something which never existed, and, please God, never will exist.

Very sincerely yours,

VERNE P. KAUB.

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# When a Mortage is Paid

By JOHN R. SCOTFORD

Church life suffers from a lack of visible mile-stones. To the common man it seems as though the same routine were followed Sunday after Sunday and year after year with very little "really happening." The sameness of church life sometimes creates an atmosphere of futility. The payment of the mortgage on a church is a very definite achievement and should be hailed as such. Here is a splendid opportunity to impress the community with the vigor of your congregation. (It is often wise to let the men and women who will shout the loudest take the leading parts in the occasion, even though there are less vocal souls who have done more. The idea is to make a noise which many people will hear.)

In our personal lives we are likely to celebrate the payment of a debt by sharing a meal or a festive occasion with our friends. For a church a normal form of observance is a dinner for all who have had a share in scuttling the mortgage. That document might well be on exhibition, although for legal reasons it is unwise to consign it to the flames. Burn a "dummy" and keep the original in your safe deposit box.

A church in Wyoming recently invited all the neighboring Congregational churches to share in its celebration. Not only was it an eminently successful occasion, but one of the churches invited immediately got busy and paid off its mortgage, too.

Of all the organizations which exist on the free-will gifts of their friends, the church is the most niggardly with "thank you's." A dollar given to a political organization tinkles much more loudly than one dropped on the collection plate. When a mortgage is paid, it is quite proper that a church should express its thanks to all who have contributed. In many instances there might well be a list of donors.

The more the payment of a debt is dramatized, the more newspaper publicity it can receive. We can hardly expect the Daily Trumpet to print much of an item on the mere fact that the First Church is no longer in debt, but it will gladly send its photographer around to a banquet at which the oldest and the youngest givers sit at the right and left of the toastmaster, or at which the Board of Trustees serves a chicken dinner to the Ladies' Aid. With the exercise of a little imagination, the entire community can be made conscious of the lifting of the mortgage.

For some reason, "the man on the street" assumes that all churches have debts, and that they are staggering under them. Here is a chance to disabuse him of this fallacious notion.—Issued by Church Building Department, Board of Home Missions.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

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1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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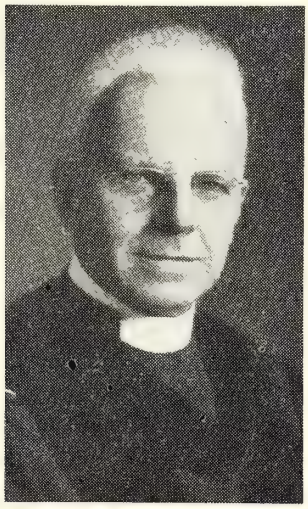
VOLUME C. RICHMOND, VA., THURSDAY, JUNE 17, 1948. NUMBER 25.

## Walking with God: I. In Worship

[The first in a series of messages given by DR. ALFRED GRANT WALTON, chaplain of the General Council in Oberlin and minister of the Flatbush-Tompkins Congregational Church, Brooklyn, N. Y., at the General Council.]

It is out of wondering awe that religion and worship are born. Reverence is the mood of the soul rising in the presence of the unexplainable. Modern man has accepted the insights of the Jewish tradition and has accepted one God as the object of his adoration. We sense a mysterious power touching us on every hand. We are aware of a Law that holds the stars in their courses and guided the planets on their etherial way. We are conscious of an energizing goodness in the world in human personality, in all loyalty and love, in all faith and hope and before that Power we kneel in adoration and praise.



DR. ALFRED G. WALTON

There are many ways in which worship may express itself but its forms are secondary. They should never be made paramount nor confused with the thing itself. Worship is more than a posture of the body; it is a passion and a purpose of the heart.

It is inevitable that certain places should become especially sacred and should bring a special awareness of the presence of God. It is gratifying that increased attention is being given today to the improvement of church architecture. We have suffered too long from fantastic and grotesque styles of church construction. We still have many architectural monstrosities but the present trend is toward dignity and restraint. It is altogether unnecessary that Protestantism should follow the barren austerity of our forefathers and we should use more of symbolism and beauty of architectural form. No church has a monopoly on anything that the soul finds helpful in the search for fellowship with the Eternal.

One of the unfortunate aspects of modern church life, where church buildings are modest, is the disposition to use the sanctuary for other than services of worship. No church having facilities that might otherwise be available should allow an intrusion of extraneous functions to encroach upon the sanctity of the house of God.

Every service of worship should be conducted with dignity and in the beauty of holiness. Some ministers talk to God as though He were the local butcher and with the familiarity of conversation in a barber shop. The bowed head, the reverential word and the mood of humility are far more becoming to the children of the Most High.

Worship offers us relief from the tension of life, its materialistic demands, its corroding cares. It brings to the soul an inner glow, a consciousness of well being, a resurgent strength. In oneness with God we no longer see our world with the limited vision of the materialist or the doubts of the skeptic. Worship is the soul aspiring. It is a luminous pathway to the throne of God. We awake to a sense of our own divinity and our part in the order of eternity.

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# News Flashes

Dr. H. S. Hardcastle of Newport News has returned from his vacation in California.

Dr. Jesse H. Dollar will assist Rev. W. J. Andes in revival services at Long's Chapel July 4-9.

Dr. Erwin L. Shaver will teach in the summer school at Union Theological Seminary, Richmond, Va.

Dr. W. E. Wisseman succeeds Rev. Joe A. French as chairman of the Convention's Board of Publications. The Board met recently at Elon.

Rev. Guy H. Veazey announces revival services at Belew Creek, June 27-July 2, with Rev. W. J. Andes as guest preacher.

"The Pilgrims," newly organized association of the Congregational ministers of Colorado, are making a study of the Interseminary Series.

Our Pfafftown Church sent Christmas cards and other needed articles to the Jacksons in Shaowu recently.

A winter picnic (held indoors) has come to be one of the big events among our churches in South Bend, Indiana.

"From the Hillside" is the title of a new Pilgrim Press publication by Gaius Glenn Atkins. The book is a study of the Sermon on the Mount.

The book review by Ralph R. Shrader which appears in this issue was prepared for and is appearing in the Envelope Series, issued by the American Board.

E. Stanley Jones has completed the manuscript for his new book which will be published simultaneously this summer in Britain and America: "Mahatma Gandhi—An Interpretation"

Rev. W. L. Bristow of Norfolk, Va., will supply the Franklin pulpit this Sunday in the absence of Rev. Robert Kimball who is attending the General Council. Rev. Emmet Frazer is supplying for Rev. Robert Lee House in Richmond.

Mission Period closes with June. Churches and Sunday Schools are requested to send remittances of Penny-a-Meal contributions to the Mission Board, Elon College, N. C., as soon as possible after the last Sunday of June.

Rev. W. J. Andes, Allen L. Hurdle, and Superintendent Wm. T. Scott visited our Carroll County, Virginia work during the past week. Mr. Hurdle is to serve Elk Spur and Rocky Ford churches during the Summer.

Don't forget to send a gift to the Mission Board for Shaowu. We are still short of our $10,000 to be raised for the support of our missionaries there. Our people will raise the full amount, we believe. Please send your gift now.

### THE FAMILY PEW

I am your Family Pew;
I came across the ocean with your forefathers.
I have followed the march of peoples wherever they have gone.
I was hewed out of trees of the forest.
I was warmed by the presence of those who would worship the living God.
I am more than a board — I am an institution.
I have extended my comfort to saint and sinner who sought the presence of God.
I have had a place in rude hut or log church; I have been made beautiful in the majesty of the sanctuary.
I have seen the bloodstains of those who fought for liberty,
I have made my contribution to the welfare of those who stood for truth and righteousness.
I have been taken into the depths of the cave and the bomb cellar.
I cannot be destroyed as long as men worship — I am eternal.
I am a connecting link between the home and the world around! I am the first line of defense.
I bring comfort to the lonely.
Often I have been deserted by men who sought softer seats; men turn from me at their own peril; if they forget me they may lose their own souls.
I bear my mute testimony when the pastor exhorts.
I am your Family Pew — I can be useful only as I am occupied.

—David Hardy Dean.

Wedding Bells is Shaowu! Miss Frances Whitaker and Dr. Edward Riggs of our Christian Hospital in Shaowu were married recently. Miss Whitaker's father, a missionary to China from our denomination also, performed the ceremony in Tientsin. Congratulations and best wishes to our missionaries, Dr. and Mrs. Riggs.

The Board of Christian Education helps to make possible the excellent program for Vacation Bible Schools in the Southern Convention through literature and young men and women who are serving as Student Summer Service Workers. The Board provides funds with which to promote the young peoples' work and the general work of the Convention. It is hoped that many of our Sunday Schools received their special offering for the Board of Christian Education on the Second Sunday of June.

The Sunday School Convention of the Valley of Virginia Conference was held at Bethlehem Church, June 10th. Dr. Jesse H. Dollar, Chairman of the Board of Christian Education of the Southern Convention, was the principal speaker. Superintendent Scott and Miss Chicoine were also in attendance and participated in the program. The attendance was good and the interest high. Mr. H. E. Liskey of the New Hope Church served during the pest year as president of the Convention and was reelected. The Valley Sunday School Conveniton is one of our most enthusiastic sessions of the year.

A revolutionary forward step in liturgical worship will be taken by Congregational Christian Churches, assembled in biennial General Council at Oberlin, Ohion when they will receive the first copies of *A Book of Worship for Free Churches*, published by Oxgord University Press. Copies specially bound in red morocco will be presented by William H. Crawford, Jr., associate trade editor of Oxford University Press, to the Rev. Dr. Douglas Horton, Minister of the General Council, and the Rev. Dr. Albert W. Palmer, Moderator, at the General Council communion service on the first day of the biennial meetings.

### SUMMER SCHOOL OF CHURCH MUSIC.

The third annual Summer School of Church Music will be held at the Assembly's Training School, 3400 Brook Road, Richmond, Va., July 29-Aug. 12.

The two-weeks school is directed by Dr. James R. Sydnor, Professor of Church Music at the Training School. He has engaged a faculty of national fame to teach courses in choral conducting, children's choir methods, voice, organ, hymnology, and repertory. Included in the faculty are Dr. Federal Lee Whittlesey, of the Presbyterian Church of the Covenant, Erie, Pennsylvania; Mrs. Madeline Ingram, Memorial Methodist Church, Lynchburg, Va.; Mr. Henry Pfohl, Plymouth Church of the Pilgrims, Brokland, New York.

## ADVERTISING CHRISTIANITY.

*By* James W. Gordon.

"Visit Lake Lagoon, where beauty is only surpassed by pleasure. Silver fish in the clear, blue waters look like stars shining in the day," etc. Today even God's beauty spots of nature must be glamorized and advertised if people are to visit them. Advertising molds and regulates the life of the average American from morning to night, even as the obedient child is controlled by the parents. We eat Crabbies for breakfast because we are told in blazing headlines and moving dialogues that all athletes breakfast upon them. We wear our clothes according to the pictures of the best dressed. We brush our teeth with Ephest Tooth Cream, because it is best by test (their test). So it goes on through the day, and even into the night when we sleep on a Bursted Bubble Mattress because more doctors sleep on them than on any other mattress.

Advertising is the miracle builder and inseparable companion of success today, whether it be with chewing gum or one's personal services. In former times merchants asked the question: "Does advertising pay?" Today look at the newspapers, magazines, and billboards, or listen to the radio, and you will see how that question has been answered. Materialistic-minded companies would not spend millions of dollars yearly on advertising if they did not reap rich dividends from such expenditures.

Very often advertising is misused, but this is nothing new. In the dewy dawn of creation Satan misused advertising. He approached Eve not as the devil with horns and pointed tail, but in the most attractive and acceptable manner. He sold her on the forbidden fruit by making it appeal to her, her physical appetite, and her desire for unlawful knowledge. Today the devil still misuses advertising by tempting us through unsuspected ways and in the most charming manner. He still appeals to the lust of our eyes, the lust of our flesh, and the lust for knowledge.

All advertising, however, is not the device of the devil. Much of it is truthful and beneficial. It would be hard for us to find our way in this complex civilization without the signposts of advertising. It is difficult to think of anything that has not been misused by Satan in the pursuance of his diabolic mission. Even the beautiful and sacred name of our Saviour has been flagrantly misused by the agents of evil.

High-pressure and deceptive advertising has as its goal the selfish profit of the deceivers. Honorable advertising is educational and beneficial to the public as well as profitable to the advertiser. The church can certainly never use the former type of advertising. It must never be glamorized and misrepresented. It must not lower itself by appealing to the fleshly man, but the church can, and must attractively, clearly, and convincingly present its message to the world in every legitimate way if it is to attain its maximum success. Advertising does pay—and the church with the truest, sweetest, and most noble message possible can certainly not afford to hide its light under the cloak of selfish self-contentment and reaction. Jesus Christ said: "Go ye into all the world, and preach the gospel to every creature." He did not say how to go—whether by foot, on donkey, by automobile, over the wireless air waves, or through the newspaper. Advertising is going, and advertising is teaching. It reaches alike the ears and eyes of the high and low, the poor and the rich, and the white and black.

The church has been too long hidden on the back streets and filled with the attitude of: "If they want the gospel, let them come to us." A sort of "trap-set-in-the-dark" situation! It is a heartening sight to see the trend of recent years for the church to build its meeting places on the main thoroughfares and thus come out of hiding. But the church must also catch the evangelistic spirit of Christ as when he gave the parable of the master who sent his servants out to compel those in the highways and byways to come to the marriage feast. That does not sound like the traditional aloofness of so many churches and preachers today. The burden of

(Continued on page 14.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

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**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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# THE EDITOR'S MESSAGE

## THE COUNCIL CONVENES AT OBERLIN.

Oberlin College is eloquent in its rich, historic associations. Delegates who stop, look and listen for the still small voice of the past will catch innumerable accents and overtones of enduring worth.

Many will reflect on the fact that this school was named for John Frederick Oberlin, the Alsatian pastor and social workers who died in 1828. The name, the vision and achievements of Oberlin are worthy of preservation. Unnumbered communities in America need the ameliorating influence of Oberlin's program. More of our ministers should be members of the John Frederick Oberlin Fellowship. The very setting of this Council should accentuate the type of community ministry initiated by Pastor Oberlin.

The National Council of the Congregational Churches was organized at Oberlin in 1871. The General Council of Congregational Christian Churches, the merged body which succeeded the National Council, is now meeting at Oberlin for the second time. Who can predict what thrilling adventures and achievements in church union may transpire before the next Oberlin Council (or Synod!)?

The Memorial Arch on the Oberlin Campus is a natural setting for formal outdoor meetings as well as a favorite rendezvous for informal gatherings of kindred spirits. This is holy ground for all who are acquainted with the program and personnel of The American Board. Surrounded by such a cloud of witnesses, reminded that "the blood of martyrs is the seed of the church," delegates should be fired with a new and holy enthusiasm for the world-wide mission of the church.

Education and philanthropy have kissed each other at Oberlin. An Oberlin professor suggested to his class that some day a new metal called aluminum would be economically produced so that it could be used for a thousand practical purposes. That word fell as a seed into the fertile mind of young Charles Hall, son a missionary to the West Indies. He went on from the discovery of aluminum to the process of producing it in commercial quantities. When he died, he left over $16,000,000 of his alumium fortune to Oberlin. As William H. Danforth said, "Oberlin gave an idea and a dare to Charles Hall, and he gave back to Oberlin a rich dividend." In such a national conclave as our General Council, transforming ideas and resources should be released for Kingdom service.

Charles G. Finney was one of the great Congregational, Protestant saints. His influence should be accentuated and multiplied during the Council sessions held in Finney Memorial Chapel. As pastor of Broadway Tabernacle in New York, president of Oberlin College, pastor of the First Church, Oberlin, author and evangelist extraordinary, Finney exercised a formative influence in American life. Extremely independent, he worked out his theology largely on the basis of his own study of the Scriptures. With slight modifications, Finney's theology would fit comfortably into the current pattern of neo-orthodoxy. The history pattern of American theology might be described roughly as "off again, on again, Finneygen."

Evangelism will regain its lost prestige and power when it is championed by reputable college presidents and no longer relegated to pseudo-apostles of higher learning. Finney continued his evangelistic work while president and pastor in Oberlin. He visted Great Britain in 1849-50 and again in 1859-60, where his preaching had great effect. Through the "Oberlin Evangelist," to which he contributed regularly, he exerted a wide-spread influence. His preaching was with power. His revivals produced permanent beneficial results. Lives were changed and whole towns were said to have been transformed. Another Finney, liberal educator, rugged theologian and flaming evangelist, is long overdue in our fellowship.

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## MINISTERIAL MARATHON.

We salute Dr. I. W. Johnson of Suffolk, Va., who celebrates his fiftieth anniversary as pastor of Oakland Church with appropriate services this Sunday. Dr. Johnson will preach and conduct the communion service in the morning. Following dinner which will be served on the church grounds, Dr. Frank Lewis will rise to the occasion and give the main address of the afternoon. A host of friends near and far rejoice with pastor and people on this occasion. Oakland has grown and prospered during this period of uninterrupted pastoral service.

Here is an example which should be carefully marked by ministers and congregations. A long ministry enables a pastor to lengthen his ropes and strengthen his stakes. The minister who watches every mail for a call from another church, who gazes longingly at the grass on the other side of his parochial fence, who keeps his ear to the keyhole of ecclesiastical gossip listening for some distant call will never stand as the shadow of a great rock in a weary land.

On the other hand, that church which casts adoring eyes on every minister except its own, which feels that all its problems would be solved automatically with the coming of a new minister, which works harder trying to get rid of the minister than it does trying to hold up his hands, will never merit the tender ministries of a true shepherd nor arrive at the measure of the stature of the fulness of Christ.

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Thought engenders thought. Place one idea on paper, another will follow it, and still another until you have written a page; you cannot fathom your mind. There is a well of thought there which has no bottom; the more you draw from it, the more clear and fruitful it will be.—G. A. Sala.

# The Prospect of World Cooperation

*By* Roy C. Helfenstein
*Minister First Congregational Church, Mason City, Iowa.*

The rapid shrinking of the world in the point of distance, as measured by time, increases the demand for cooperation between nations and between groups within nations if the world is to survive.

Modern inventions and modern economic conditions are bringing the East and the West closer together every day physically. And under such conditions, unless there is cooperation there is bound to be clash—unless the nations come closer together spiritually as they come closer together physically, collision and wreckage are inevitable.

Modern means of transportation and communication have made the world into a neighborhood. That being true, unless the social and religious idealism of the nations speedily function to make the world neighborhood into a world brotherhood, the barriers of distance having been obliterated — suspicions, prejudices, antipathies and hatreds will be intensified by reason of the present geographical proximity.

One of the greatest promises of world cooperation is the reviving interest within all denominations and among leaders in business and industry in World Christian Missionary effort. There can be no effective cooperation between the nations in the economic and political realms without such being motivated and directed by a Christian impulse. If the representatives of the United Nations were all Christ-minded, their efforts, instead of being characterized by cavil and contention, would be characterized by good-will and cooperation. Cavil and contention get the world nowhere except nearer to greater calamity than it has yet experienced. But Christian good-will and Christian cooperation would bring the world into its desired haven of peace and progress.

It is easy for us here in America to criticize Communistic Russia for its unpardonable and atrocious refusal to go along with the other members of the United Nations in building for World Peace; but let us not forget that it was so-called Christian America, following the First World War, which played the same role that Russia is now playing, when the nations of the world were then seeking to build for World Peace. To our eternal shame, it was our own nation which at that time refused to go along with the other nations in effecting and promoting the League of Nations. If we had done differently, if our nation had then entered whole heartedly into the League of Nations, instead of taking the attitude for which we now so severely condemn Russia for taking, World War II might have been averted!

The world today is threatened with moral and spiritual breakdown. The leaders of the nations and the leaders in world affairs need to realize that no political manipulation, no economic panacea can save the situation. But any economic system and any political regime in the hands of Christ-minded men and women would have hope for a better tomorrow.

We cannot help musing at times on what the World must think regarding the appeals from a divided Church for a United World. It cannot help seeming incongruous for an institution which needs to set its own house in order on the score of getting together, for such an institution to be emphasizing the importance of the nations getting together. But the rising tide of ecumenicity within all branches of the Church, the growing interest in a United Protestantism, the deepening concern about Christian Union on the part of laity and clergy gives promise of a more effective cooperation between the churches, which is absolutely essential to the realization of world cooperation. A divided church cannot hope to have much influence in effecting a United World. Indeed it seems well-nigh sacrilegious for a divided Church to ask for a United World. If the churches under the one banner of Christ cannot unite, what right do they have to expect that the nations under their different flags shall be able to unite? It is not strange that the response to the solicitous interest of the Church in its efforts to effect a United World, should be,—"Physician heal thyself."

No doubt there are many questions in the minds of other nations along this same line as regards the incongruity and inconsistency of our nation assuming the responsibility for setting other nations in order when its own house remains in such disorder in every realm of its citizens' interests. Certainly the gods must laugh in derision as they look upon our nation's efforts to direct the affairs of other nations while the imbecility of its own government permits and encourages needless strikes and lock-outs to be multiplied to the suffering and peril of the social and economic welfare of all its citizens and of the nation itself and of the world at large; while with scandalous extravagance and wastefulness our government is being subsidized by partisan politics at the expense of the people's welfare. Again, "Physician heal thyself" must be the retort of an onlooking world.

There must be intelligent, constructive cooperation between the various groups within our own nation, before we as a nation can hope to be able effectively to promote world cooperation. Our pleas for racial justice must sound but as hollow mockery to other nations knowing of the racial prejudice existing within our borders where even the rights of citizenship are denied to millions of our native born, and where society viciously slams the doors of opportunity on the faces of millions of people who have lived their entire lives in America, simply because the color of their skin is one of the many shades of black. Indeed it is unpardonable hypocrisy for us as a nation to herald abroad our idealism for racial justice for the world while we as a people complacently permit scandalous racial injustice to millions within our own borders.

The times and conditions in which we live call for a great deal more than merely talking about the need of world cooperation; they call for the actual practicing of cooperation between all the groups within our own nation, that we as a people, without apology and without the handicap of insincerity, may be qualified worthily and effectively to cooperate with other peoples "under God" in setting the world itself in order.

There are thousands of self-styled leaders runing here and there throughout our own nation and throughout the world telling how to run the world when they can't even run their own lives, their own business, or their own homes along the course of moral honor and social decency. Better lives—more consistent lives—are absolutely essential on the part of all who really want a Better World, and especially on the part of those who presume to direct in the effecting of a Better World. All our talk about cooperation is but mere prattle unless we are morally qualified and willing actually to cooperate in every realm of life.

There are those who believe that the basic problem of the world's discorded condition is the economic problem. Others believe that the basic problem is political.

# CONTRIBUTIONS

## SUFFOLK LETTER.

For a half century — a full half century — Dr. I. W. Johnson has served in the pastorate he is now serving. On the third Sunday in June, 1898, Dr. Johnson preached his first sermon as pastor of Oakland Christian Church, and on the third Sunday in June, 1948, that church will hold a fiftieth anniversary celebration in commemoration and commendation of those faithful fifty years. So far as I know, it is a record in the Southern Convention. The late Dr. W. W. Staley, with whom Dr. Johnson held a close life-long friendship, served the Suffolk Christian Church fifty years as pastor and pastor emeritus, but Dr. Johnson has served all these years as active pastor. For most of that time he has had as his pastorate the same three churches—Oakland, Liberty Spring and Berea (Nansemond).

Those of us who have had the privilege of observing closely these three excellent churches know that they form one of the strongest pastorates in our entire Convention. These three churches have paid their conference apportionments in full every year Dr. Johnson has served them as pastor. They have grown from small churches to churches of great influence, contributing not only much money to the current program of the church but contributing leadership in all phases of our church life. They have modern church buildings with educational facilities. At the present time each of them is awake with the spirit of expansion. Their combined Sunday school attendance is close to seven hundred. They enroll in their church memberships nine hundred, forty-seven. They contributed last year $22,811. Of this amount $3,671 went to missions and benevolences.

Wherever our church folk in Eastern Virginia gather full representations from these three churches are there, whether it be the annual Conference, the Woman's Conference or Rallies, Young People's Missionary Conference or Eastern Virginia Youth Fellowship. You can count on the pastor of these churches being present and also Mrs Johnson, and they furnish a goodly part of the leadership from among their members in all such meetings. These strong churches, and this inspiring achievement have been based on good foundations of sound scholarship as a minister and preacher, warm friendships as pastors and adviser, and exemplary living both in church and business life. Dr. and Mrs. Johnson know the art of being and making friends. The three churches differ in many ways, just as personalities differ, but Dr. and Mrs. Johnson have been for half a century the common denominator of the three of them. The people of this pastorate are great people, measure by whatever yardstick you will, and they have done their part in making this record. May the unfolding years bring increasing joy and happiness to Dr. and Mrs. Johnson and their churches is the prayer and wish of this neighbor and friend.

JOHN G. TRUITT.

## FIFTY YEARS OF SERVING.

By Rev. John G. Truitt, D. D.

[Written at the request of the members of the Forward Movement Bible Class as a tribute to Dr. Johnson from the class.]

Yours were fifty tall fine years of serving,
From early youth to days more mature;
Fifty shining years of constant building
Life on foundations which aye endure.

Your earnest prayers and your Christian counsel
Given for our parents ere we were born,
Your ceaseless work as friend and our pastor,
These lives of ours henceforth shall adorn.

Today but tokens our true appreciation
Of what the fifty years have meant to us all;
Our hearts to God we lift in great thanksgiving
That fifty years ago you heard our call.

May the coming years for you and your beloved
Bring the kind of joy the world cannot give;
And may you see your years of work rewarded
By the kind of lives we who love you live!

## FIFTY YEARS AT OAKLAND.

I went to Oakland Christian Church for the first time on Sunday, June 18th, 1898 having graduated eleven days before from Elon College, North Carolina. I had never preached a sermon though I had been licensed to preach in May, 1898. This was my first activity as a licentiate. Quarterly conference was held in the church at 11:00 A. M. with about a dozen member present. Rev. W. J. Laine, prior to his death in May, 1898 had made arranegements with me to assist him in pastoral work during the summer. His death broke that contract but due to his recommendation the church at Oakland graciously extended me a call to serve as pastor for the remainder of that year. By the grace of God and the kindness of the people of this church I am still here at the end of fifty happy years.

In 1898 Oakland Church had a membership of 126, paid the pastor $218.75; paid $20.00 for home missions; paid $6.00 for foreign missions and for all other purposes paid $23.16. The total raised for the year was $267.91. The Sunday School membership was only 60. In 1947 the membership of the church was 410 and the total raised for all purposes was $4,150.00. On the third Sunday in May, 1948 the Sunday School attendance reached an all time high of 354.

The enlargement of the church building twenty-three years ago, with its new auditorium and six class rooms for the Sunday School, was a great forward step for the church. Along with this came new visions of church opportunity and responsibilities. The church is now planning additional facilities which will increase its usefulness in the community.

Space will not permit a historical review of the work done during my fifty years at Oakland, however, I do wish to express my deep gratitude for the honor and privilege extended me during these happy and fruitful years. The young and the old have been very gracious and kind. Lasting ties of friendship and spiritual fellowship have been formed. We have wept together in our sorrows and shared our mutual joys. The people at Oakland have been charitable towards me in my weaknesses, failures and shortcomings. I have given to them the best years of my life. Precious memories will follow me into the evening shadows. Together, we have shared our burdens, our tasks and our deeper devotions. If I could start my life all over again I would deem it a great and happy privilege to be pastor at Oakland Christian Church. May God bless and keep you all.

I. W. JOHNSON, D.D.

## IF YOU DO NOT RECEIVE YOUR COPY OF THE SUN REGULARLY.

If you do not receive your copy of THE CHRISTIAN SUN regularly, if your label does not show the proper time of expiration of your subscription, or if there is any error in your subscription, *please notify the Convention Office.* Note that your label should carry change in date the *second* week in the month *after* you make payment.

# News of Elon College

*By* President L. E. Smith

## HONORARY DEGREES CONFERRED BY ELON COLLEGE.

The following citations were read upon the occasion of the conferring of honorary degrees at the fifty-eighth annual commencement of Elon College, May 24, 1948:

### JOHN DECATUR MESSICK.

John Decatur Messick, a North Carolinian by birth, educated in the public schools of North Carolina, is an alumnus of Elon College, of the University of North Carolina, and of New York University, from which he received the degree of Doctor of Philosophy in 1934.

Dr. Messick has been a successful teacher in our public schools and colleges. His most significant work has been in the field of administration. He served as dean of Elon College for nine years, as dean of New Jersey State Teachers College for three years, and in 1917, he was elected president of East Carolina Teachers College, Greenville, North Carolina, where he is now serving with distinction.

Dr. Messick is a churchman, a teacher, a lecturer, an author, and a willing servant of mankind.

Mr. President, in recognition of Dr. Messick's achievements, it is my privilege and pleasure to present him for the honorary degree of Doctor of Literature.

### WILLIAM MUNFORD TUCK.

William Munford Tuck was born in Halifax County, Virginia. He is an alumnus of Washington and Lee University and of the University of Virginia. He received his law degree from the University of Virginia and was admitted to the bar by his native state. He entered the practice of law in South Boston, Virginia, where he has always retained his office. He is a member of local and national fraternities and of various brotherhoods. He served with the United States Marines in World War I. He has represented his district as a member of the House of Delegates. As governor of his state, the State of Virginia, he holds the highest office and honor which his fellow citizens can bestow. He is efficient, bold and courageous as a governor, and is honored and respected by all. His influence as statesman and administrator has gone beyond the borders of his state and is felt throughout the nation.

Mr. President, it gives me great pleasure to present Governor William Munford Tuck for the honorary degree of Doctor of Laws.

### ALBERT RAY VAN CLEAVE.

Albert Ray Van Cleave was born in Indiana and educated in the public schools of his native state. He earned his undergraduate degree in Indiana University and his graduate degree in the University of Chicago.

Mr. Van Cleave has devoted his life to teaching, having taught in the public school system of Indiana, in Union Christian College of Indiana, in Elon College of North Carolina, in Southern Union College of Alabama, an in Piedmont College of Georgia. He served as dean of Southern Union and Piedmont Colleges. He has been president of Piedmont College, Demorest, Georgia, since 1945.

Mr. Van Cleave is an efficient administrator, a successful teacher and a consecrated Christian leader.

Mr. President, I have the honor of presenting Albert Ray Van Cleave of Demorest, Georgia, for the honorary degree of Doctor of Divinity.

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## APPORTIONMENT GIVING.

Elon College is grateful to the many Sunday schools and churches in the Southern Convention for their continued interest and support.

Our report this week covers three weeks' collections.

| | |
|---|---|
| Previously reported | $3,840.10 |
| **Sunday Schools.** | |
| Eastern Va. Conference: | |
| Bethlehem (Nans) | 13.74 |
| Damascus | 28.30 |
| Liberty Spring | 14.00 |
| Little Creek | 2.00 |
| Suffolk | 30.00 |
| Wakefield | 16.75 |
| Mt. Carmel | 15.83 |
| Newport News | 24.00 |
| N. C. & Va. Conference: | |
| Burlington | 48.75 |
| Greensboro, First | 38.18 |
| Durham | 17.84 |
| Ingram | 12.90 |
| Va. Valley Conference: | |
| Dry Run | 3.00 |
| Winchester | 6.00 |
| New Hope | 7.00 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Eure | 7.00 |
| Rosemont | 51.00 |
| Sring Hill | 6.65 |
| Eastern N. C. Conference: | |
| Morrisville | 2.61 |
| Mt. Auburn | 12.32 |
| Mt. Gilead | 4.25 |
| New Elam | 2.00 |
| Raleigh | 60.00 |
| N. C. & Va. Conference: | |
| Liberty | 10.00 |
| Long's Chapel | 10.00 |
| Asheville | 6.00 |
| Western N. C. Conference: | |
| Pleasant Grove | 5.00 |
| Spoon's Chapel | 3.67 |
| Va. Valley Conference: | |
| Linville | 42.61 |
| Total | $ 498.40 |
| Grand total | $4,338.50 |

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## RELIGIOUS RADIO STATION IN BERLIN PROPOSED.

A proposal has been made by religious groups in Berlin to set up a radio station there that would serve as a "mouthpiece" for Protestant, Catholic and Jewish bodies in Germany. The station would be the first of its kind in any country.

Application for permission to organize the broadcasting unit has been filed by the Association of Churches and Religious Denominations of Greater Berlin with Allied occupation authorities there.

The application stated that the proposed station would be used by 31 religious bodies belonging to the association, and would be given the backing of Evangelical and Roman Catholic authorities.

Purpose of the new station, the association declared, would be "to strengthen religious support and ethical consciousness among the German people." The group claimed that 90 per cent of the population have a religious affiliation, and said interest in religion has strongly increased since the war.

Besides representatives of the Evangeliical and Roman Catholic Churches, the association comprises members of the Jewish faith, the German Free Churches, and smaller Christian sects.

Announcement has also been made that a committee which will seek to coordinate religious radio programs throughout Germany was named in Stuttgart during a conference on church and radio conducted by the Evangelical Church in Germany.

Chairman of the new committee is Dr. Hans Meiser, Bishop of Bavaria. Members include Pastor Martin Niemoeller; Dr. Hans Asmussen, executive director of the Church; and Dr. Eugen Gerstenmaier, director of Hilfswerk, relief agency of the denomination. The committee will also consider the establishment of a religious broadcasting station.

### LEST WE FORGET!!

We are still in the Mission Period of our Church Year. Thus far, however, our contributions to Missions, have fallen far below our goals for the period. But it is not too late to do something about the matter. In fact we are just at the point where we can do something big in behalf of the cause. The Cent-a-Meal boxes and jars ought to be coming in the last Sunday in June, and if our folks have been making regular contributions to these boxes, we ought to have a substantial sum in hand by July 1, or soon thereafter. This is a *reminder to make the fullest use of your Cent-a-Meal Boxes* during the remainder of this month. And if you have not been using your box, or if you do not have one, make a special offering for this cause the last Sunday in June. Sunday school and church treasurers are asked please to remit promptly to the Convention Office at Elon College. All together, let's go over the top for the cause of Christ at home and abroad.

H. S. Hardcastle.

### MISSIONARY RECRUITS ANNOUNCED.

*By* Dorothy P. Cushing.

Within the last six months the American Board has appointed for Christian work abroad 18 new young missionaries. In this group are teachers of English, music, mathematics, etc.; a doctor; a nurse; a laboratory technician; a rural worker; and two office secretaries. They will go to Japan, China, India, Turkey, Africa, and Syria. They come from 11 different states as well as from England and Africa, and were born in 11 different states with four born abroad, one in China, one in India, one in the Belgian Congo, Africa, and one in England.

The group includes:

Miss V. Marie Bushong, R. N., daughter of Rev. and Mrs. Eugene M. Bushong, Longmeadow, Massachusettes, going to Mt. Silinda, East Africa.

Miss Ruby Mae Peters, daughter of Mrs. Demay L. Peters, of Chula Vista, California, to teach English at American High School for Girls in Aleppo, Syria.

George Helling, son of Mr. and Mrs. Clifford Helling, Rosemount, Minnesota, teacher of mathematics and chemistry in American College at Tarsus, Turkey.

Robert Ramaker, son of Mr. and Mrs. John Ramaker, 971 Main Street, South Glastonbury, Connecticut, teacher of English to American College, Talas Turkey. Mr. Ramaker, former Air Force pilot, has already reached his post.

Edward B. Savage of Prescott, Wisconsin, to teach English and biology in American College, Tarsus, Turkey.

Mr. and Mrs. Lloyd B. Swift of Wilmington, Deleware, going for educational and rural work to North China. Mrs. Swift is the daughter of Dr. and Mrs. Hugh Wells Hubbard, missionaries in China. Mr. Swift is the son of Mrs. Catherine C. Swift of 1111 Bancroft Parkway, Wilmington, Deleware.

Miss Gwendolyn M. Wolsted of Cedar Falls, Iowa, daughter of Rev. and Mrs. Clarence E. Wolsted, missionaries in India, as teacher of English to American Academy for Girls, Scutari, Turkey.

Miss Elizabeth J. Lee, laboratory technician, daughter of Mrs. Charlotte S. Lee, Parma, Missouri, going to Talas, Turkey.

Miss Barabara Ann Burns, daughter of Mr. and Mrs. Robert W. Burns, Covina, California, teacher of English in Izmir, Turkey, at the American Collegiate Institute.

Kenyon E. Moyer, son of Mr. and Mrs. Kenyon Moyer, Ely, Minnesota, to teach mathematics and science at American College, Tarsus, Turkey.

Miss Elizabeth I. George, daughter of Mr. and Mrs. F. H. George, Wells River, Vermont, going as a teacher to American Collegiate Institute, Izmir, Turkey.

Dr. and Mrs. Victor F. Masters, (MD.) of Kent, England, to Mt. Silinda Hospital, Mt. Silinda, East Africa.

Mr. and Mrs. Arthur A. Lambert of Iowa City, Iowa, as a teacher of music, English and Bible at Kobe College, Kyoto, Japan. Mr. Lambert is the son of Dr. and Mrs. A. E. Lambert, Iowa City, Iowa, and Mrs. Lambert is the daughter of William H. Van Duzer of Redwood Falls, Minnesota.

Edgar A. Sather, son of Dr. and Mrs. E. R. Sather of Alexandria, Minnesota, going as an English teacher for three years in the American School for Boys, Talas, Turkey.

Miss Leonora Reed, daughter of Mr. and Mrs. Oscar W. B. Reed, Washington, D. C., for special secretarial work in Satara, India.

### MICRONESIA AND THE MORNING STAR.

In spite of a rough trip down from Honolulu, the *Star* lost no time in starting its missionary travels throughout the Islands, after reaching Kusaie on February 22, 1948. Its welcome along the way has been tremendous. Mrs. Heuser writes that the people look on it with the same veneration that they would show to a cathedral, and that without doubt it will become the sacred setting for many baptisms and weddings.

The first missionaries to take a trip aboard her were Miss Anna Dederer and Rev. Charles Heuser who visited the Mortlocks, holding services of communion and baptism from island to island. Later Mrs. Hanlin and the three children went by the *Star* to Kusaie thus ending their long trek of seven months from America to their permanent location. Rev. Clarence Gillett was a passenger to Ponape.

### MISSIONARY OFFERINGS.

| | |
|---|---|
| **Sunday School.** | |
| Cypress Chapel—E. Va. | $ 26.88 |
| Hank's Chapel—W. N. C. | 19.20 |
| Ingram—N. C. & Va. | 12.02 |
| Isle of Wight—E. Va. | 27.00 |
| New Hope—V Va. | 2.84 |
| Total | $ 87.94 |
| **Churches.** | |
| Asheville—N. C. & Va. | $ 12.00 |
| Linville—V. Va. | 8.05 |
| Total | $ 20.05 |
| **Church Extension.** | |
| Mrs. E. T. Holland, Holland, Va. | $ 2.50 |
| **Shaowu.** | |
| Christian Temple—E. Va. | $ 550.00 |
| Tryon, Erskine Memorial—N. C. & Va. | 100.00 |
| Mrs. E. T. Holland, Holland, Va. | 2.50 |
| Total | $ 652.50 |
| Total period June 4-10 | $ 762.99 |
| Previously acknowledged | 27,922.91 |
| Total since Sept. 1, 1947 | $28,685.90 |

Wm. T. Scott,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### SOME FEATURES OF SCHOOL OF MISSIONS.

It begins on Monday evening, June 12, and ends Friday noon, July 16.

Mrs. Rowland Cross will teach our foreign mission study for next year, on China.

Mrs. Judson Fiebiger will teach our home mission study for next year, on Our American Frontiers.

Dr. Ferris Reynolds will teach our Bible study from Galatians, "The Gospel—Unlimited."

Dr. Martin Goslin will speak to the ministers on "The Bible in Preaching."

Dr. Ira Black will teach the ministers' course on "Evangelism."

Dr. A. D. Stauffacher, executive secretary of the Missions Council, will speak to both groups.

In the afternoons, from 3 to 4 o'clock, workshops will be held for the workers with Cradle Roll, Children and Young People, and those interested in smaller societies or larger societies.

From 4:15 to 5:00, Hobby Hour will be held. Here we may learn about recreation, group singing, handcrafts, dramatics and so forth.

This is not nearly all of the interesting features, but even this is worth more than the $12.00 it costs to attend. It is not a bit too early to begin planning now to attend the School of Missions and Pastors' School.

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### NEWS FROM SOCIETIES.

#### MOUNT ZION.

The Ladies' Auxiliary of Mt. Zion Christian Church, Eclipse, Va., met on Wednesday night, June 9, at the home of Mrs. J. R. Turner. The purpose of the meeting was to organize the missionary society and to learn more of its work.

The meeting was called to order by Mrs. J. L. Gray, who introduced Mrs. William T. Harrell of Liberty Spring, the guest speaker of the evening. Mrs. Harrell opened her program by having the group sing "Jesus Calls Us," followed by prayer by Dr. I W. Johnson. Mrs. Harrell gave a very interesting address on "Missionary Work and Its Importance in the Church and the Home." After the address Mrs. Harrell was assisted by Mrs. Raleigh Gayle and Mrs. I. W. Johnson in making plans for the new society.

The special guests for the evening were: Mr. and Mrs. William T. Harrell of Liberty Spring, Dr. and Mrs. I. W. Johnson of Suffolk, and Mrs. Raleigh Gayle of Chuckatuck, Va.

MRS. G. W. DIXON,
*Church Secretary.*

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### FRONTIES OF 1948.

*By* LOUISA R. SHOTWELL
*Assistant Secretary Home Missions Council.*

On the doorstep of the United States lie five step-children: Three island groups, a peninsula, an isthmus. From time to time one or another of them becomes big news; all have rated headlines in recent months.

*Time* reports outsider families moving into Alaska at the rate of twenty a day. *The Saturday Evening Post* runs a feature-length profile of William Henry Hastie, first Negro governor of the Virgin Islands. Puerto Rican immigrants take shelter on the fringes of already crowded Harlem. The Republic of Panama declines to renew United States leases of airbases. Washington hums with talk of a forty-ninth state. Alaska? Hawaii? What are the pros and cons?

How does the United States happen to have this quasi-paternal relationship to five countries, the nearest of them a thousand airmiles from the mainland? How is our government discharging it sresponsibilities to them? To what degree is the church expressing its concern?

"Our geographical fronties," the Missionary Education Movement calls these outposts, as it highlights them for attention in 1948. "*On Our Doorstep,*" the home mission book for the coming year, must have been exciting to write; certainly it makes stimulating reading.

Eighteenth century pirates and planters and slave traders of the Caribbean come to life in its pages; the gold hysteria of the Klondike and the epic building of the Panama Canal. How polyglot Hawaii, "spendthrift with color and romance," comes to be "Uncle Sam's sociological laboratory;" how the harbor at sight of which Ponce de Leon exuberantly shouted "Que Puerto Rico" has become for the United States "a grade A political, social, and economic headache;" the history behind the headlines is all here, swiftly paced, unmarred by fictional liberties or embroidered prose.

Startling sentences leap from the text. "Half the population of Puerto Rico doesn't know what milk tastes like." "Out of this melting pot is emerging a new Hawaiian American Race." " . . . toasts are being drunk all over Alaska: 'Here's to Joe Stalin —Alaska's best friend!' "

Nevertheless the church woman of Boston who canceled her subscription to a denominational weekly because she found its pages too disturbing. could take comfort from selected passages of *On Our Doorstep.* She could read with pride of church-sponsored community development projects in Puerto Rico, and of the Palama settlement for working people in Hawaii; of the Union Church in the Canal Zone, which in 1946 out of a total budget of $39,000 gave $4,000 to home missions and $8,000 to foreign missions; of the coordinated missionary efforts on all these fronts made possible through the years by the Home Missions Council.

But anyone who prefers religion with no social implications had better close the book before he reads too far or he will be forced to some reluctant realizations. He may be led to see it his duty to find out why Federal authorities are hesitant to enforce the the laws of Alaska. He may be stirred to initiate a movement in his own community to find housing and jobs for Puerto Ricans. And if he reads the book to the end he cannot escape the acknowledgement that the native of the Virgin Islands is as much his neighbor as the man in Omaha or Beacon Hills.

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### "MY NAME IS HAN."

Protestant Film Commission scores major advance with second production; "My Names Is Han," shows China Missions work to coincide with 1948-49 study; Simultaneous world premiere in one hundred cities held June 15.

Another major advance in the use of the motion picture for church work was revealed by the Protestant Film Commission with the announcement of the completion of the commission's second film, "My Name Is Han." The picture, which follows the significant success of the first production, "Beyond Our Own," will have a simultaneous world premiere in one hundred cities on June 15.

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Boys and Girls:

Once I read somewhere about the "squirrel habit". If you have ever watched squirrels gathering and storing nuts you will know what that means. Yes, you are right, it means to save. Now I have the habit so strongly that I almost wish sometimes that I didn't, but saving these things has helped me. Let me tell you about some of hoarded things and how to use them.

Milk bottle tops. The flat kind make lovely boats. Cut a triangle of paper and slip a toothpick through and all of this into the bottle top. Then place it in water. A duck or swan may be cut from drawing paper with a little flap left at the bottom, glue the flap to the top and watch it float away. It will amuse babies in their baths.

String. It is always handy to tie on pull toys, but it is good on kites too. Do you know how to spool weave? Take a large spool and put two thin, short nails on either side of the opening in the spool. Have ready a long length of string, and a strong wire hair pin. Tie a loop in the thread and slip on nails, pull thread through and catch with hairpin, repeat this over and over until a long rope appears, this may be sewed together for hot pads or pan holders. Sewing it in a circle does best.

Pictures. We change the pictures on our walls from time to time. Nearly all of them are the ones we have cut from magazines, old worn-out books or Sunday Shool papers. Right now we have Jesus as a boy in the carpenter shop on the wall. Next week we might have a picture of Thomas Jefferson. Nature, animals, religious, health and food pictures—all of these are good to save.

Greeting cards. Clip the pictures if you don't want to keep all. The colored pieces of foil paper make nice trimmings too. Have you ever tried glass painting? Pick a simple frame at the dime store. Take out the glass and lay it on the picture you want to copy. Oil paints do best, but if you work vary carefully you may use water colors. In that case, use little water and mix the colors with a lot of white. Copy the picture and let your glass dry thoroughly. Turn it over to see the finished side. Frame it with a piece of tinted or colored foil in back. You will like your painting.

Well, squirrels, we can go on and on. Keep your own treasures and you will surely find a use for them.

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## HELPING WITH THE BUSINESS.

*By* JANETTE STEVENSON MURRAY

*Issued by the National Kindergarten Association.*

"Novak does a first-class piece of work in resoling," said the kindergarten teacher in reply to my expressed wish to find a good cobbler. "His little Anton was in my room last year, you know."

The next morning I took my "oxfords" to Novak's shop—just around the corner from Main Street. The door was locked. I knocked, and a neat-looking aproned woman came out of a house nearby.

She arranged for my work; then she said, "Your shoes will be ready at four o'clock.

As I walked down the street after school, I saw two children playing in front of the cobbler's shop. They evidently reognized me as a customer of the morning—although I had seen neither of them at that time. Immediately the little girl ran to the back yard calling. "Daddy, come!" The shoemaker and his wife were building a fence.

Anton followed his sister, but becoming aware that his father had heard the call, the boy ran back to me. "It's a nice day, isn't it?" he said. There was a friendly smile in his dark eyes. Then, pointing down the hill, he added, "It's fun playing in the ditch when it rains—we have a dam."

My heart warmed to Anton; he was entertaining me until someone came.

In answer to my praise of her son, as she wrapped my shoes, Mrs. Novak said, "Yes, and even Rosie helps." She tied the red ribbon on one of the child's brown braids and gave her a reassuring pat.

Rosie slid from behind her mother's screening apron, smiled at me and then ran out of doors.

"She is shy," commented her mother. "Anton was like that, too, but he soon forgot about himself after he thought out the idea of finding his father for the customers. You see, there is not enough shoe-repairing to be done here, so my husband works in the garden or mends furniture in the basement part of the time. When I help him, the children must watch for the customers."

"But don't they forget and wander away?"

"No, they're proud to help with their father's business. Really, it is the family business; we all work." Mrs. Novak painstakingly counted out my change.

"Isn't this work quite difficult for you, Mrs. Novak?"

"No, we made some business rules—they help. Anton printed them on a card. One of our neighbors helped him with the spelling."

"I'd like to see them, so I can tell other mothers," I said.

"Why yes, you may, but they're tacked up on the wall. Come over to the house."

Mrs. Novak led me into the tidy kitchen. A fuchsia with drooping red blossoms stood on the window sill.

"It was only this year that Anton learned to print." His mother pointed with pride to a large piece of cardboard tacked low on the wall.

These were the rules:

1. Be polite to the people in the shop and everywhere.
2. Try to help our customers, so they will be satisfied.
3. Smile and be friendly.
4. In the morning, Anton and Rosie Must have their faces washed and their hair combed before going out.
5. Put each thing back in its place after using.
6. Hang coats and caps on hooks and Place rubbers underneath.
7. Help to keep the shop, house, and the yard clean and neat.

These seemed like practical and good rules; we discussed them, and then I turned to go.

Mrs. Novak followed me to the door. "Thank you for the work. My husband will be glad to fix your shoes again," she said.

I had been well served and would be likely to return. As I walked up the hill, I thought over what I had seen. Anton and little Rosie were getting early practice in being orderly and businesslike and were learning how to meet people. Here, also, was family solidarity, mutual responsibility, fine cooperation, and desirable attitudes.

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An old potter, who was shaping the clay into the desired shape by his hands, was asked by a visitor: "Why don't you have machinery to do that?" The old man replied: "We have tried all kinds of machinery and failed; somehow it needs the human touch." God has work that can not be done by machinery.—*H. F. Sayles.*

# Pilgrim Fellowship

## "Youth at Work in the Church"

### LIST SIX U.C.Y.M. CONFERENCES FOR THE SUMMER.

Six regional interdenominational youth conferences will be held again this summer by the United Christian Youth Movement, it was announced by Miss Helen Spaulding, associate executive secretary.

U.C.Y.M. is the cooperative agency of 40 denominations, 35 state councils, and 16 national youth-serving agencies. It is administered by the International Council of Religious Education.

The conferences are scheduled as follows:

1. Southern conference, Lake Junaluska, N. C., June 27-July 3, Miss Spaulding, director.

2. Southwestern conference, Eastland, Texas, July 5-11, Miss Spaulding director.

3. Pacific conference, Lake Tahoe, Nev., Aug. 1-7, Rev. Wilbur Parry, associate general secretary of Southern California Council of Churches director.

4. Eastern conference, Lake Winnipesaukee, N. H., Aug. 9-21, Rev. William Green Fisher, Methodist minister of Ridgewood, N. J., director.

5. Rocky Mountain conference, Geneva Glen, Colo., Aug. 15-22, Rev. Adrian Edgar, Methodist minister of Cozad, Neb., director.

6. Central conference, Lake Geneva, Wis., Aug. 16-28, Dr. Myron T. Hopper, professor at College of the Bible, Lexington, Ky., director.

"The aim of the conferences is to help the delegates develop a philosophy and skills for interdenominational youth work," Miss Spaulding stated.

The conferences are open to youth between 16 and 25 years who have completed the second year of high school and to adult leaders of youth.

Included in the programs will be Bible study, worship, recreation, interest groups, denominational and state meetings, and work projects.

Seminars each morning will prepare the delegates for service in building Christian communities. These include "Christian Vocations," "Christian Youth and World Outreach," "The Church in the Community."

Others will deal with evangelism, intercultural understanding, political responsibility, and economic problems. Delegates will also participate in seminars of the program and techniques of U.C.Y.M work in communities.

Further information may be secured from Miss Spaulding, 203 North Wabash Avenue, Chicago 1, Ill.

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### THE GOOD LIFE.

A great deal has been said about the undesirability of drinking alcohol as a beverage.

Perhaps something should be said about the desirability of drinking water and milk.

The good life doesn't just happen —not to anyone—it has to be made.

The average intelligent and reasonably healthy person can make a life which will be satisfying, and far more.

First, of course, it must have a basis in personal philosophy. We must have a clear understanding of the kind of life we want to realize.

It isn't possible to get along very well without an intelligent relationship with the God who rules the universe. Some people who say they "don't believe in God," really mean they don't think God is an old gentleman with a long white beard. Almost invariably, they have their own conception of God.

Then, we have to accept the world, realizing that we can't adjust it to our own ideas in one short lifetime. This certainly does not mean we must accept evil, but it does mean that in spite of everything we can do, a great deal of evil will continue and there is no sense in beating ourselves to pieces against it. We just have to do the best we can and remain quiet in our minds.

Next to peace of mind, good health contributes more than any other sinble factor to the good life. It is easier to find love and friendship and the satisfactions which come of successful working, if we maintain good health and most of us can do it.

What are the things which contribute to health? Mental serenity, a charitable attitude toward all mankind, a goal not beyond reach, good food varied and simply prepared, with due attention to vegetables, fruits and milk, plenty of water, and a reasonable amount of exercise. In this country, these things are within the reach of most people.

The man or woman who follows the simple rules of health known to everyone, will very seldom feel any such desperate need of "escape" that he will be tempted to resort to intoxication.—*Exchange.*

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### CORRECTION.

To the Pastors of the North Carolina-Virginia Conference; The Sunday School Sueprintendents of the North Carolina-Virginia Conference; The Women's Presidents of the North Carolina-Virginia Conference: Will you please announce that the meeting place for the Sunday School Convention of the North Carolina-Virginia Conference, to be held July 8, 1948, will be at Mt. Zion Church, instead of at Bethel, as anounced originally? We hope to see a fine repersentation of your Sunday Schools there!

ELIZABETH CHICOINE.

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### 3,000 SUBSCRIPTIONS TO THE CHRISTIAN SUN.

The Board of Publications of the Southern Convention is endeavoring to increase the subscriptions to THE CHRISTIAN SUN to the 3,000 mark. This ought to be easily done! There are 10,000 or more families in our churches of the Convention. Surely 3,000 of those families love our church and its enterprises enough to pay $2.00 per year for 50 issues of THE CHRISTIAN SUN. THE SUN costs the subscriber just 4 cents per week. Won't you endeavor to interest some family or individual in subscribing to THE CHRISTIAN SUN. THE SUN is our denomination's only weekly publication. For 104 years THE SUN has blessed the homes of our people. Let us extend its "light". Send your subscription to The Southern Convention Office, Elon College, N. C.

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### NOTICE CONCERNING CHRISTIAN SUN SUBSCRIBERS.

The Board of Publications has instructed the Convention Office (subscription office of THE SUN) to carry expired subscriptions not more than one month. This action is necessary because the Sun is operating on such a meager budget that the Board of Publications cannot continue to publish the paper unless subscriptions are paid. Please renew your subscriptions promptly any you will help extend the good work of the Christian Sun.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## FROM MALACHI TO CHRIST.

Lesson XIII—June 27, 1948.

Mememory Selection: *Blessed be the Lord God of Israel, for he hath visited and redeemed his people.*—Isaiah 1:68.

*The Farerunner of His Coming.*

"Behold I send my messenger, and he shall prepare the way before me." Thus spoke the prophet under the inspiration of the Holy Spirit oncerning Jehovah's messenger. The prophecy found literal fulfilment in the person of John the Baptist. In the fullness of time God called him from the desert to proclaim the coming of the Messiah. John himself so interpreted the prophecy. And Jesus saw the fulfilment of the prophecy in the person and work of John. We too can be heralds proclaiming and preparing for the coming of our Lord. We too can help to make the crooked paths straight and to make ready His highway.

*His Coming.*

Many of the Jews looked forward eagerly and expectantly to the coming of the Messiah. Many of them thought that it would be a day of judgement upon the enemies of Israel, a day of vindication for themselves. But Malachi solemnly warns them the day of the Lord will not be a milk and honey affair, a lovely time for all concerned. It will, in fact be a day of heart searching and sifting. It will be as a man who is refining precious metal, separating the precious metal from the dross It will be like the fuller as he whitens by a process of strenuous work the garments which have become soiled. Refining is usually quite an arduous process. There is a sense in which we would like to see the coming of the Lord to His temple. But when one thinks of it, it will be a stern and searching time. We shall stand forth in our nakedness before Him, the secrets of all hearts will be revealed to Him. It is significant that when John the Baptist came preaching he summoned the people to repentance. The One who should come after Him was as one who laid the axes to the root of the tree.

*Healing in His Coming.*

But there would be healing in His coming for those who were His own. The sun of righteousness would arise with healing in its wings—a poetic way of setting forth the gracious ministry of the Spirit of God to those who fear His name.

*The Messenger of His Coming Comes.*

Several verses of today's lesson concern the prophecies regarding the birth of John the Baptist and the circumstances of his coming. They make interesting and inspiring reading. How this old priest and his old wife yearned for a child and how God promised them the answer to the yearning of their hearts. And then the joy of his coming, and the prophecies of his career. With prophetic insight the father declared and depicted something of his son's career, and something of the hope that he would awaken in the hearts of his fellow-countrymen.

*Between the Testaments.*

From Malachi to Christ is a blank chapter so far as the Protestant Bible is concerned. To be sure something of the history of that period is contained in the books that one usually finds in a big church "pulpit Bible," the Apocrypha as it is called. But most of the events are recorded only in secular and extra-biblical writings. The Jews passed through varying fortunes during three or more centuries. Hope flared and ebbed. It was during this period that most of the religious parties of Jesus' day arose. Rome conquered Palestine and reduced it to a dependent state or province. But God was slowly and surely working out His purpose and when the hour struck, He sent His messenger before the face of His Son to prepare the way. He works in mysterious ways His wonders to perform and His works to do.

* * *

*A Note of Thanks.*

I take this means of thanking the Guest Writers of these Notes who kindly furnished Notes of the Lessons while I was away on my vaation trip. It was the greatest trip and the grandest month in our lives. In thirty-two days — eleven of which were spent in the Los Angles area, we traveled 9,085 miles, visited twenty states and Mexico, and went from the Atlantic to the Pacific, and also had a sailboat and steamer ride on the Pacific itself. We went from points at sea level to points almost a mile and a half above sea level. We saw fertile farms and fruitful orchards, rolling plains and broad prairies, lenghthy mountain ranges and many snow-covered peaks, barren and bleak deserts, as well as countless industrial areas and vast timber tracts. We crossed the mighty Mississippi twice, the Missouri and the Colorado, and countless lesser streams once. We also crossed the great Continental Divide twice, the roof of our country which determines whether rain falling on it flows into the Atlantic or the Pacific. We saw innumerable herds of cattle and flocks of sheep, and countless thousands of acres of growing crops. We visited some of the most famous Parks, not only in our country but in the world, and saw some of the nation's places of scenic beauty and historic interest. We spent 11 days in Pasadena, near Los Angles one of the three great metorpolitan areas in our nation. We visited many state capitols, and saw dozens of our great educational institutions. We talked with all kinds of people and had many interesting and happy experiences. And all without an accident or a mishap. Norris Dam, Grand Canyon, Boulder Dam, Hollywood, Reno, Salt Lake City, and Yellowstone Park are some of the places we visited. It was the greatest and grandest month of our lives, and our hearts will be warmed upon every rememberance of it. And snapshots, and a hundred and fifty colored slides will make it possible for us to live over the experiences, and to share them with others. Our hearts are filled with gratitude to God for this token of His goodness to us.

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## IN THE MINORITY.

During the time Noah was building his ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was in a decided minority—but he won.

When Gideon and his three hundred followers, with their broken pitchers and lamps, put the Midianites to fight, they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Bool to shame, he was in a notable minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was in a decided minority—but he won!

When Martin Luther nailed his theses on the door of the cathedral, he was a lonesome minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, he was a conspicuous minority—but he won!—*Selected.*

# Book Reviews

A Book of Worship for Free Churches. Prepared under the direction of the General Council. Oxford University Press, New York. $1.50.

At the order of the General Council the Seminar on Worship has continued its labors for many years until it has produced a book that our denomination may use with pride. *A Book of Worship for Free Churches* brings together the great worship materials of the Free Churches in a modern and dignified way. Nothing of deep and abiding value has been left out. The services which have been devised by this group of men are dignified and reverent without being stilted and meaningless for our generation. A breadth of understanding unusual in its quality has been shown, for large, small and middle-size churches will find herein that which is native to them. Prayers from the richest devotional resources have been gathered into a priceless treasury. Services of worship growing out of experience and practical usage for nearly every conceivable occasion have been included. Suggested Biblical resources for the year's varying schedule have been provided. Instruction and traditional custom insofar as symbolism and altar usage are here to be found. *A Book of Worship for Free Churches* is a book that we have needed for many years. It will greatly enrich and deepen the worship of our churches.

Those who have prepared this book come from diverse types of Churches and from six different denominational backgrounds. The variety of experience and opinion among the workers is evidenced in the broad quality of offerings that are made. This is a book of which the Congregational Christian Church may be proud—but more than that, *it is a book which it can use!*

*A Book of Worship for Free Churches* will be published at the time of the General Council meeting at Oberlin, Ohio.

Martin L. Goslin,
Manchester, N. H.

* * *

Christian Voices in China. Edited by Chester S. Miao. Friendship Press. Paper $1.00; cloth $2.00.

When Robert Morrison, the first Protestant missionary to China, sailed in 1807 under the London Missionary Society, the owner of the vessel asked, "And so, Mr. Morrison, you really expect to make an impression on the great Chinese Empire?" Morrison replied, "No, sir, but I expect God will." However, at first, it looked as if even God could not change this millenium-old nation. Upon arrival in China, Morrison began to translate the Bible in a dark warehouse in Canton. He was helped by a Chinese scholar who had learned Latin from a Catholic priest in Peiping. The lives of both were in danger. After twenty-seven years, Morrison had won only three converts. At the end of his life, he wondered whether as many as a thousand Chinese would have accepted Christianity at the end of a hundred years.

What happened? Morrison's original faith was rewarded. The London Missionary Society sent reinforcements. In 1829 the American Board entered China. Other mission boards followed. China became the largest mission field in the world, and today Chinese are making a significant contribution to the emerging world church.

*Christian Voices in China* might well have been written to commemorate 150 years of Protestant Christianity in China. Eleven of the fourteen contributors are Chinese Christian leaders who have received their education in the Christian colleges of China and in graduate institutions in the United States. When Morrison established in 1820, an Anglo-Chinese school for "the reciprocal cultivation of Chinese and European literature," he initiated an educational movement which was destined to change the religion, politics, and economics of almost one-fourth of the inhabitants of the globe.

This book is divided into three parts: The Christian Spirit Tried by War; Special Problems and Difficulties in China Today; and New Opportunities and Challenges in the Postwar Period. The chapter headings in part three give a clue to some of the responsibilities which rest upon Christian forces of China and the West as they work together. These headings are "New Womanhool in Old China," "Evangelism Among Government Students," "The Christian Message to the Chinese Farmer," and "The Ministry of Healing in War-Torn China."

Dr. T. C. Chao's chapter on "Christian Faith in China's Struggle" will, with other chapters, richly reward the reader. Dr. Chao analyzes the causes of the disintegration of China's culture, and writes with clarity on the struggle now taking place for democracy, unification, peace and reconstruction. "For the Christian," he reports, "war is not over and conditions are getting worse. It seems inevitable that the Chinese workers in the church, facing as they do soaring costs of living, poverty and almost starvation, in many cases are irritable, weary, and troubled with worldly affairs . . . . martyrdom may be forced upon some faithful souls. The Christian Church . . . . struggles for its own existence. If it wins freedom of faith, of conscience, or worship, speech and publication, it wins freedom for the whole of the Chinese nation. China travails in rebirth, in fears of being still born. Only apostolic Christianity can give it deliverance."

*Christian Voices in China* is of importance to every American. What happens in China may determine the future of the Orient. Christians have on opportunity not only to read about currents and cross currents in China, but also through missions to help determine the nature and the strength of these currents.

The illustrations by the Chinese artist, Jim Lee, combine Chinese ancient thought and mythology with modern Christianity, and add much to the value of the book.

Ralph R. Shrader,
Boston, Mass.

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MY NAME IS HAN.

(Continued from page 9)

"My Name Is Han," filmed in China, was produced to co-incide with the 1948-49 emphasis on study of the missionary movement in that country. An intriguing combination of documentary and dramatic techniques to emphasize the broad nature of missionary work is employed. No Occidental is seen in the picture. The camera follows the Chinese reliving events of the post-war period in the places where they occurred.

The story of Han, his family and their long trek home, has a universal quality true to the fundamentals of human nature wherever it has been touched by the hand of Christ. Han, who is "practical," and his wife, who is Christian, return to find their home a shambles and their land devastated. He cannot understand the "foolishness" which prompts Christian friends to leave their own fields to toil in his.

Han sees other "foolish" men. A Chinese, who is an agricultural missionary, teaches Han how to restore his orchard; he finds other Chinese in missionary posts in the hospital, in the school, in the church . And understanding comes to Han, as it has come to many. The rental fee, $8.00.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sometime ago a lawyer called me from a city in North Carolina and made inquiry as to the proper and correct name of the Christian Orphanage. He said a man and his wife were in his office and wanted to will the Christian Orphanage their entire estate when they were through with it. They had no children.

Some months ago a man died and left his entire estate to the Christian Orphanage at his widow's death. The Christian Orphanage appreciates being remembered in wills. The writer knows of no more worthy cause than when you are through with your earthly possessions to leave at least part of them to the Christian Orphanage, Elon College, N. C.

I noticed in the paper sometime ago that a lady died, who was worth millions, and she left it all to different charities. She had no children, and to what better cause could she have left it? Others, who have wealth leave it all to their children. They forget to leave anything to the College, Missions or the Orphanage. If the writer had accumulated a lot of money, which he has never been able to do, nothing would give him more pleasure or joy than to leave a large portion of it to the Orphanage to be invested in young, promising girls and boys, who have been deprived of a chance in life. He wants to keep on living in the lives of others after he has gone across to the other side.

When you write out your last will and testament, it would be very gracious of you to remember the Christian Orphanage with its large family of little children. Will you do it?

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR JUNE 17, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 4,197.03 |
| Eastern N. C. Conference: | | |
| Hope Mills ..... | $ 4.50 | |
| Moore Union ..... | 21.20 | |
| Mt. ..... | 7.75 | |
| | | 33.45 |
| Eastern Va. Conference: | | |
| Cypress Chapel ..... | $9.61 | |
| Isle of Wight ..... | 5.00 | |
| Newport News ..... | 13.00 | |
| Christian Temple ..... | 20.00 | |
| | | 47.61 |
| N. C. & Va. Conference: | | |
| Asheville ..... | $ 6.00 | |
| Durham ..... | 27.10 | |
| Hopedale ..... | 24.15 | |
| | | 57.25 |
| Va. Valley Conference: | | |
| Linville ..... | $ 10.03 | |
| New Hope ..... | 2.17 | |
| | | 12.20 |
| Ga. Conference: | | |
| Columbus S. S. ..... | | 13.10 |
| Total this week from churches | | $ 163.61 |
| Total this year from churches | | $ 4,360.64 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 8,394.41 |
| Mrs. Mae B. Hughes, children ..... | $ 35.00 | |
| Mrs. Louise Gregory, children ..... | 35.00 | |
| Mr. Haith, children ..... | 5.00 | |
| Mr. Cook, children ..... | 10.00 | |
| Mrs. Leigh, children .... | 38.99 | |
| Neese Baracca Class of Reidsville Church, J. C. Davidson ..... | 30.00 | |
| Suolk City Welfare, Harvell boys ..... | 30.00 | |
| C. S. Clayton ..... | 100.00 | |
| Mrs. Dottie Armentrout . | 30.00 | |
| Dr. & Mrs. Eugene Holt . | 10.00 | |
| Mr. & Mrs. C. V. Sharpe | 10.00 | |
| Mabel Haith, rent ..... | 1.25 | |
| | | 335.24 |
| Total this year from Special Offerings ..... | | $ 8,729.65 |
| Grand total for the week ... | | $ 498.85 |
| Grand total for the year ... | | $13,090.29 |

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## CHURCH HONORS FORMER PASTOR.

Eure's Christian Church, Eure, N. C., observed its annual homecoming services Sunday afternoon, May 23, with approximately 400 persons attending.

The celebration carried a threefold program: the annual Memorial Day service, with Rev. W. L. Wood, pastor of the church, delivering the Memorial address; a Dedicatorial service, and a Love Feast, honoring the Rev. Jessie M. Roberts, now of Windsor, Va., the church's pastor for more than a quarter of a century.

Mr. Roberts, seventy-three, has, since 1903, being absent only a few years, been a faithful, untiring and ever-loving friend and pastor to his entire community.

Each organization of the church was represented with kind words, loving appreciation and presentation of a gift. The program for the afternoon was as follows: Greetings, Mrs. H. L. Umphlett, president of the Ladies' Aid Society; Introduction, Mrs. John W. Artz, president of the Woman's Missionary Society; Life Membership, Mrs. Dempsey L. Harrell; Duet, Katy Askew and Syrvillia Lassiter; Presentation of Gift, Timothy Eure; Young People's Society, Rebecca Eure; Cradle Roll, Brendy Howell; flowers, Mrs. Hollis Lilley and Mrs. Norfleet Felton; Mrs. John Artz; song by the congregation, and benediction by Rev. W. L. Wood.

At the close of the program, Mr. Roberts and his family were entertained at a cake cutting in the home of Mr. and Mrs. John W. Artz.

The Dedicatory service was broadcast at 4:30 over a local radio station.

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## ADVERTISING CHRISTIANITY.

(Continued from page 3.)

going rests upon the church, not upon the man outside the church. There is not specific command in the Scriptures for the non-Christian to attend the services of the church, but many that urge the Christian to go to the sinner. The Bible places the church in the position of a solicitor—an advertiser — who must so attractively and so convincingly present his proposition that it will appeal to those who have freedom to accept or to reject. . . .

The church today must be as the child with a new toy—anxious to tell the world of what he has. The church must fight to keep from being completely pushed out of sight by the bars, the clubs, the theatres, etc. When the church does allow itself to be pushed about without fighting back through every legitimate means, I wonder if it does not cause those out of Christ to suspect that the church really is a dying institution and that even those who still profess church membership are actually ashamed of the church and its message. Paul was not ashamed of the gospel and hesitated not to take it into the midst of the Jewish scholars, the Greek philosophers, or the court of the emperor.

To sum up, we offer three good reasons why the church should advertise:

1. To reach the lost and get them to realize their need of the gospel by planting seed thoughts in their minds.

2. To inspire its members. Nothing inspires the members of a congregation more than for that congregation to be an active and advertising church.

3. To deepen its influence in the community. The public cannot help but take notice and consider the church that is continually placed before it.

Dare we content ourselves by making excuses for the emptiness of our church buildings when there may be a way found to fill them for the hearing of the word? We must search for such a way until success is ours or we are spent in exhaustion. Advertising may be the way.—*Gospel Advocate.*

## NO AUTHENTIC PORTRAIT OF CHRIST.

*By* C. B. Riddle.

John Brophy, the English novelist, has written a book—"The Human Face"—after studying faces for fifteen years. In addition, the author took time to read the descriptions of faces in the Bible and Shakespeare, and studied the facial expressions of thousands of portraits in many countries.

Numerous conclusions could be drawn from Brophy's treatise of the human face, but these words from his book are more than significant: "In man's face there is to be discerned a faint reflection * * * of the nature of our God, who is, who must be, we being what we are, a human God. * * * If we have invented an imaginary God, then at least it is a noble conception."

Brophy's quoted words serve as a reminder that there are no accepted portraits of Christ. Christendom has been familiar with the face of Christ for many centuries, although it is considered that all representations of the Christ face are necessarily imaginative. Reasons why there are no authentic portraits of Christ are many.

In the first place, Christ was not the type likely to be posing for portraits. His position was such that His likeness did not appear on coins, nor was He the subject of the artists of His time. He was too obscure. Except for His immediate following, Christ was generally regarded as no different from the many itinerant preachers of the time. Moreover, from about the time of the Crucifixion until many years later, the profession of Christianity was dangerous. In the period of persecutions it would have been unwise to display a portrait of Jesus.

The conventional Christ portrait which has come down was presumed to have miraculous sources. The one mentioned most often is that connected with Joseph of Arimathea. It was he who placed the kerchief over the face on the descent from the Cross, and the miraculous story is that when it was removed it bore the imprint of the Savior's features. Joseph of Arimathea went to Britain where he planted the Glastonbury thorn which still blooms every Christmas, and the kerchief became one of the great relics

There has been one likeness which has claims to being contemporary. It is the famous Jewel of Tiberius. Tiberius was Emperor of Rome at the time Jesus was teaching in Galilee, and he was the Caesar unto whom Jesus counseled the people to render what was his. It appears that a Roman centurion either himself carved a head of Jesus on an emerald or comissioned someone else to do so. At any rate, he sent the reputed likeness as a gift to the Roman Senate together with a detailed description of the appearance of the Man who was bringing things to pass in Palestine.

The Jewel of Tiberius dropped out of sight for several centuries and did not reappear until the fifteenth century. The Grand Turk, then occupying Constantinople, had come into possession of it in some way not clear. A brother of the Grand Turk had been taken captive by troops of the Papacy fighting for Rome. Knowing that this carved head of Christ would have a tremendous value in the eyes of the Church, the Turk offered it to the Pope Innocent VIII as ransom. The offer was accepted, the brother freed, and the Jewel came to Rome.

Whether painters of the likeness of Christ have been correct in their conception of the Man of Sorrows is of little concern to those who know the effects of His spirit—something no artist can portray. This invisible thread of life is not absent in "The Human Face."

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## BIBLE SCHOLAR, ARCHAEOLOGIST JOINS INTERNATIONAL COUNCIL STAFF.

Coming directly from archaeoligical work in Jerusalem with the American Schools of Oriental Research, Dr. John C. Trever joined the staff of the International Council of Religious Education June 1, it was announced by Dr. Roy G. Ross, general secretary.

Dr. Tever, who was from 1944-47 associate professor and head of the department of Old Testament languages and literature at Drake University, Des Moines, will become the director of the recently created Department of the English Bible in the International Council.

He will work with the Council's educational committees, advising them on the use of the Bible in their lesson and program materials. He will also promote the use and understanding of the Revised Standard Version of the Bible, of which the New Testament was published in 1946 and of which the Old Testament will be published probably in 1951.

The new director, who is 32, comes from a year's work in Jerusalem under the guidance of Dr. Millar Burrows, director of the American Schools of Oriental Research. Among several old manuscripts Dr. Trever found and recognized a complete copy of the Old Testament book of Isaiah going back to the first century B. C. Until now scholars have had to depend upon manuscripts from the ninth century A. D. The newly discovered text will be helpful to biblical scholars in the Old Testament section of the Standard Bible Committee in their preparation of the Revised Standard Version.

While in Palestine, Dr. Trever was also assigned to take 5,000 color photographs for slide and film sets on Bible lands and customs. Perviously he had prepared a slide set on the Revised Standard Version of the New Testament.

He will be available for speaking engagements at all types of meetings and conferences. He can be reached at 203 North Wabash Avenue, Chicago 1, Ill., after June 1.

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# THE BASIS OF UNION

By FRED S. BUSCHMEYER
Chairman for the Executive Committee

The Judges of Voting upon the proposed Basis of Union between the Evangelical and Reformed Church and the Congregational Christian Churches have just reported the following totals to the Executive Committee of the General Council and we hasten to pass them on to the churches of our Fellowship.

| | *Resolution No. 1* | *Resolution No. 2* |
|---|---|---|
| Churches—For | 2,576 (65.5%) | 2,818 (78.3%) |
| Churches—Against | 1,352 | 781 |
| Members—For | 144,221 (63.3%) | 147,680 (76.2%) |
| Members—Against | 83,503 | 46,108 |
| Conferences—For | 32 (94.1%) | 31 (91.2%) |
| Conferences—Against | 2 | 3 |
| Associations—For | 152 (80%) | 163 (94.2%) |
| Associations—Against | 38 | 10 |

Believing it to be its duty to give some kind of counsel to the churches of our Fellowship in this emergency situation, the Executive Committee has given careful thought to the problem of achieving the highest permanent values out of the negotiations carried on thus far, and now passes on to our churches and Council delegates the following resolution:

> WHEREAS, the favorable vote of the churches of our faith and order on The Basis of Union has fallen short of a clear mandate to proceed with the validation of The Basis of Union; therefore
>
> BE IT RESOLVED, that the Executive Committee inform the churches of this result;
>
> BE IT FURTHER RESOLVED, that the Executive Committee advise the General Council that the Executive Committee is of one mind that the General Council will best preserve the strength of the churches' life and work and will best safeguard and protect the possibility of union with the Evangelical and Reformed Church if no definite action on acceptance or rejection of the Basis of Union be taken by the General Council at Oberlin.
>
> The Executive Committee urges and requests the delegates to the General Council prayerfully to prepare themselves to seek God's guidance, with the hope that a way or ways may be made evident whereby we may walk with our brethren of the Evangelical and Reformed Church in love and by further study come, we trust to an hour when our strength and theirs may be made one in His service.

It is hoped that the Commission on Interchurch Relations and Christian Unity will have an analysis of the voting by churches, associations, and conferences, to be mailed to delegates before they leave for Oberlin. The Commission is receiving and considering possible alternate courses of action by the General Council meeting in Oberlin, and will make its supplementary report, with a recommended procedure, when the Council is assembled.

HISTORICAL SOCIETY, 1950
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGRE[illegible] CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, L[illegible] — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JULY 1, 1948. NUMBER 26

Mrs W C Wicker 1-1-49

## Greetings from England and Wales

[A Council Address by REV. W. ANDREW JAMES, distinguished pastor of the Purely Congregational Church in Surry, England, and representative of the Congregational Union of England and Wales.]

The will to prevail is strong in our midst even yet, but there is creeping upon us the sense of defeatism, and we know that the strain must be relieved soon if we are to survive and make a vigorous contribution to the culture and liberty of the world.

The appalling conditions in which we had lived during the war seemed as nothing during that time because there was a greater issue at stake and we believed that when hostilities ceased we would return to plenty, and all the restrictions on our freedom would be removed, but such is not the case. For eight years we have known shortages, and in spite of three years of peace we are still stringently rationed in food and clothes.

Our churches in the bombed cities and towns are doing a magnificent job in the most discouraging conditions; the premises are damaged and quite inadequate; the homes of the people are in an appalling condition, and the leadership of the Church is a vital factor in the community. Into this environment has come, like a breath of fresh air some of the young men and women of your churches, ministers and social workers, through the generosity of the Congregational Christian Committee for War Victims and Reconstruction. These young people have made a fine contribution to the needs of our churches. We are deeply indebted to you for this, the most important contribution to England in the post-war years.

London has been badly bombed. Much that we loved has been burnt and destroyed, yet much also remains that is significant. Upstanding amid the ruins of acres of buildings is St. Paul's Cathedral, with the cross on the centre dome, glistening in the sunlight. Not far away are the Supreme Courts of Justice above which is the Symbol of Justice blindfolded and holding the scales in her hand. This, too, is unchanged. Herein is a parable. We are persuaded that though there are many trials, and not a few tribulations before us yet, on this long road of recovery, if we can but keep the cross before our eyes, that justice may prevail, the end of it will be better than the beginning, and the victory will not be ours, but to God will be the praise.

We have received such kindness and generosity at your hands in these days of difficulty and need, that our churches have been drawn perceptibly nearer to you, and we trust also that you have been conscious of a new nearness to the churches of our Union. We are persuaded that the giver is blessed not equally but more than the recipient and there is between us at this time a closer bond of fellowship than we have ever known before. May the spirit of our Master, Jesus Christ, abide in our midst, and enable us all to realize our oneness in Him.

# News Flashes

In 1947, the total cost of the missions of the American Board amounted to $1,998,275.33.

Rev. Peter Young of Norfolk, Virginia, preached in his former pulpit at Mansfield, Ohio, on Sunday, June 20.

Sympathy to Dr. C. Rexford Raymond who was called from the General Council to his home in Charleston on the death of his wife.

Dr. Frederick L. Fagley received the degree of Doctor of Divinity from his Alma Mater, Oberlin College at its recent commencement.

Dr. Warren H. Denison has attended every national meeting of his denomination since 1898 and observed his 78th birthday during the Oberlin Council.

Supt. Archie Hook of the Washington State Conference, was back on his feet again at the Council following a serious accident and prolonged convalesence.

Antioch College which was founded by the Christian Church at Yellow Springs, Ohio, has named Dr. Douglas McGregor, industrial relations expert of the Massachusetts Institute of Technology as its new president to take over September 1. The committee selected Dr. McGregor from 700 candidates after a six-month search.

## DELEGATES TO GENERAL COUNCIL.

The following are the delegates of the Southern Convention who attended the General Council at Oberlin:

President L. E. Smith, Elon College;
Mr. P. H. Ricketts, Danville, Va.;
Dr. and Mrs. C. W. McPherson, Burlington, N. C.;
Mrs. O. H. Paris, Greensboro;
Dr. S. C. Harrell, Durham
Rev. and Mrs. Clyde L. Field, Reidville;
Rev. W. W. Snyder, Burlington;
Mrs. F. C. Lester, Asheboro;
Mr. Cyrus Shoffner, Liberty, N. C.;
Rev. W. W. Hall, Albemarle
Mr. I. H. Vickery, Henderson;
Rev. F. B. Eutsler, Raleigh;
Miss Susie D. Allen, Raleigh;
Rev. C. C. Dollar, Sanford;
Miss Margaret Edwards, Henderson;
Rev. and Mrs. Roy D. Coulter, Highview, W. Va.
Mr. Clarence L. Phillips, Broadway;
Mr. and Mrs. R. A. Whitten, Winchester, Va.;
Mr. and Mrs. C. A. Pugh, Winchester, Va.;
Rev. R. M. Kimball, Franklin, Va.;
Rev. and Mrs. Peter Young, Norfolk;
Dr. and Mrs. J. G. Truitt, Suffolk;
Dr. W. B. O'Niell, Holland;
Rev. J. E. Neese, Norfolk;
Mr. and Mrs. E. M. Albright, Norfolk;
Rev. W. L. Wood, Sunbury;
Dr. H. S. Hardcastle, Newport News;
Mr. and Mrs. Wm. T. Harrell, Suffolk;
Mrs. B. D. Jones, Holland;
Mrs. W. B. Williams, Newport News;
Rev. and Mrs. W. Millard Stevens, Burlington;
Miss Betty Chicoine, Elon College;
Supt. and Mrs. Scott, Elon College.

Wm. T. Scott,
*Superintendent.*

## HURDLES GO TO ELK SPUR.

On Sunday, May 30, Dr. William T. Scott visited our church here at Elk Spur, to tell us he had a pastor for us for three months. We are looking forward to having Rev. and Mrs. Allen Hurdle with us this summer. We are grateful to Dr. Scott and all who made it possible for us to have a pastor.

Sunday, June 6, was our Memorial Day. We had around one hundred twenty-five at church. Ivy Hill Sunday School came to visit us. Even though they are small in number, we think Mr. Morris and his group are to be praised. All winter they went ahead with their Sunday school, and sometimes when it was too rough to go to the school house, they would hold Sunday school in Mr. Morris' home. We know that what they are studying there will be as seed sown on good ground, for such as hear the word and receive it, bring forth fruit.

On Friday, June 4, we had a visit from Mr. and Mrs. Gleason and their family, and it was a special treat to the folks here in the mountains to have them back with us. Their words to us were to keep on.

On the third Sunday in June we are expecting Rev. G. H. Veazey and his Sunday school from Long's Chapel to visit us. We are looking forward to having them with pleasure.

May we all remain forever in God's will.

Lannie M. Utt.

## THE MODERATOR SPEAKS ON CHRISTIAN UNITY.

Next to preventing the outbreak of World War III, with all the tragedy of atomic and biological warfare and the resulting chaos and wrecking of civilization, the most important item on the agenda of the human race is the achievement of greater Christian Unity. After four hundred years of divisiveness the Christian world since 1900 has been reaching out toward unity. A new ecumenical Christian consciousness has arisen. How to implement this desire for unity without imperiling freedom of thought and liberty in growth and action is the major problem before ecclesiastical statesmanship today.

The kind of Christian unity on which I wish to dwell this evening, however, is unity among ourselves, and with the Evangelical and Reformed Church and any other bodies which may be interested. Such a union of like-minded denominations is in no sense competitive with, antagonistic to, or a substitute for the utmost federative union that can possibly be achieved. Dr. E. Stanley Jones himself has said: "If any two or more Branches (i.e. denominations) should desire to amalgamate . . . they would be free to do so under Federal Union. And not only free to do so, but we would encourage such amalgamation."

The most urgent and immediate objective before us at this General Council, as I see it, is the achievement of good understanding and unity among ourselves first of all, and then a learing of the way to go toward a happy and enthusiastic union with the Evangelical and Reformed denomination.

I say this boldly and with assurance because I notice that, amid all the turmol anid confusion of the past nine months, there has been practically no objection voiced to union with the E. and R. as such. The objections have not even been to the Basis of Union document in toto, or even in essence. The objections have been peripheral rather than central. I have conferred with several critics of the documents and their objections settle down to five, no one of which is insuperable. Most of them grow out of different interpretations as to the possible import of certain words and phrases.

Personally, I feel that these critics have taken counsel too largely of their fears and not enough of their faith. The negative vote, especially as registered by the laity in our

(Continued on page 11.)

# Missions in Africa

*An Address by* ALAN B. TAYLOR*
*Durban, South Africa*

Half a century ago Africa was called the Dark Continent. This year Juan Trippo, head of Pan American Airways, invites twenty leading publishers and editors as his guests to fly to South Africa in two days and to see the country in two weeks. They return and tell of gold mines, large cities, airfields and harbors. In Durban at a banquet I attended, in reply to the question, "What in South Africa has impressed you most?" they answered, "Your Prime Minister, Field Marshall Smuts."

South Africa is a country where a road built today and unuesd may disappear tomorrow beneath desert sands or lush jungle vegetation. Africa was, and still is, well called the Dark Continent for there is no culture there comparable to that of India or China on to which Christian culture can be grafted, no written language to spread the Christian faith unassisted by western education. Were the candles lighted by mission societies in Africa to be quenched the darkness would again become complete.

Africa's darkness will only disappear when the fire we take has kindled the fuel to be found there. An African leader who styles himself an agitator and who answers to the name of Champion, once reproved me, "Dr. Taylor, we don't need friends to work for us as much as to work with us." He was right; our part is to kindle fires, nourish and tend them until the light is truly African.

In 1921 I went out to join Dr. James B. McCord in a training scheme for African doctors. It was premature. Neither the white medical profession or government was ready for it. I now saw, too, that nurses were needed first. At that time no African nurses or midwives were being given recognized training in Natal. Twenty years after our first nurse and our first midwife passed the Medical Council's examination twenty-five per cent of all those sitting for the same State examinations were Africans. . . . Recently the Administrator of Natal, noticing the shortage of white applicants for nursing training and comparing it with the flood of African applications, gave it as his considered opinion that nursing might pass entirely into the hands of African women.

Ten years after our first graduates were registered the Province of Natal accepted the principal of a colour bar and commended the training of African nurse aides, stating that African women were incapable of being trained as nurses. Within three years it was compelled to change its policy because McCord Hospital (Dr. Taylor's hospital) had shown that they could be thus trained. Today everywhere the examples set in mission hospitals are being followed by governments. Where such hospitals have pioneered in training, in setting up district work, in appointing African graduates to positions of supervision, government hospitals are following.

Donald Mtimkulua, leading educationalist, addressing a meeting of the Natal Missionary Society last July stressed the need for more missionaries. He pointed out that the leaders of former generations were taught by teachers and preachers who had grown up in and about the homes of the early missionaries as house and garden servants, horse boys, etc., and that in these and other associations with the missionaries and in attending family prayers they had imbibed "the Christian way of living." He said, "Today we are finding more and more that our leaders are being trained in government schools and apart from any missionary influence and teachers, with the result that they graduate as heathens." Said he: "Give us more missionarie to insure Christian leadership."

(Continued on page 13.)

*Mr. Taylor is a medical missionary of The American Board.


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4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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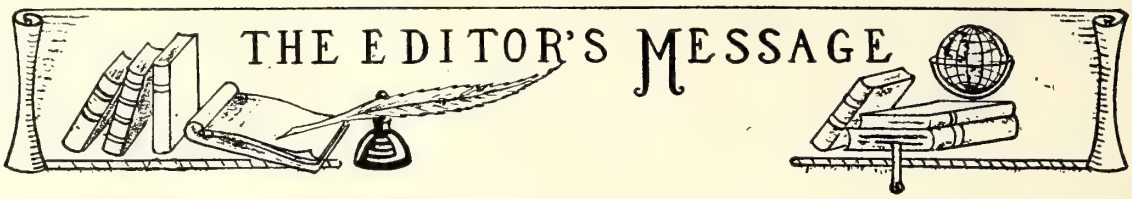



## COMMENTS ON THE COUNCIL.

A complete report of the Oberlin Council would require a volume. The purpose of this editorial and this issue is to give an authentic glimpse of the Council, a judicious yet generous sample of the countless speeches and voluminous reports given during the Council.

Genuine Democracy is evidence by the unprecedented election of a woman, Miss Helen Kenyon, as moderator. Many people will applaud this ecclesiastical elevation of feminity. Miss Kenyon, active in the work of the Missions Council, received 555 ballots and Nathaniel Talmadge 155. She succeeds Dr. Albert Palmer.

Dr. Fred Fagley, unsophisticated Associate Secretary of the General Council, has reached the age of retirement. His genial smile, cheery greeting, enveloping handshake, statistical knowledge and organizational genius have been invaluable in the General Council.

Moderator Palmer made an interesting proposal which has not been acted upon at this writing—that "this Council authorize a **Special Commission on Analysis and Appraisal** to study the functions and effectiveness of our denominational procedures in the local church, on state and national levels and in the world situation. What are we doing that is commendable? Wherein do we fall behind other Christian bodies, and why? What should we learn from comparable secular agencies in education and public service? What improvements, not inconsistent with our religious standards and essential Congregational freedom, could be made in our finances, our business methods, our public relations, our personnel, and our long-distance planning?"

To be sure, the ultimate and inescapable point of reference for all Council Sessions was the Merger. The entire stream of deliberations was colored by the tincture of merger debate. Formal and informal sessions were held. Day unto day uttered speech and night unto night revealed confusion. Indeed, this was a suspense-laden Council. Denominational leaders hovered over the Council, a victim of schizophrenia, like physicians over a dying patient. The split personality defied unity. Prayer, deliberation and exhortation brought an obvious converging of minds and healing of wounds, but elusive unity seemed to remain one step beyond realization. The Council sought unanimity on a variety of proposals and victory was assured on Monday when a near unanimous vote approved the Basis of Union which was prefixed by a series of interpretations, until Dr. L. W. Goebel, E. and R. President, stated that this action would require another poll in his church and probably delay union until 1951. Final action was postponed from Saturday until Tuesday. The Basis of Union was approved. Final union, however, into the "United Church of Christ" was delayed until 1949, thus allowing time to bring the percentage of our affirmative voting from the actual 65.5 up to the stipulated 75. No difficulty in securing the additional votes is anticipated. The major fears and doubts concerning union have been removed. The church has given an affirmative answer to the ancient question: "Wilt thou be made whole?"

No little importance should be attached to the fact that the Council Lectures were given this year by Walter Marshall Horton, Oberlin Professor, small of stature, with vast spiritual and intellectual dimensions. The General Council could not have made a wiser choice. The home town professor spent five months last summer at Geneva in the study Department of the World Council of Churches.

The lecturer reviewed the Ecumenical Movement, traced the historical background and brought his hearers up to date on this current theme. Using an unforgettable analogy, he described the wanderings of the modern children of Israel in the wilderness of disunity; he sketched with artistry, skill and realism the labyrinthin windings of Protestantism against this ancient and eternal background. These lectures, if published, will attract wide attention and serve the needs of many who wish to be ecumenically up-to-date.

Dr. Horton pictured the ideal of full Christian unity as "the transcendent goal of the whole Ecumenical Movement." He insisted that "Pulpit and Altar fellowship" is the indispensable requirement of genuine unity on any level. Said he: "If Pulpit and Altar fellowship could really be established, openly and officially, between a half-dozen denominations, this would break down the walls of partition which now separate them in their innermost life, making the merging of mission boards, the adoption of a common constitution, and other measures involved in complete organic union, seem relatively slight and non-essential steps."

The roll of the ecumenical patriarchs was called: William Temple (the Moses of the Ecumenical Movement), J. H. Oldham (the Joseph of the Movement), Bishop Brent, Peter Ainslie, S. Parkes Cadman, William Adams Brown, and John R. Mott, the Abraham of the Movement who is ready to cross the Jordan with Joshua.

Here is one of his grand summaries: "The Faith and Order Movement was started and has always been supported by people who have hoped and prayed and worked for Christian unity in a very special sense; people who have not been content with functional cooperation on the Edinburg plan, or church federation on the Stockholm plan, but who have passionately desired **full organic union of the most complete and intimate sort.** For such people, Schism in the Church of Christ is not merely an unfortunate inconvenience, giving rise to wasteful extravigance in the use of funds and regrettable inefficiency in the prosecution of Christian work; it is something far worse: **Schism is sin?**

How may this schism be breached? "So long as churches stand facing each other comparing their heritages, they remain too self-conscious and too proud to cross the final gap that separates them from one another. It is when they all face the needs of the world

together, all feel their insufficiency to meet those needs, and fall on their knees imploring God to remake and revitalize them—it is then that God's grace really descends upon them, and quite unexpectedly makes them aware of their unity in the same transforming Spirit."

It was reassuring to have this able lecturer come to the reasoned conclusion that we may enter the Promised Land of true ecumenicity within the perceptible future: "We have taken due account of the giants, the walled cities, the hostile Hittites, and other discouraging obstacles we are likely to meet. But I hope you will also agree that for all those obstacles and difficulties, it is truly a Land of Promise, to whose gradual possession and cultivation we may look forward with faith and hope."

# Cooperation in Evangelism--The Edinburgh Approach

*By* WALTER M. HORTON, *Professor, Oberlin College*

*Extracts from the first Council lecture on the General Subject: "The Ecumenical Movement Crosses Jordan"*

The World Missionary Conference held in Edinburgh in 1910 under John R. Mott's chairmanship was the real beginning of the Ecumenical Movement in its modern form. Edinburgh expressed a particular sort of Christian consensus, and developed a particular approach to Christian unity, which are still powerful factors in the Ecumenical Movement.

1. *The Edinburgh consensus* at first expressed the unity of the "Evangelical" churches, in the Anglo-Saxon sense of the word. By the time of the Tambaram (Madras) Conference of 1938, it had become less narrowly representative of the Anglo-Saxon evangelicals, and broadly representative of all sorts of Christians who had an "evangelistic" or missionary concern.

2. *The success of the Edinburg approach* is due to the unitive power of Christian evangelism, which (1) makes Christians feel the wickedness of a sectarian Gospel that scandalized non-Christian inquirers; (2) makes evangelists humble and tolerant of each other in the face of the mystery of the new birth; (3) creates a deep union of hearts between evangelists, converts, and their common Lord. Yet evangelism also creates controversy and resentment which limit its unitive power.

3. *The future place of missionary evangelism in the Ecumenical Movement*: it must be *kept, but combined with other unitive drives.* There is considerable danger that the conservative evangelicals who backed the Edinburgh Conference so heavily may find themselves "out of their element" in the International Missionary Council, as our National Association of Evangelicals already does. The leaders of the I. M. C. must do all they can to conciliate these alienated supporters, but they cannot retreat from the broader consensus achieved at Madras, and they must adopt new and progressive methods of world evangelism if they are to catch up with God's design for the redemption of our dying world order.

. . . When denominational barriers, built high and rigid in the age of Protestant scholasticism, got in the way of evangelical heart-fellowship and evangelical zeal for souls, they collapsed as if made of toothpicks. All the great evangelists who spearheaded the thrust of this often-renewed movement showed a sublime disregard for denominational lines: Whitefield in the eighteenth century; Finney and Moody in the nineteenth; Mott, Eddy and Speer in the twentieth.

All those "evangelical" churches which actively supported such leaders in their work of popular evangelism, and which actively supported the missionary societies whereby this work was extended to the ends of the earth, ended to be drawn together into close mutual understanding. From this missionary consensus only those churches were excluded which stood so far to the liberal "left" or the liturgical "right" that they disapproved completely of popular evangelism in its prevailing forms. It is not too much to say that the *Christian Unity Movement in its "Edinburgh" form mainly expresses the influence of the "evangelical" churches.* Its strength and its limitations as a unifying force both spring from this fact.

. . . It was the *foreign mission enterprise*, or to use a better term, the *Christian world mission*, which summed up and focused most vividly the growing unity of evangelical Christendom. When Wesley said, "The world is my parish," Protestant foreign missions were only a hope and a promise; but his vision of a world-wide evangelistic task was essentially the same which inspired Dr. Wayland's missionary cry in 1824, "Our field is the world," and the watch-word of the Student Volunteer Movement at the end of the last century, "the evangelization of the world in this generation." If the world missionary task seemed less visionary and more feasible as time went on, it was because it was increasingly realized that a task of this magnitude had to be undertaken *cooperatively.*

. . . As we pass from the early world missionary conferences to these more recent ones, we note an important change in the kind of Christian consensus they embody. They become progressively *less Anglo-Saxon and more international, less "evangelical"* in any partisan sense, and more "evangelistic" in a universally Christian sense, *less provincially Western and more truly ecumenical* in their outlook.

It was natural and inevitable that the original nucleus of the world missionary movement should be composed almost exclusively of Anglo-Saxon evangelicals. As Professor Latourette makes abundantly clear in his history of missionary expansion, the nineteenth century was a period in which "English-speaking peoples were outstanding" in world affairs generally and specifically in missions.

. . . Among the reasons for the extraordinary unitive effect of the evangelistic approach, three may be singled out. The first is a motive for maintaining a solid front against opposition; the second is a motive for tolerance and respect among evangelists and missionaries; the third is a reason why converted people form a more cohesive mass than unconverted people.

(1) *The likelihood of alienating non-Christian hearers if Christians* speak with "confusion of tongues. What men are seeking is the answer that will order their lives and bring peace into the passions and parties with which humanity is cursed; but if the advocates of an alleged Answer snarl and snap at one another with sectarian fury, their message is promptly discounted by the public, and the quest for religious truth veers off in some other direction. The necessity of distinguishing truth from error and from dangerous misunderstandings is of course part of the missionary evangelist's task; but he must do this so calmly and irenically that Gospel truth shines forth high and serene as the sun in the sky, source of the light in all lesser lights, universal

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

We have 5,756 churches in our denomination. We average 205 members per church. If your church has more than 205 members it has more than the national average in our denomination. Last year our churches made a net gain of 22,412 members, which was equal to establishing 100 new churches as large as our average church, according to Dr. Fred L. Fagley.

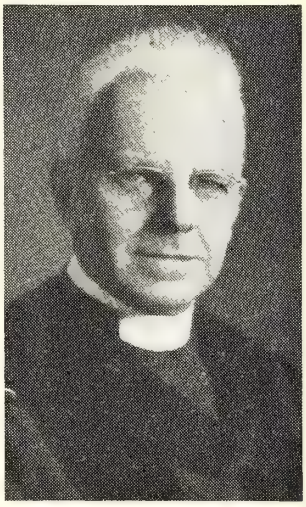
The Southern Convention is a constituent part of our denomination. In our Convention there are 195 churches. Yours is one of these churches. These 195 churches enroll 33,539 members. Our average number per church is 172. Our Southern Convention church member averaged giving last year $20.41 to his church. Our Convention received 1,369 members last year, or nearly an average of seven per church. How many members does your church have? How much did it give last year per member? How many new members did it receive?

However well any one of our churches did last year let us all do better this year. Let each one who reads these lines ask our heavenly Father to give us more consecration, more willingness to hear and obey His voice, and more readiness to help our church to higher success. If everyone of us right where we are will think about it, and pray about it, and then go forth doing our best we shall see things happen in our local churches We ourselves shall be happier. We shall see less to criticize in the other fellow. We shall seek new ways of helping those about us to higher heights.

If it is a Sunday school teacher we shall help him have a bigger class, and we shall find ways of encouraging him in his work. If it's a leader of a young people's organization we shall find time to help him, or if we are on a committee, or in a choir, or whatever our job or place is we shall give it some time and attention. Our congregations will make better pastors and preachers by their kindly thought and cooperation and help. And our pastors and preachers will cheer and bless their congregations by their faithful and inspiring preaching and service.

As we read these lines let us not say, well, I hope he does it. But rather let us resolve ourselves to give more if possible, attend better if we can, and to patiently render only constructive suggestions and judgments. We can make a new person of ourselves, and new porches, new conferences, and a revitalized Convention and people if we take heed thereto. And what is more we shall individually be happier. We shall increase our own friends, and multiply our own success by letting God thus use us. Every church and organization, institution, and board in our Convention will thrive and the revitalizing of our Convention with its 195 churches will have its effect on our entire wider fellowship.

JOHN G. TRUITT.



DR. ALFRED G. WALTON.

## WALKING WITH GOD: II. IN THE PROCLAMATION OF THE GOSPEL.

*By* ALFRED GRAY WALTON.

The real mission of the church is to proclaim the Christian gospel and every other task is subordinate to it. The church does not exist simply to promote good works. It is not here to sponsor every program for community betterment, to direct social reform or to be the active laeder in every movement for good that the mind of man may devise. It should not be the servant of the National Association of Manufacturers or the labor unions. It should not be expected to put over financial drives for a Bureau of Social Welfare, the Boy Scouts or the Community Chest. It may be interested in these laudable enterprises and lend its influence to achieve their goals, but its primary responsibility is to change human hearts and inspire human conduct. The world cannot be made better until there are individuals who want to make it better. Evangelism has to do with the initial process, the dedication of man's will to the will of God and a definite commitment to the ways of Jesus Christ.

The church is becoming increasingly aware of this basic mission in these days when the forces of materialism are expressing themselves with increasing power and scientific advance has made man conscious of the dangerous potentialities of the powers at his disposal. Communism has become a definite threat to democracy. The atomic bomb is a reality. The nerves of the world are jittery. Unless there can be a spiritual purpose in life to furnish a meaning for human existence and unless there can be some moral controls for conduct, civilization cannot survive.

Evangelism is not simply the task of the clergy; it is the responsibility of the layman also. Every layman should be a bearer of the Christian message. It is not enough to have business men, we must have Christian business men, Christian lawyers and Christian doctors. The church has a great field of opportunity before it in the development of the idea of Christian vocation.

Religious education has gone far afield in the pursuit of its Christian goals. More attention should be given to the study of the Bible and Protestants fall far short of the Catholic church is furnishing basic religious knowledge. Sand piles, work projects and extra-biblical studies may have their value but it would be worth while if a child could at least find the Psalms or the Gospels and even more worth while if he knew what is in them. If we are to evangelize the world, we might well see what we can do for our children.

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## MEMORIAL DAY SERVICES AT TIMBER RIDGE.

On Sunday, June 20, Homecoming and Memorial Day services were held at Timber Ridge Congregational Christian Church. Beginning with Sunday School at 10:00 A.M.—Mr. Richard Krump, Supt., and followed with worship services at 11 A.M. The sermon was delivered by Rev. William L. Hadden, pastor of the Cork Street Christian Church, Winchester, Virginia.

For thirty-five years this church has observed annually Memorial and Homecoming services. The first record we have of the organization known as the Christian Church at

(Continued on page 14.)

# Overreaching Boundaries

*An address by* Dr. Robbins W. Barstow, *of the World Council of Churches, before the General Council of Congregational Christian Churches Ecumenical Service*

On the evening of Good Friday last, I had the honor and the inspiration of speaking to some twelve hundred earnest worshipers in the Lutheran Cathedral Church at Tampere, Finland. They had gathered to commemorate that solemn anniversary in the midst of new tensions and fresh fears, for their representatives were at that very time engaged in the treaty discussions with Russia. The demonstration of their own faith and spiritual resiliency was far more significant than any words of greeting and fellowship I could give them in behalf of the churches of this country.

But through their dean they did express to me—and thus to you—their deep gratitude and their Christain love. They voiced their satisfaction that there were such bonds of human brotherhood and divine sonship, overreaching any boundaries of creed, nation, or continent and finding new reality in creative serving and sharing in the common search for the good life that would fulfill the purpose for which Christ had made that first Good Friday so tragically yet triumphantly memorable.

Another vivid recollection of that meeting remains with me; namely, the great mural painting above the altar of the cathedral. It is an almost gruesomely realistic representation of that phase in the Apostle's Creed, "The Resurrection of the Body." In this picture, at the left, skeletal fingers and emaciated forms are seen emerging from an open grave. In the center, a man stands flexing his muscles as he breathes again the breath of life. From the distant background and moving off to the right is the procession of the redeemed marching forward into the Kingdom of Heaven.

Without commenting on either the theological or artistic questions that might be involved, I would say that there could be no more graphic illustration of the plight of humanity today—seeking to find its way up out of the depths of suffering and despair, resisting certain forces that threaten to push it back into complete engulfment, yearning to move forward with renewed fullness of life into the promised kingdom of love and peace and joy. Nor is it too much to say that the central figure in that mural symbolizes what the Christian churches of the world working together have made possible for unnumbered thousands enabled them to live again, to breathe the air of faith and hope, to flex their muscles once more in self-help and in service to others. And yet all that has been accomplished is but a beginning, a token achievement toward the facing and fulfilling of God's great challenge to all of us today.

*We must not let the fact that it is getting to be an old story dull our ears to the acute cries of continuing need.* We must not rest complacently on past deeds. The factual dimensions of the church of Christ are being evolved now, by us in works as well as in faith. For by reason of circumstances determined by the inscrutable providence of God, the Christian men and women of America are at the focal point of history in a fashion that is far more realistic than rhetorical. . . .

One might catalogue indefinitely the outstanding needs and opportunities in so many lands that call us in terms of our Chirstian discipleship, our Christian stewardship. I would that I had the time and the eloquence to share a detailed review of the projects I have so recently seen in several countries of Europe, and to speak of others in Japan, Korea, the Philippines, Burma, Indonesia of which you have seen reports and pictures and statistics.

Out of all this, there are for this particular occasion three points of emphasis that I would like to stress.

First of all is the tremendous importance of the degree of togetherness which has characterized our post-war efforts at church relief and reconstruction. I have sat with representative interdenominational groups in Italy, Austria, Finland, and other countries, as well as with the full conferences of national executives in Geneva and been impressed with their quiet joy in a fellowship which was truly a new experience. Each church and each national denomination is enhe rtened as it feels itself an integral and active part in a greater whole where the emphasis is always on matters of common concern and agreement.

In lands that suffered most, the overall tragedy drew the churches together, and their community of distress was made even more evident as they shared together in the receiving and administering of help supplied by the cooperative efforts of the churches elsewhere in Switzerland, Sweden, Britain, Canada, but chiefly in the United States It has not been a thing to take for granted Many have been the direct expressions to me by various leaders of their profound gratification for the spiritual understandings and insights that have been the by-products of an ecumenical relief program. And it has been a wholesome thing for us who have been able to share and give together.

Let us not lose nor minimize the importance of all this as we approach another great milestone in Christian history at Amsterdam. What transpires there will be the more firmly rooted because of what we have done these past years and the way we have done so much of it. . . .

A second point which more than merits the whole of my allotted time, is a consideration of the continuing urgency of the need. While our American minds are filled and our legislative halls are echoing with many complex problems, from living costs and labor disputes, to Palestine and world peace, *hunger, nakedness, sickness, homelessness, can never be laid on the table or held in suspension while some other debate rages Children have to be fed day after day.* Clothing wears more ragged to the point of utter uselessness. Crude shelters do not improve with passing weeks, nor are personality problems solved when two or three families crowded into a single room measure the passing months by repeated frictions and frustrations. Community morals are not static, but continue to sag, unless the churches, schools, and other institutions can begin to function again, repaired, re-equipped, providing the *locus operandi* for devoted Christian ministries.

Now these urgent situations can not be met by any words of mine—or by anybody else's talking. They demand actual practical aid by way of gifts, chiefly money gifts. Nothing else can take the place of our substantial contributions as proof of our sincerity. Let us be brutally honest as we face the facts. Throughout Europe and Asia, our representatives and colleagues, optimistically encouraged by our protestations of concern, have made extensive, though wise and conservative, plans for carrying out the most urgent priority projects. But because the actual receipts from the churches have fallen so far short, they have had to cut and cut, accommodate and readjust, to the point of heartbreak.

When a great program of youth

(Continued on page 15.)

## OUR RESPONSIBILITY IN CHINA.

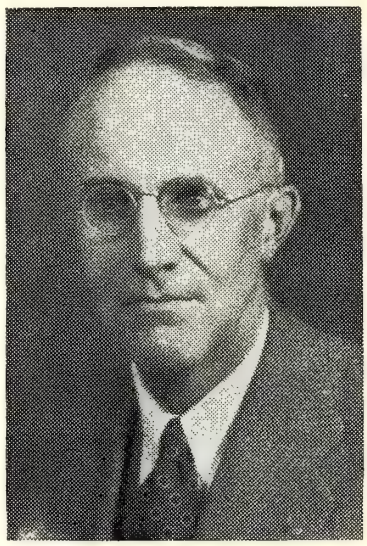
*By* Earle Ballou,
*China Sec'y American Board.*

I speak for only one part of the world where God has matched our strength against this hour. But it's an important part. China is a part of the world problem, and it's a part that is peculiarly ours. It's ours as American citizens: Prof. Latourette has shown convincingly that down through the years and for more than a hundred years, our government has gone farther towards committing itself in positive constructive ways towards China than towards any of the countries of Europe. We have shied away from Europe despite all our ancestral connections but in China we have built up repeatedly an attitude of expectancy.

We're under a great moral obligation to help see China through her present distress. We've been far less fair to her at times in the past. We paid dearly for the stupidity of our policy during the early years of her War of Resistance against Japan, when we armed her enemy with weapons many of which were eventually used against ourselves. God's judgment fell upon us in the ways that none of us could mistake. We were niggard in the help we gave China as our ally during the later years when suffering from all the "diseases of defeat" she struggled on, keeping fully occupied hundreds of thousands of enemy troops who otherwise might have been at our throats. We can't let China down now as in weakness and exhaustion—moral and spiritual as well as physical and economic—she staggers back in the direction of recovery.

As American Christians the problem of China is ours more than as American citizens. For the Church of Jesus Christ exists today in China largely because of our efforts. Thank God for that! Thank God for the American lives and the American wealth that has been poured out during the past century and more!

We of the American Board were the first American churchmen on the field, the first to join the British pioneer, Robert Morrison at Canton. We are celebrating our postponed Centennial at Foochow this autumn, whereas the Methodists celebrated theirs on time a year ago. But back in 1847 it was Stephen Johnson of the American Board who welcomed the first Methodist missionaries when they landed at Foochow. Thirteen years ago we celebrated the 75th Anniversary of the beginning of our



EARLE BALLOU.

work in North China, where again we were the first on the field

A lot of American devotion, at home and among the missionary body, has gone into the founding and upbuilding of the Chinese church. For under God it could never have been without us—us American Christians who planted so much of the seed and watered it with our blood—where should we be more aware of this than here on the Oberlin campus within sight of the Memorial to our missionaries martyred in the Boxer Rebellion?—our sweat, our tears, our prayers and our dollars; and who have watched that seed become the blade, put forth the ear and here and there begin to show the full corn in the ear. An enormous store of goodwill towards Christianity, towards the West, towards America has been built up by our schools, our hospitals, our rural reconstruction, our relief work.

Did you notice a little news item the other day? That during the past year the Seventh Day Adventist sent out 545 missionaries to 73 countries, 212 of them from North America, and that 359 of that 545, or 65 per cent were new people? Our Congregational Christian membership is five times that of the SDA in this country, and few there are of us who would not claim our interpretation of the gospel of Jesus Christ is superior to theirs. But they sent out from North America more than twice as many missionaries last year as we did.

Luckily an American dollar has a greater purchasing power in North China today than it had a year ago, because exchange has climbed faster than the ruinous inflation. But that doesn't help self-support in our schools and hospitals, for the cost of living has climbed faster than income. Conditions have reached the point where school principals and hospital superintendents no longer dare to raise fees to keep pace with inflation as they have done repeatedly in the past three years. Parents of the young folks who are crowding our schools to capacity simply can't pay higher fees. This is a new and dangerous threat to the part of our program which for years has been most nearly self-supporting, and led month ago to take this action:

Voted, to ask the General Secretaries to make clear to the American Board the crisis and extreme peril in which our schools, both middlle and primary, find themselves and the difficulty they will meet in going on unless there are increased contributions.

"Unless there are increased contributions." That means you, and the people you are here representing. "Unless there are increased contributions," for China, yes; for Africa, yes; for the Philippine Islands—for all our work at home and abroad. To round out liberally and with honor the Post War Emergency Program; to meet the minimum and cautious estimates that our responsible leaders have made of what we Congregational Christians must do if we are to measure up to the challege that God puts before us these days. This is not just a great opportunity—there is an urgency here, an emergency upon which tremendous issues hang.

Friends this is no theoretical consideration of desirabilities. This has to do with the advance or retreat of the Kingdom of God; with whether the younger churches are to be nourished or starved in the years of their adolescence, an adolescence during which they have already suffered,

(Continued on page 12.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

*School of Missions and Pastors' School*—July 12-16, Elon College, N. C. Cost, $12.00. Send in reservations now.

* * *

### AN APPEAL TO THE WOMEN OF THE WORLD.

At the recent session of the Status of Women Commission an appeal to the women of the world was issued:

"We the representatives of fifteen countries gathered in the Status of Women Commission of the United Nations to safeguard the interests of all women, appeal to the many millions of women throughout the world to work in every possible way for the peace and prosperity of peoples everywhere.

"Peace throughout the world is the ardent dream of all women. We, the women of the entire world, must take our stand against war. Let us proclaim that there is no material difficulty or mental conflict between peoples that can in reality be solved by war because it ruins all peoples.

"Women are more than half the population of the world. Let us use our time wisely. Let us show the world that the growing influence of women in public life is an influence for peace and for patient striving to build friendly relations between all peoples and nations.

"There is no woman in the world who wants war, who does not know that the only guarantee for the happiness of her children and her home is that the peace of the world should be secure.

"Let the voice of the woman of the world ring out strong and clear to remind statesmen that their most urgent task is to work to remove the causes of war.

"We have a meeting ground for constructive work for peace in the United Nations. Let us strengthen this instrument. Let women plan an historical part in the prevention and removal of present and future threats of war, so that it can realize the deepest aspirations of women everywhere for a world of peace and freedom for their children and generations yet to come.—*Mabel Head in The Church Woman. (Taken from United Nations Bulletin.)*

The World Conference on Freedom of Information gave "Consideration to the following fundamental principles to which media of information should have regard in performing their basic functions of gathering, transmitting and disseminating news and information without fetters:

"(a) To tell the truth without prejudice and to spread knowledge without malicious intent;

"(b) To facilitate the solution of the economic, social and humanitarian problems of the world as a whole through the free interchange of information bearing on such problems;

"(c) To help promote respect for human rights and fundamental freedoms for all, without distinction as to race, sex, language or religion, and to combat any ideologies whose nature could endanger these rights and freedoms;

"(d) To help maintain international peace and security through understanding and cooperation between peoples, and combat forces which incite war, by removing bellicose influences from the media of information."

It seems to me that the above four points could well be adopted by every Woman's Auxiliary in the United States. We do not need to accept the inevitability of war, because we can do something about it, and let's get busy and do something about it while we have a chance.

In the May, 1948, issue of *Church Woman*, you may find suggestions for the World Day of Prayer, May Fellowship, and World Community Day, 1948-49.

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### MAY FELLOWSHIP DAY.

May Fellowship Day was observed May 7, at the First Christian Church, Portsmouth, with a special program presented by the Ladies' Missionary Sociey, Mrs. R. F. Edwards presiding.

The Missionary Societies of the Shelton Memorial, Elm Avenue, and of the neighboring churches, the Central Methodist and the First Lutheran were invited to the program.

The meeting occurring during National Family Week, the theme chosen for the afternoon was "The Christian Family." The worship service following that theme was presented by Mrs. Edwards and Mrs. Stanley Carne. Mrs. J. A. Martin spoke on the subject, "The Child in a Christian Home." A solo was rendered by Nancy Lee Jones, and the address of the program was given by Mrs. F. H. Lewis. Mrs. Lewis, speaking from the standpoint of the home in relation to juvenile delinquency, said that in China the courts hold the parents responsible for the behavior of the children. She suggested that here in Portsmouth we might following this plan a step further by urging the courts to deal with both parents and children. Mrs. Lewis made the motion that representative women from those in attendance interview the judge of the juvenile court and request that the parents of children brought to his court for offenses be sentenced with the children to attend church and Sunday school regularly, reporting at stated intervals to the court. The motion was seconded and unanimously carried.

After Mrs. Lewis' address, a poem, "A Creed for Mothers," was read by Mrs. J. A. Branch. An offering for the May Fellowship Day project was received, after which the benediction was pronounced by Rev. Stanley Carne.

Following the program, a social hour was enjoyed, during which tea was served in the Ladies' Parlor of the church.

Mrs. R. F. Edwards.

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### NEWS FROM LOCAL SOCIETIES.

The Ladies' Missionary Society of the Long's Chapel Christian Church held its regular monthly meeting at the church hut, Tuesday night, May 3, at 8:00 o'clock.

A very interesting program was presented by Mrs. Jamie Fonville, with several of the members taking part. The topic was "The Bible, the Light of the World."

New and old business was discussed. There were fourteen members present.

Mrs. William Fonville and Mrs. W. L. Hester had charge of the social hour.

Mrs. Elton Rudd.

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When a man has a small trouble, he can laugh it off. But when he has a big trouble—a real trouble, he should go for a long walk. He should walk at least five miles quickly. That will send the blood bounding through his veins. It will take the blood out of his head. It will help to put him in control of himself.—*Geo. M. Cohan.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Friends:

With warm weather here do you think about the water and the beach? Because I was born with the smell of salt air in my nostrils I associate it with the summertime. When I was old enough to leave home I used to lie awake at nights listening for the blowing of ships and tugs in the Bay. I longed to hear the buoy bell too.

Are you afraid of the water? If you play its game and follow its rules you need not be. Don't go in without an older person with you or nearby, don't go too far out, don't eat too much before going in and relax! Once that I found that I bobbed like a cork in the water when I relaxed I was never again afraid of the water

It is nice to wiggle toes in the hot surface sand and then to push deeper into the cool moist underneath sand. There are many kinds of shells to be found, forts and cities to be built, caves and coves to be dug.

Reading by the seaside has special meaning. If you like Greek myths (and they are good reading!) try reading the stories of the return by sea from the Trojan wars. The river, sea or bay will soon become the troubled sea on which Ulysees and his men were voyaging home. I hope this reading will be done with well-shaded eyes.

Picnics or hotdog roasts are nice on the beach. The smell of the ocean, the gritty sand and the ever moving breeze give a very special appetite. I remember now the taste of clams cooked a dozen years ago on a driftwood fire.

Think about our Father too as you enjoy your beach trip. His sky, his sand, his ocean, his tiny creatures whose shells we find.

We thank thee God for the wild, calm waves
We thank thee God for the changing sand.
We thank thee God for the blowing breeze
We thank thee God for thy love and care.

Lakes and streams are good places to swim too. They have their special beauties around them. The water is usually colder in them and that also gives a good appetite.

Whether you spend a day or a summer at the water's side I hope it will be pleasant and that your sunburn will be gradual. Happy vacation.

## DO SOMETHING ABOUT IT.

*By* Trella Dick

*Issued by the National Kindergarten Association.*

Fourteen-year-old Betty Stevens was glowering as she looked over at the next-door neighbor's yard. Her mother, noticing her expression, was puzzled, for Betty had a sunny disposition and was seldom seen wearing an unpleasant frown.

Before she could inquire into the cause, Betty said crossly, "What's the use of trying to have things look attractive around here, if they won't do anything?"

"They? Oh, you mean our new neighbors. What—"

"They haven't planted a thing along their side of the driveway. Look at those weeds!"

Double driveways separate the two yards. On the Stevens' side a row of thrifty-looking petunia plants was growing.

"What kind of folks can they be!" Betty's tone held deep disgust.

"They haven't been there long, remember" her mother answered "and, with a little baby to look after, Mrs. Deming probably finds plenty of work to keep her busy in the house."

"Just the same," Betty frumbled, "you'd think the family would want to have their yard look as nice as ours does."

"Perhaps they do want to," her mother said. "Sometimes people can't do what they want to do."

"Well, I know I'll never like them if they're always going to keep their yard so untidy," Betty declared.

"Don't say that, dear," Mrs. Stevens protested. "Yards are not of sufficient importance to stand in the way of liking neighbors. I've found that 'Love thy neighbor as thyself' is a really good rule to follow, wherever the 'neighbor' may be and whatever he may or may not do. It promotes happiness and good-fellowship."

"Oh—of course you're right, Mother. I'll try to like them, but," Betty sighed, "that weedy yard isn't going to promote my happiness—especially when I think how beautifully the Beechers used to keep it."

"Why don't you do something about it?" asked her mother.

"Do something? What can I do?"

"Let me tell you a little story." Mrs. Stevens' eye twinkled. "The spring we moved into this house you were four years old. Peter was not quite one. We had no maid, and your father, because he was working long, hard hours at the plant, could help me very little. The neglected appearance of the approach to the house troubled us both, but we could not seem to find the time it would require to make it attractive. It looked, my dear"—Mrs. Stevens laughed—'it looked much worse than the one next door does now."

"Really?" Betty gazed at their lovely garden, with its wealth of spring blooms and its promise of later beauty. "It's hard to believe we were ever without flowers."

"We were! And we had but a very scraggly lawn. In contrast, the Beechers' yard was beautiful. I think Mrs. Beecher felt about us as you feel about the Demings, only she did something about it— something that would promote neighborliness."

"What did she do?" Betty asked eagerly.

"She came over one day and, saying her flowers needed thinning, asked if I'd like some of them. I hesitated because I was so busy; then she said she would be glad to help me set them out. This she did. Then everyone was happy. It was much nicer than resenting and criticizing us, wasn't it?"

Betty nodded and, lifting a laughing face, she said, "Mother, my petunias need *thinning!*"

"Well then—" Mrs. Stevens didn't have time to say any more, for Betty was gone.

She was back in a few minutes, her face shinning. "They want me to help them; they don't know how to transplant flowers. Theyr'e glad I came over—and I am glad I went."

Betty was off before Mrs. Stevens could answer. But there wasn't much need for an answer, Mrs. Stevens thought to herself contentedly, as she went back to her work.

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## DEFINITIONS.

Home: The place where we are treated the best and grumble the most.

Honest: The best policy, because it has so little competition.

Steam: Water gone crazy with the heat.

Cleanliness: Cleanliness is next to godliness, but in childhood it is next to impossible.

Youth: The first fifty years of your life—the first twenty of anyone else's.

# News of Elon College

*By* President L. E. Smith

### "THE CAT'S AWAY."

President Smith is at the General Council. He has asked me to write an article for the college page—"some phase of Christian education, or any other subject you might think suitable." What an assignment! What a temptation! When the cat's away the mice play. Dr. Smith will not see this until it is in print. Why not write about him!

But let's start at another point—have a one-man testimony meeting. I have been here only a year. Why did I come here? Last year two other colleges offered me positions. This year two additional schools tried to interest me. Did I choose Elon because it offered a larger salary or a higher sounding title? No; all the others were more enticing at both these points.

I came to Elon because on talking with President Smith and Dean Bowden I decided they were the kind of men with whom I wanted to work. I am staying for the same reason. I am not new at college teaching. After securing my first college degree I taught in a church college in Egypt. On returning to America I concluded I could be most effective for the Kingdom of God by teaching the Gospel to college young people. After securing my seminary degree and my Ph. D. and getting some first-hand experience in the pastorate and some more foreign travel I returned to college teaching.

However, my experience with presidents and deans of Christian colleges was disappointing. They were good executives, but few of them had the least idea what the purpose of Christ was, what the aims of Christianity should be. Not one of those with whom I worked had had seminary training. They were the reaction from our schools' being run by theologians who were poor executives and untrained educators. One president handed me a list of five religious dogmas he said I must teach, not one of which is believed by a well-trained minister.

No wonder I considered giving up college teaching! Then I became acquainted with the administration of Elon and my confidence in church colleges was restored. For in President Smith and Dean Bowden the Southern Convention is extremely blessed. Here are men who know what a twentieth century college should be, know what Christianity is, and expect the two to go hand in hand. They are honest tehmselves and expect their teachers to be honest. They are executives and educators admired by all who know them.

However, one thing has disappointed me at Elon. Are the Baptist and Methodists more interested in the things which make Elon outstanding than members of the Southern Convention are? More Methodists and Baptists are sending their young people to Elon than are our own churches. We need to wake up and discover what a great asset we have in Elon College. I hope that next September I shall find more Congregational Christian young people in my classes.

W. W. Sloan,
*Dept., Religious Education.*

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### ON CHRISTIAN UNITY.

(Continued from page 2.)

churches, has largely resulted from fear—a rather vague fear that freedom was in some subtle and devious way being taken away from them, and that they were in danger of losing control of local church affairs. Some ministers have seen the ghost of creedal subscription hidden in the document. Others feared that a hierarchy of central ecclesiastical officialdom was in process of formation. It is usually admitted that these things were not on the surface of the document. The fear was that they were possibly there in germinal form which in the future might grow up and throttle freedom. Hence a dark suspicion that possibly something was being put over by "287" on an unsuspecting, easy-going Congregationalism.

Now personally, I do not share these fears. I have been associated with the negotiations with the E. and R. for six years now; I have known many of their leaders quite intimately; I went over the Basis of Union carefully in committee; and have shared in the counsels of our own official leadership at every step. I think I know their mind and purpose. I therefore feel the fears just mentioned are due to misapprehension and misinterpretation and have no real basis in fact.

But, and this is the important thing we must all remember, fear is a terrible and paralyzing emotion in any situation not necessarily because it is true or justifiable but just because it exists. Fear is fear, regardless of rationality. A panic does not have to be grounded in fact. A rumor, a bit of gossip, a misunderstood telephone conversation, can start a panic in any community.

The first and most fundamental thing we can do here at Oberlin is to meet all such fears frankly and openly and allay them. We must not discount them or belittle them. We must understand them, as a good pastoral counselor understands the fears of a troubled soul, understand them and then remove them, no matter at what cost, and then heal the sore place where they have been.

The fears of the thirty per cent and over of our churches and members who voted negatively on the Basis of Union are not only fears of what that document might lead to in the future. They are also fears that this Council may disregard the seventy-five per cent recommendation made by its Executive Committee and try to force the merger through regardless. This fear I think will soon be allayed when the Executive Committee presents its admirably conceived and worded resolution that no action either accepting or rejecting the Basis of Union be taken at this meeting. That resolution I hope will be overwhelmingly approved. This will then give us time to analyze our difficulties and consider how to banish fears and move forward with unity, assurance and spiritual joy.

All these minority fears can be resolved and banished if, after this resolution is passed, we then proceed to action which will assure the minority that neither now or in the future do we propose to effect a union with E. and R. or any other Christian bodies unless such union can be achieved without peril to or surrender of those aspects of religious liberty which we all hold precious and which none of us would willingly part with or betray.

May I emphasize the needs of another group largely represented here —I mean the approximately two-thirds majority who voted for the Basis of Union. Majorities, as well as minorities, may suffer bad effects from frustration. The best definition of democracy I know is that it is "the right of the majority to rule, coupled with and inseparable from the right of the minority to criticize." Democracy dies when either right is de-

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## MICAIAH, A PROPHET OF ISRAEL.

Lesson I—July 4, 1948.

Memory Selection: *As the Lord liveth, what the Lord saith unto me, that will I speak.*—I Kings 22:14.

Lesson: I Kings 22:1-40.

Devotional Reading: Psalm 138:1-8.

*A Little-Known Hero.*

This man, Micaiah, is little-known, not only by the average layman, but even by the average minister. One suspects that you might ask a question about him on a "Quiz Program" and not get a correct answer as to who he was or what he did. And that in spite of the fact that there were a number of ministers in the audience. To be sure some folks might get him mixed up with Micah, the prophet. But he is another man altogether, an unsung prophet whose activities are summed up in a part of one chapter of Kings and the parallel account in Chronicles, a sort of buck private in the rear rank as it were. Make no mistake about it, however, he was a real man, a moral hero if there ever was one. He certainly belongs in the "Hall of Fame" of Hebrews, in the list where the writer refers to "and of the prophets," heroes of faith who stood by their convictions. Let us get the facts in the case.

*The Story.*

Jehosaphat, king of Judah, paid a visit to Ahab, king of Israel. During the visit Ahab reminded his guest that though Ramoth Gilead belonged to them, they were doing nothing about it—it was in the hands of the king of Syria. He asked Jehosaphat if he would be willing to go down to take a whack at this Syrian gangster. Jehosaphat said it was OK by him, but suggested that they inquire at the hand of the Lord. Here was a leader who thought God might be consulted about military affairs and the affairs of state. Ahab thereupon called his four hundred prophets and consulted them about the proposed venture, and they unanimously approved the thing, assuring the king that God would deliver the Syrians into their hands. It smelled a little fishy to the king of Judah—four hundred ayes and not a nay, and he asked if there were any other prophets who might be consulted so as to be sure they got both sides. "Well," said Ahab, "there is another prophet named Micaiah, but I don't like the guy, he is always prophesying bad things concerning me." However, at Jehosaphat's insistence, he called Micaiah and asked him what he had to say.

When the messenger went for Micaiah, he told him what the other prophets had prophesied and suggested that Micaiah would do well to say the same thing. It so happened that this sturdy man of God was taking orders from nobody but God and he politely but pointedly told the messenger, "As the Lord liveth, what the Lord saith unto me, that will I speak." And when he came before the two kings, he spoke his piece. He prefaced his remarks with a bit of irony, telling of two visions he had had, the one of Israel scattered upon the hills like sheep without a shepherd, and the other, how a lying spirit had been put in the mouths of the prophets and how the kings had been mislead. Zedekiah, evidently one of the big shots of the prophets, was burned up at this remark, and he smote Micaiah sharply on the cheek. The king commanded the prophet to be put in prison on a diet of bread and water. Micaiah simply said in so many words: "Let the turn of affairs show who is telling the truth. If you return in peace, then I am not telling the truth."

Well, events confirmed Micaiah's prophecy. Disguising himself and putting his robes on Jehosaphat, Ahab went into battle. Sore pressed by the enemy, Jehosaphat revealed his identity and was spared. But a stray arrow struck between the joints of Ahab's armour and inflicted a moral wound. In a short while he lay dead in his chariot.

*The Moral of the Story.*

Well there are many interesting truths in this simple story. There is, of course, the fact that men may think that they speak for God and yet be mistaken. Micaiah does not charge these four hundred prophets with being crooked or insincere, he simply says they were mistaken. Mere goodness does not guarantee infallibility. Good men, the best of men, may sometimes be mistaken, may even mistake what the will of the Lord is. And this does not reflect any discredit upon God's chosen spokesmen.

Then there is the troublesome but truthful principle that men may fight for a just cause and yet not have the blessing of the God of Justice. There was one occasion in the history of Israel where the Ark of the Covenant was taken by pagan peoples, and again and again the chosen people of God were defeated and brought into subjugation. The hands of the people of God must be clean when they do battle for Him and His cause.

The outstanding truth in this lesson is the moral courage of Micaiah. It would have been so easy to agree with the majority, and perhaps so profitable But here was a man who was unpurchasable, a man who was going to tell the truth no matter what the cost. He stands as a rebuke to many of us moderns who compromise the truth and who lie in word and in spirit all too often. Especially do we shrink from telling the unpleasant truth. Alas there are too many ministers who all too often preach what the folks like to hear, instead of what they ought to hear. And many a minister, out of affection for his parishoners, is putting them to sleep when he ought to be waking them from the sleep of death.

The spoken word and the written word is taken all too lightly by too many people today. There is a crying need for men like this unsong prophet and hero of that far off day and land, who boldly speaks the truth, even to those in high places, and who fears God so much that he is not afraid of the faces of men.

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## RESPONSIBILITY IN CHINA.

(Continued from page 8.)

some of them nigh unto death; with the finding and training of new leadership for those churches; with the building of character strengthened with the virtues and the graces that are peculiarly Christian; with an effective Christian answer to the specious but alluring claims of anti-Christian ideologies; yes, with whether atheistic Communism or Christian Democracy ultimately wins the allegiance of a large part of the human race. It is our part of the job, the part that won't get done unless we do it. It is the part for which God must hold us responsible. Do we really mean business?

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Try to put well in practice what you already know; and in so doing, you will, in good time, discover the hidden things you now inquire about. Practice what you know, and it will help to make clear what now you do not know.—*Rembrandt.*

COOPERATIOI IN EVANGELISM.

(Continued from page 5.)

to all peoples and places. Every experienced missionary knows that this is so, and every young missionary church feels passionately that this is so.

. . . Perhaps the deepest reasons for the unitive power of Christian evangelism lies in the "union of hearts" which it produces, between the *recipients* of grace (the converts), the *ministers* of grace (the evangelists) and the *Lord* of grace in whom all find their strength and joy.

. . . Of course the true evangelist, like the true parent or teacher, will not presume upon his personal prerogatives. He refuses to become the object of grateful dependence, knowing that gratitude belongs not to him but to the Lord who called and sent him; and he looks forward to the day when the newly awakened convert will become independent of his father in the faith—a minister of grace to others and no longer merely a recipient of grace. The union of hearts between evangelist and convert rest at last—like all Christian unity—upon no merely personal attachment between them, but upon common loyalty to the same Lord.

. . . Where the impulse to evangelize others and preach the Gospel "throughout the world" begins to die out in the Church, the Church begins to disintegrate as a living fellowship; and no amount of indoctrination or skilled organization can prevent it from finally dropping to pieces, unless the missionary spirit is recovered. If the Ecumenical Movement should become a mere device for closing ranks, so as to present a "united front" but not an *advancing front* to the world, its doom would be sealed.

. . . In 1910, as for a century before that date, the great objective was still to carry the Gospel from the Western countries, where it was familiar, to those distant parts of the world where it was unfamiliar, so that every human being might have a fair chance of hearing and obeying God's Word: "The evangelization of the world in this (and it was implied in every succeeding) generation."

In 1910, society in most parts of the world was relatively stable; and if medical, educational, agricultural missions were making striking demonstrations of the social meaning of the Gospel, it was hardly expected that they would break up and remold the whole "cake of custom," in either East or West. China was still described as a "sleeping giant," bound by three thousand years of iron precedent—though the giant was feverishly rolling and muttering in his sleep. Europe was nearing the end of a century of peace and progress, which gave force to Tennyson's aphorism: "Better fifty years of Europe than a cycle of Cathay." Missions could be interpreted, and were interpreted by some, as the spiritual side of the expansion of European and American civilization from West to East.

Today, less than forty years later, social chaos and moral chaos prevail in all parts of the world, both East and West. As the Jerusalem conference of 1928 duly noted, the missionary problem was no longer how to penetrate the "heathen" lands with Christian ideas, but how to withstand the alarming penetration of godless secularism into all lands, "Christian" or "non-Christian."

Ten years later, at Tambaram, it was further noted that godless secularism was only a passing phase; new pagan gods (or demons) of race and clan and nation and class were winning men's passionate allegiance, and threatening to destroy us all with their rivalries unless the One True God could step forth in majesty to save us again from polythenism.

. . . Faced with social chaos and resurgent paganism, the world over, the missionary movement is bound to think and plan with new boldness, if it is to catch up with God's design. The patterns and precedents to be followed are perhaps best suggested by those previous "Dark Ages" when missionary monks have established little islands of Christendom in great enveloping seas of heathendom — at first attracting individuals to these havens of refuge but ultimately converting whole tribes and nations in great mass movements, and changing the whole order of society.

The situation is both more desperate and more pregnant with revolutionary hope that Christianity has known for centuries. How long has it been since a whole nation has been so open to the Gospel as Japan is at this moment? In such a world, the remaking of nations, societies, civilizations as well as individuals must become a conscious part of the missionary objective, and methods must be employed which have some likelihood, under God, of converting the total life of a dying world order, before it sinks into ruin.

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Business, measured by the Golden Rule, is a service rendered, the quality and worth of which equals the price charged and admits of a fair profit.

—*A. Kenneth Roswell.*

MISSIONS IN AFRICA.

(Continued from page 3.)

Shortly after my arrival in South Africa, I had a great lesson in the one-ness of mankind. Called to the theatre late one afternoon I was shocked to see a white form on the operating table where I was only accustomed to see black. A cup full of gasoline and a match had removed the superficial pigment-bearing cells from the whole body. The patient moaned and cried like a white woman. She required the same dose of morphine and other treatment and she died like a white woman would have died. She left her weeping husband and children just as any of you would have done. Can we read the story of the Good Samaritan, hear about the people of Africa, India and China and say: "Lord, who is my neighbor?"

In an international sense, South Africa touches us very closely. One of our South African statesmen called upon UN to consider South Africa as the bulwark of Christianity against tides rising in the East. Instead of the picture with the necessity for force and resistance implied I see rather the meeting place of the Indian and Atlantic Ocean South of our Cape. There these different waters mingle and fuse. Surely that is the Christian concept. South Africa with its white, black and brown races offers a laboratory in which international - interracial problems can be worked out by Christians without force.

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**WORTHWHILE BOOKLET.**

"Community Help on Pastoral Problems," a report dealing with concrete ways in which ministers in both urban and rural communities may make more effective use of health and welfare resources in their communities to help meet the particular needs or parishioners, has been published by the Federal Council of Churches of Christ in America

The 48-page booklet, written by John L. Mixon and Seward Hiltner, and published jointly by the Council's Department of Pastoral Services and the Department of Christian Social Relations, will be useful to health and welfare leaders in the community, as well as to the clergy.

A number of social workers, leaders in welfare programs and ministers of local churches were consulted in the preparation of the phamplet, which is now available at 25 cents a copy from the Federal Council at 297 Fourth Avenue, New York 10, N. Y.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It is certainly discouraging when the income from our churches and Sunday schools is far less than our expense account. If we keep our bills paid it forces us to dig into our surplus fund to do it. Children eat just as much when our income is small as they do when it is large.

The year 1947 started off with splendid offerings. The income was good the entire year. We raised more money that year than we have ever raised during any other year since I have been your superintendent.

But not so for 1948. During January, February and March the weather was very bad, and a number of our Sunday school people could not get to church. Hence the offerings were very small, and sometimes nothing at all from some of the churches. But our expenses were even more. It took more coal than usual and the price was higher. It took more clothing as the weather was so cold. It took more shoes as it rained so much, and shoes we buy now cannot stand much water. Groceries are so much higher now than a year ago. The same amount of laundry that cost us from $45 to $50 per month now costs us from $80 to $85 per month. The matrons tell me the amount of washing sent to the laundry consists of sheets and bed spreads and things of that sort. The children's clothes are laundered here. Prices of labor and soap make the difference at the laundry.

Then, too, we wanted to raise $50,000 this year and make it the "Banner Year" of our thirty-two years of service here. We should be ahead of last year this time. I give you this information to let you know how we stand financially so far this year as to income.

It takes money to feed, clothe and care for little children, but it is worth the price. When we look back over the years and think of the fine young women we have sent out as nurses, secretaries and Church workers, and boys who are electricians, railroad engineers, builders, plumbers, as well as many other vocations in life, we feel that the Christian Orphanage has done a worthwhile work during the years. It desires your support.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR JUNE 24, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 4,360.64 |
| Eastern N. C. Conference: | | |
| New Elam | $ 14.12 | |
| New Hope | 35.04 | |
| | | 49.16 |
| N. C. & Va. Conference: | | |
| Happy Home | | 11.15 |
| Western N. C. Conference: | | |
| Pleasant Union | $ 8.76 | |
| Ramseur | 32.49 | |
| | | 41.25 |
| Va. Valley Conference: | | |
| Antioch | | 11.92 |
| Total this week from churches | | $ 113.48 |
| Total this year from churches | | $ 4,474.12 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 8,729.65 |
| Mr. Haith, children | $ 5.00 | |
| Mr. Hughes, children | 45.00 | |
| Mrs. George B. Vick | 25.00 | |
| Mabel Haith, rent | 1.25 | |
| | | 76.25 |
| Total this year from Special Offerings | | $ 8,805.90 |
| Grand total for the week | | $ 189.73 |
| Grand total for the year | | $13,280.02 |

## ON CHRISTIAN UNITY.

(Continued from page 11.)

nied. The minority, therefore, must not contemplate a frustrated majority with equanimity. To meet here at Oberlin and come to a full stop, period, would be a dangerous thwarting of the great ground-swell of Christian longing for greater unity. I have conferred with representative members of the minority and am glad to report that they are keenly conscious of this danger. Moreover, all of us must also keep in mind a considerate regard for our friends of the E. and R. church who have voted overwhelmingly for union. We must not leave them frustrated either!

It is therefore, psychologically and spiritually essential that we go forward toward unity for the sake of these majorities. Our motto here at Oberlin must be: "Not frustration, not retreat, but progress toward unity!"

ALBERT W. PALMER.

## TIMBER RIDGE.

(Continued from page 6.)

Timber Ridge, Hampshire County, West Virginia, was in 1812. At that time a minister by the name of Joseph Thomas, familiarly known as "The White Pilgrim," came and held a meeting in a grove in a hollow just east of the present site of the church on the Kelsoe farm. About this time the log church was erected. The land was donated by William Grove. The early ministers who preached in that church building were Isaac N. Walter, Rev. Miller, Enoch Harvey, Michael Lohr, Christy Sine, Casper Allemong, and Simeon Ward.

The present building, a nice brick structure, was built in 1875, and was dedicated by Rev. Peter McCullough, of Dayton, Ohio. Ministers who have held pastorates here since the present building was erected are John Barney, Joseph Barney, A. J. Bibler, W. A. Dofflemyer, James W. Dofflemyer, W. C. Garland, A. R. Garland, W. T. Walters, Ira Mellott, A. W. Andes, A. R. Vancleave, Ivan R. Smith, Robert A. Whitten, and at present, Rev. Roy D. Coulter.

Among the outstanding ministers who have visited and preached at Timber Ridge Christian Church are Dr. H. Y. Rush, who later became editor of *The Herald of Gospel Liberty*; Dr. J. P. Barrett, who was editor of THE CHRISTIAN SUN, and was later editor of *The Herald of Gospel Liberty*. Others were the Summerbells, Dr. Kitchen, Dr. Thomas A. Tripp, and many others too numerous to mention.

The pastor is now living in the beautiful brick parsonage erected and completed in April 1947, at a cost of ten thousand, four hundred dollars. The parsonage has every modern convenience, with oil furnace and hot water heat. The land was donated for the parsonage by Mr. and Mrs. Clement Oates, and Mr. and Mrs. Edgar Triplett. The building was erected under the supervision of a building committee composed of A. C. Oates, chairman, Fred L. Oates, Vernon Whitacre, Melvin Seldon, and A. C. Nelson.

## BEFORE THE OFFERING.

A man's money is an extension of his body, an enlargement of that material, physical equipment through which his spirit works.

Money is another pair of legs, and lo! it can go where otherwise we could never go, walking amid the need of China today or ministering in India and the islands of the sea.

Money is another pair of hands and it can carry burdens that our own fingers cannot touch in our community, our nation, and around the world.

Money is another pair of vocal chords and it can speak where our voice could not be heard, teaching and preaching where in personal presence we may never go.

What a man does with his money he is in a real sense doing with himself.

*Harry Emerson Fosdick, D.D.*

OVERREACHING BOUNDARIES.

(Continued from page 7.)

work, for instance, designed to salvage the war's lost generation, building upon what remains of leadership and equipment, adding fresh personnel and techniques, even the cautious preliminary announcements bringing a new thrill of hope to old and young alike, I say when such a program has to be reduced to a minor fraction of its intended coverage and activity, is it any wonder that the able and eager staff at Geneva is disappointed and discouraged?

When Church World Service has to close down active warehouse centers, not because the need for used clothing no longer exists, but because there is not money enough to meet the costs of processing and shipping these goods and also to do the other things that our friends overseas tells us they need even more—that is a sorry commentary on this great country of ours, the figures of whose prosperity and luxury spendings and gambling and liquor totals stagger the rest of the world! I know that the race track habituees and the chief consumers of liqnuor are not our church people from whom we would expect large sharings. But even so, the rest of us have not sensed the urgency of the situation, or I am sure we would have a different story to tell. . . .

The third point of emphasis I would make must have occurred to you already. For in its final analysis our situation is not primarily a question of dollars with a few spiritual implications. It is a question of basic spiritual values and their implementation in dollars. Some years ago Everett Clinchy wrote that the kind of world we would eventually have would depend upon the kind of religion that possessed the men and women of that world. Note—not the kind of religion they have, but the kind of religion that has them! Well, if the religion of Jesus Christ, the religion of brotherhood, of mercy, of sacrifice, of love, really has possession of us, some of the answers become increasingly clear.

Some of the facts become personally embarrassing. But are we possessed, gripped by the spirit of Jesus? For any who profess to be his disciples, it is impossible to evade the clear influence of his words in Matthew 25—"He that gives not, serves not, shows not love for even the least hungry child in Korea or Bulgaria, the humblest and most forlorn refugee, is thereby refusing *Me.*"

In all of this I am not thinking of Congregationalists alone. I am thinking of all our varying groups who are finding in this redemptive service—and would find it still more if it were more truly a sacrificial service—a common bond of brotherhood that translates ecumenism from a strange and somewhat bewildering term into a united way of living and doing the will of God in the spirit of Christ. It was the conference of secretaries at St. Cergue in Switzerland—men of many denominations right from the acute problems of their respective countries, men whose own clothes were scant and shabby, men who have known hunger—it was this group, not some comfortable ecclesiastic, far removed from scenes of devastation and destruction and destitution, who set as the keynote for the year 1948, even in the face of hunger and all other physical needs, "the primacy of the spiritual." That is after all church and community life as surely as it is the controlling objective for relief and reconstruction—the primacy of the spiritual in every aspect of our life.

Do you accept this interpretation of values? Then let us all act upon it—not quibbling over quotas or by comparisons with what others are doing or failing to do. Beginning with ourselves, let us implement the fullest possible program for the revival and rehabilitation of Christian lives, Christian institutions, Christian community activities.

O, my friends, that word from St. Cergue is right—our emphasis ought always to be on the primacy of the spiritual. Then this primacy must and will express and project itself practically in terms of the present emergency. And when this is done—it will be done better as it done together, in the kind of loving and understanding service that gives substance to Christ's prayer—that His followers may all be one. In this way far more than through any proclamations or votes, or convocations, do we become one, in lifting to their feet again our comrades of the way, in helping them to breathe again the ozone of faith and hope, in joining ranks all together as revived and empowered we move forward and upward into the one eternal realm of the Kingdom of God's love.

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**SIN.**

Man calls sin an accident; God calls it an abomination.

Man calls sin a blunder; God calls it blindness.

Man calls sin a chance; God calls it a choice.

Man calls sin a defect; God calls it a disease.

Man calls sin an error; God calls it enmity.

Man calls sin fascination; God calls it fatality.

Man calls sin infirmity; God calls it iniquity.

Man calls sin luxury; God calls it lawlessness.

Man calls sin a mistake; God calls it madness.

Man calls sin a trifle; God calls it tragedy.

Man calls sin a weakness; God calls it willfulness.

There is only one remedy for sin—the precious blood of Christ which was shed for the remission of sins on Calvary's cross.—*Selected.*

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Public Speaking: The art of diluting a two-minute idea with a two-hour vocabulary.

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# Extracts from the Report of the Commission on Stewardship

**By Rev. Samuel Noble Oliver, Chairman**

. . . The first need is the need of almost all the countries of the world for reconstruction. The six years of war, closing in 1945, have left our world torn and disrupted almost beyond belief. Three years of effort in rebuilding have only sufficed to begin the task. Peoples privileged to live in countries which escaped the war now have the responsibility of assisting in the rebuilding. This is the meaning of the Marshall Plan for America.

The second need of our world is for the Gospel of Christ. Deep and pressing as the physical needs of our world, an even greater need is the need for satisfying the hunger of soul which is characteristic not only of the war devastated countries but all countries, like America, as well.

The third need of our world today is for a deeper commitment among our Christian people to the causes dear to the heart of Christ. Too long have we named the name of Christ and not lived our lives in joyous conformity with His will. We have followed the devices and desires of our own hearts. Now, to meet the challenges of Christian rebuilding, and a Christian sharing of the Gospel, we need to make an unreserved commitment of our lives and resources to His Way.

The Commission on Stewardship carefully considered this request of the Superintendents, transmitted through the Executive Committee of the General Council, and voted unanimously: "We recommend to the General Council of the Congregational Christian Churches, that the major emphasis of the next biennium be the enlistment of the people and churches of our Fellowship in the experience and practice of Christian stewardship. This will mean that each church of our Fellowship should utilize every opportunity during the coming two years, to confront the Congregational Christian with the call to commit his life unreservedly to God for service in this world, and to assist the committed Christian in the ordering of his life for the greatest usefulness in the Kingdom of God."

For the individual Christian stewardship should mean at least seven things:

1. Reading the Bible daily, together with "the literature of power."
2. Weekly worship with fellow Christians.
3. Recreation, physical and mental, to balance the main vocational interests.
4. A certain number of hours of Christian work each week for which no pay is received.
5. Making certain one's income is a result of Christian activity, especially in the field of stocks and bonds.
6. Arranging one's outgo so that a certain percentage goes for Christian purposes.
7. Telling others of Christ, and helping them to lead disciplined Christian lives.

A commitment of this kind, to a fuller stewardship in the lives of our people, will mean a transformation of our churches.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JULY 8, 1948. NUMBER 27.

## Living Memorials

Mr. and Mrs. James Rajah of the United Theological College, Bangalore, admire their new baby. Son and grandson of Christian ministers, Mr. Rajah attended the American College of our Madura Mission. He is now preparing to serve as minister of the new united Church of South India.

The women of the Southern Convention, it will be remembered, sent funds from Life Memorials and Memberships to Bangalore for a number of years. (Cut appears through courtesy of American Board News Bulletin.)

# News Flashes

The Suffolk Church is rebuilding the organ, adding two new stops, chimes, and replacing the old console.

Work on a new educational plant has been started at the Bethlehem (Nansemond) Church, the Rev. R. E. Brittle, pastor.

The Virginia Summer School for rural ministers will be held July 12-16 at the Virginia Polytechnic Institute, Blacksburg, Va.

President Leon Edgar Smith is a patient at the Alamance General Hospital, Burlington, N. C., where he underwent an operation on July 1.

The Rev. Vivian B. Harrell, Jr., is supplying the Wakefield pastorate this summer. Churches in that pastorate are: Wakefield, Burton's Grove, and Barrett's.

On Sunday, June 7, Rev. Wm. J. Andes and the Winston-Salem Church dedicated an organ recently purchased. Superintendent Scott shared in the service.

Rev. Arnold Slater, Chattanooga, Tenn., a former pastor of Damascus, at Sunbury, N. C., will assist the pastor, Rev. W. L. Wood, in an evangelistic meeting in September.

Rev. John C. Peeler, minister of the St. Mark's Evangelical and Reformed Church, near Elon College, assisted Rev. Kenneth D. Register in special services at Union (N. C.) during the week of June 21.

The Holy Neck Church is looking forward to the Eastern Virginia Sunday School Convention which is to be held in their church, July 20, from 10:00 to 4:00. They are expecting their new pastor, the Rev. Mr. Grice, August 15.

Rev. and Mrs. H. E. Crutchfield and family have moved their residence from Holland, Va., to R.F.D. 1, Box 90, Elon College, N. C. Mr. Crutchfield took up his work as pastor of Bethlehem and Apples Chapel Churches July 1.

More than 600 persons were served dinner at the 50th anniversary celebration of Dr. and Mrs. I. W. Johnson at Oakland. Three new members were received into church on that day. And on the same day at an evening service at Liberty Spring Dr. Johnson received 18 new members.

It is reported that a new church has been organized near Burlington, N. C. Approximately twenty-three people have purchased a lot in a new and growing settlement. Rev. G. C. Crutchfield is conducting services in the homes of the members each Sunday evening. Zion has been chosen as the name for the new church. The group hopes to erect their educational building by early fall.

Ingram Church observed Children's Day, June 13, with a program planned by Mesdames Paul Farthing LeRoy Adams, and Clarence Landrum. A Youth Fellowship was organized recently with the following officers: Elsie Satterfield, president; Jean Marie Ferrel, vice-president; Janet Dunn, secretary; Clifton Satterfield, treasurer. Mrs. Fletcher Whitlow is the director of the Bible School, July 5-10. The pastor, Rev. Clyde Fields, is conducting the revival services this week.

## JUBILEE AT TIMBER RIDGE.

In looking over the church membership roll it was discovered that one-twelfth of our membership of 245 persons had been members for at least fifty years. Believing that these persons should be set apart for peculiar honor, a "Jubilee Service" was arranged. The morning worship hour on the third Sunday in July will be devoted to this service. Each member will be given a certificate of high quality and appearance, and the women's organization will provide identical flowers for each one. Transportation to and from the church will be provided for the "honor guests." Special seats at the church will be provided that all may sit in a body.

## HOMECOMING AT ISLE OF WIGHT.

The Rev. Stanley C. Harrell will speak at the Home Coming Services of the Isle of Wight Christian Church on July 18, at two o'clock. All members, ex-members and any others interested are cordially invited. It has just been remodeled, with a new heating system installed and the furniture re-upholstered. Members will be interesetd to learn that a new floor has been laid, new memorial windows put in and the church now contains six classrooms. Two new Bulletin Boards and various vases and other gifts have been donated.

Music—including duets and quartettes, will be under the direction of Mrs. L. H. Whitley of Windsor. The history of the church will be read by S. Ray Turner of Isle of Wight, one of the young local members. Communion will be held during the services. Rev. Jesse Roberts will be the Master of Ceremonies.

## THE SLEEPING CLERGYMAN.

In London last summer I saw a play entitled, "The Sleeping Clergyman." I soon discovered that the play, as such, had absolutely nothing to do with a clergyman. Instead of being religious, it was purely secular and realistic. It dealt with a terrible modern plague, and the victory of science over disease. It was filled with human problems. It came to grips with the great issues of the day. It had a measure of faith and vision. But it had nothing about a clergyman—except for the fact that all during the evening a clergyman sat on the left hand side of the stage—asleep! Once, during the course of the play, he did cause a little excitement. He opened his eyes, yawned and with some effort rose from his comfortable chair; he then stretched himself, yawned again, settled back into his easy hair and was once more fast asleep. He was indeed "The Sleeping Clergyman"!

Now is this a true picture of the part which clergymen, and the church are taking in the drama of modern life? Obviously Christian people will answer: "Of course not! The church is not only interested in human rights, and other social problems, but it is also doing something about them. We have our social organizations. We have our home and foreign mission societies. We have our schools and colleges for Negroes. And we have our religious journals which are crusading for great moral and social causes. The church is not asleep. Through the Federal Council and the World Council of Churches, it is going to win the world for Christ — if not in this generation, then certainly in the next."

This is what the well informed, loyal, missionary-minded church member will probably say. But what about labor? What about big business? What about the United States Congress, the United Nations, India, China, Russia, Europe? We certainly would not get the same kind of an answer from these quarters. For it is amazing how little real influence Christianity has in 1948.—*Stanley I. Stuber to the Associated Church Press.*

# American Board Women, World Around

*Address by* Miss Alice E. Cary, *Former Missionary in Japan*
*Japan Secretary of the American Board*

What has the American Board accomplished the world around in its work for women? From its earliest days, education has been at the forefront, in an attempt to raise the status of women in non-Christian lands. Everywhere education for girls had its beginnings in the missionary enterprise. Today where there are well run and well equipped schools for girls under government or secular control, they complement rather than compete with established mission schools. We may well look with the pride of achievement at the leadership which has grown from our schools, knowing that they were the forerunners of enlightened education. Also they have been the training ground for the finest leadership in our fields today, for from them come the leaders of deep spiritual strength and broad educational vision.

In what other fields have our missionary women played a great part? Like all missionaries they are often called upon to be "jills of all trades." If the call were for teachers that was the thing they were ready to do if they were adequately trained and of a high enough professional standard. We have nurses, doctors, agriculturalists, social workers, writers and many other kinds of workers. Our missionaries have gone out with chickens under their arms, as it were, or equipped with nurses' and doctors' bags.

One missionary, on her way to Micronesia, knowing that she might not see a dentist for several years, carried a dentist emergency kit. Little did she think that she would be called upon to help one of the senior women who had had to be on a liquid diet for years because all her teeth were gone. What did she do? Out came her kit, she took a mould of the fellow-missionary's mouth, and sent it to a dentist on another island several days' trip away. When the dentures came back they fitted perfectly, or at least well enough for ease in ordinary eating.

Others have helped people whose eyesight did not allow of their reading their Bibles. A plea to friends back home brought many pairs of outgrown glasses, or new ones in many cases. An oculist in this country might turn grey with horror, but what relief and joy to those who were able once more to read the words of life for themselves.

The stories about our national Christian women are thrilling telling, stories of the women we see in church and pulpit as ordained ministers, as church workers. We find nurses and doctors of a high degree of training. We know of church women in every land reaching out beyond their local church, even beyond their national church in a commitment to that same spirit which sent the first missionaries out with a need to share with others the thing that had enriched their own lives and their own people. For instance in Africa there is the Zulu woman from the southern part of the continent who has served for many years as a missionary to the people in Rhodesia, as remote from her own home in both locality and language as Mexico would be from here. Churches of India send missionaries to Java, while earnest Christians in the Gilbert Islands are asking to send some of their trained workers into our Micronesia field. For years the Women's Missionary Society of our church in Japan has sent a woman worker to Formosa and another to Korea.

The feeling of belonging to a world church has been growing among the women everywhere, the wide observance of the World Day of Prayer having played a great part in strengthening this. A quick survey of the celebration of this service in many of our mission lands illustrates this sense of mission and togetherness.

Let us follow this day around the world. In our American Board fields Japan is the first country the day reaches. From Tokyo comes a report

(Continued on page 6.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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## BRINGING UP THE EDITOR.

The editor is six years old with the appearance of this issue and therefore is able to qualify as a juvenile. Some day, if he is given time, he may become an adolescent! This business of bringing up an editor is a serious business, a slow process which cannot be accomplished overnight.

When confronted by a great task Jeremiah cried out, "I am but a child, O Lord!" This was no childish alibi. It was the stark realization of human inadequacy in the face of a divine task. Mere years do not guarantee maturity. Who is equal to the demands of divine service? The towering problems of the Christian pulpit and press make children of us all. We can only pray that His strength may be made perfect in our own weakness.

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## FLIGHT ONE.

Symbolically speaking, the editor has been "up in the air" many times, in consternation as well as in imagination. His first actual flight, however, was a return trip from the Oberlin Council. The trip was pleasant and safe, thanks be, and the editor is grateful that he is able to record this first flight.

One's first flight is painfully conducive to reflection. The fascinating beauty of a new perspective and the romantic history of aeronautics vie for attention.

To realize the antiquity of man's desire to conquer the air, one need merely turn to the mythology of the ancient Greeks. The story of Daedalus who made a pair of wings for his campainion Icarus, and the misfortune which overtook the latter when, flying too close to the sun, the wax with which the wings were fastened to his body melted and fell to the earth, is a well-known one. We smile at the story, but the truth is basic. The regnant and immemorial desire to conquer the air has laid the long and costly foundation for every modern flight.

The crude essays at human flight recorded in the early histories and literatures of many peoples, the first powered flight of a heavier than air machine by the Wright Brothers a Kitty Hawk in 1903, the non-stop flight of Charles A. Lindberg in 1927 from New York to Paris which started the world into the realization that aviation had become a world encircling reality, the tremendous impetus given to flying by the recent war, the new dimensions of flight by jet propulsion—these are some of the milestones in modern air transport which has assumed the proporations of a major industry.

When one looks down from the air upon what appears to be midget homes, automobiles and people, he thinks how small many of our petty strivings must seem to almighty God. The study of countless scientists, the daring of innumerable pilots, the genuis and wealth of untold manufactueres support every modern flight. Yonder airport with its mighty beacon, its meteorological and weather information, its supporting ground crew awaits the safe landing of every plane.

In God's sky as well as on God's earth, we realize that "Underneath are the Everlasting Arms." And when the amazing, time saving flight has been completed, when we resume our terrestrial duties, the words of the ancient prophet loom with startling significance: "They shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

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## WANT A PREACHER?

A New England pulpit was vacant. The pulpit committee heard a minister preach in a neighoboring church. A call was extended, and accepted. The new minister and family made their transcontinental move and are now safely and happily ancored in their new parish. The church paid slightly less than two thousand dollars for travel, moving and incidental expenses in order to secure the minister of their choice. Neither distance nor expense could daunt this congregation in their pursuit of a suitable minister.

It is not necessary to conclude that a church must go a great distance in order to find a satisfactory minister. It is altogether likely that some churches overlook nearby ministerial timber in a vain effort to import a superior preacher from afar. The wise congregation knows what it wants. It studies the record as well as the personality of each canidate for the pulpit, never makes a decision on the basis of the cheapest man available, stands ready to implement its mature decision with adequate financial support.

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## WANT A PASTOR?

Some congregations complain that their minister is not a good pastor, while others deliberately plan to foster the pastoral habit. Some congregations naively conclude that the minister is or is not cut out to be a pastor, while others realistically conclude that all habits are conditioned by numerous influences and that the pastoral habit is no exception to this rule.

How does a congregation go about the cultivation of a pastor? A very simple but pleasant expedient, not quite extinct, is that of inviting the parson (and family?) to dinner. That is one way of getting him to visit. And having been so rewarded for an initial visit, the average ministerial conscience would certainly demand a second visit. A number of churches in the Southern Convention are supplementing their ministers' salaries by modest allowances for travel. This puts the nonvisiting ministers on the spot. It also gives the conscientious pastor deserved assistance in meeting the unavoidable and mounting cost of travel. Finally, by intangible but none the less real ways—friendship, sympathy, understanding, moral support—every congregation opens or closes the door to a great pastoral ministry.

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When men speak ill of thee, live so as nobody may believe them.—Plato.

# The Lord's Supper--and Social Action

*By* Douglas Horton, *Minister, The General Council*

A number of important concerns will engage your interest at this ninth regular meeting of the General Council of the Congregational Christian Churches. In particular the question of the proposed union with the Evangelical and Reformed Church will be before us; but we should hardly allow the possibilities of this new alliance to lay so distracting a hold on our imagination as to cause us to neglect the consideration of our more regular but no less mighty enterprises.

The very headlines of our recent literature announce the "dangerous opportunities" which lie before us. "Near East people," I read. "are at the crossroads." What missions from the United States shall be stronger—the secular or the Christian? India needs Christian aid and encouragement to make her new tomorrow a Christian day of growth through liberty. Africa is a kestone in the arch of tomorrow, whatever shape it assumes; will it be Christian? In the great Pacific world so recently made free, our pioneering work must be completed. China is awakening; perhaps more is at stake or the world's tomorrow there than in any other part of the world.

Japan hopes for freedom from poverty, confusion, disease; shall her people turn to the past, to Russia, or to Christ? We must strengthen our historic work in Mexico—one of the great missions of tomorrow. Europe needs new faith—and the key to this spiritual reinvigoration is in the hands of the churches—that is to say that it is in part of our hands.

Our work at home is staggering in its dimensions. Literature for our church schools is in preparation and more must be projected, for no denomination is ever stronger than its schools. Summer conferences and work camps for our youth, already planned, must be administered. The fastest growing work we have in charge—that of, by, and for young adults—cries for our attention. Ministry to our college campuses, ministry to the unreached, ministry to immigrants, ministry to migrants, ministry to foreign-language groups—these and half a score of other ministries, clearly defined, well organized, call at once for review and fresh support.

The rural church, the seed-bed of our general church life, and the city church, in the midst of the disiccating winds of secularized culture—both of these seek our aid. Church extension!—this is above all else the demand of today, for if we do not follow the shifting populations, we shall be left without people, and they without us. Magazines, books, hymnals, visual aids, devotional materials, aids for radio work—if we do not utilize the instruments of modernity, the children of mammon will leave in darkness the children of light. Pensions and insurance for veterans of the pulpit, who have borne the heat and burden of the day—schools and colleges for the underprivileged, common ground interracial programs—international, intercultural, interclass approaches to Christian cooperation

DR. DOUGLAS HORTON.

and mutual understanding—all these and many other foundation concerns will have their place on our agenda.

But it is at this point that you would want me to stop and say in particular what you have told me to say: This vast structure, this multimillion dollar enterprise, is no stronger than its foundation— and the foundation is our sensitivity to, our conformity with, the will of God. We can do no more for our fellow men than we are willing to let God do for us and through us. Our relations with them are beneficent, indifferent, or even evil according as our relation with Him is strong or weak. Preaching to men is empty if there is no God to preach about. Meeting the physical needs of men is a partial and unsatisfactory project if we cannot impart something to their souls. Even the satisfying of intellectual needs is a fragmentary activity.

At the conclusion of the first world war, H. G. Wells, surveying the possibilities of the future and the choice that humanity would be forced to make between international cooperation and fighting on a colossal scale, wrote, "From now on it is a race between education and catastrophe." After the last war, however, Mr. Justice Roberts made a far more astute and arresting observation: "Education and catastrophe," he said, "are now in league with one another." It is only the educated man that we have to fear. The untutored peasant cannot make an atomic bomb nor organize a modern army. Something more is needed for our safety than education: and that something is direction—the direction which is felt by a person sensitive to the will of God revealed in Christ.

Furthermore it is not only the content of our ministires which fails when our relations to God are forgotten; without a lively contact with Him, our humanitarian motives turn to dust. Only the age of faith produces missionaries and ministers in pulpit and in pew. Only the experience of God in Christ can equip a man for the crucifying experiences of work for his fellows.

What are the ways the practical ways of establishing this relationship with God and developing it? Doubtless there are many such ways but I am asked (and I cannot tell you how eagerly I respond) to suggest one way which, if earnestly pursued, would strengthen us and our enterprise beyond compute. This lies through a better understanding of the Lord's Supper, and the stewardship to God which it entails.

There are those who do not understand the Lord's Supper and feel estranged and embarrassed when it is being celebrated. There are so many others, however, who derive from it both inner serenity and social passion that the rite must surely be examined. Indeed it seems clear that the man in the pew is now beginning to have a new awareness, as his minister in our generation has made a new discovery of the significance of the Common Table.

The exciting thing about a communion service lies in its action, as is brought out in the words of P. T. Forsyth, the great English Congregational thinker, whose centenary is just being observed; "the symbolism (of the Lord's Supper) did not lie in the elements, but in the *action*—word and deed. It lay in action . . . on Christ's part . . . it was the action that was symbolical, the *breaking* rather than the bread, the *outpouring*

(Continued on page 12.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Next week the School of Missions and the Pastors' School at Elon should bring together the pastors and a large number of leaders of our local churches. Considerable work and nearly a year of time have gone into arranging for this combined school. Best of teachers and leaders have been secured. The cost is most reasonable. The Elon campus is ready. And the possibilities for increasing the strength and effectiveness of our work are great. It is not too late to decide to attend.

By reference to the printed program I see that Dr. Martin L. Goslin, who was such a favorite last year as a Bible teacher is to be back again this year; that Dr. Ferris E. Reynolds, head of the department of Religion and teacher of Bible at Elon, is again on the teaching staff; Mrs. Judson Feibiger, wife of the State Superintendent of Iowa, and vice-president of the National Home Board of Missions, will teach the Home Mission study book: "America's Geographical Frontiers"; Mrs. Rowland M. Cross, one of our own missioaries to China, will teach the Foreign Mission study book: "China in the Asia of Today"; Dr. Albert D. Stauffacher, executive secretary of the Missions Council, New York, will speak daily on "The Mission of the Church in the Present World Scene"; Dr. Ira D. Black, New York, famous for his methods in Evangelism, will teach a course: "Teachniques for Successful Visitation Evangelism"; besides these full courses there are numerous other valuables such as vespers on the campus, and addresses each evening in the chapel by outstanding leaders. There are to be workshops on all phases of church work, special conferences, and discussion groups.

And lest I forget, there is a beautiful campus, good shade, green grassy places, good fellowship, quiet rooms, good food, rest! (And perhaps you can take a few days off when you get back home to really rest.) But what you are going for is to get help and inspiration to do better work in your church and to live a happier, fuller life as a Christian, and if you go in the spirit of such an ideal you will return happy that you went. Churches and denominations which have grown and developed great strength of leadership, both local and world-wide, have been those which have made much use of just such training conferences.

Wise is that church which will encourage its members to attend such times of trainig and fellowship and vision. Exceedingly wise is that church will help its youg people to attend their summer conferences. They have a chance there to catch a glimpse of the deepest, finest meaning of life, and to join with others in dedication of their lives to Christian living and serving. Many of the great laymen of our church had the advantage of such training and fellowship in their youth, and many of the leaders in our pulpits made their final decisions at just such conferences. Let us see to it that we have goodly representatives at our summer conferences, and let us make the most of our own local summer meetings in order that the church may gain ground rather than lose it during the summer.

JOHN G. TRUITT.

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## AMERICAN BOARD WOMEN, WORLD AROUND.

(Continued from page 3.)

of a collection of Yen 10,000, $2,000, to be sent to the Christians of China and the Philippines, "to those lands where we bought so much of suffering and loss." The leader of the meeting said, "We are very happy to take a share as our expression of national penitence as well of Christian fellowship of the world."

In China, at Shanghai, women of seven nationalities met and prayed together, reporting a keen interest as they prayed for the world and made a contribution for the destroyed sections of their own city. A new departure was made with the broadcasting of this service in Chinese. In another part of China a collection of $2,100,000 in Chinese money was taken for the refugees in their midst. This is not much in American money, but it is indicative of the spirit of sharing and service.

The women of South India, in addition to a sacrificial offering, voted a week of self-denial for the benefit of their own home missions program, an emphasis not noted before.

From Africa we hear of an increasing ability on the part of native women to pray out loud and for people beyond their own horizons. Dondi sent a sum of money to help the straving children of Europe, while other offerings were for the leper camps and for home mission projects. In Durban, South Africa, a meeting of five hundred young people reports a surging spirit of prayer. In many places in Africa this was the first year such meetings were attempted.

In city and village women came together, sometimes only four, another eight, but with a program of prayer begun which will lead to greatly increased participation another year. In one village there was a feeling of regret at the smallness of the collection taken, but when thought is given to the fact that most of the women there were dressed in string skirts and their babies wrapped in animal skin, any gift may be considered a large amount. When an old farmer wandered in and asked what the purpose of the meeting was, he was told, "We are praying for everybody everywhere."

Greece with its own problems and needs so very real and pressing took a collection of $18 for Macedonia to help the refugees, uprooted from their villages by the guerilla activities.

No word has come as yet about the meetings in the Philippines, but from my own experience I can tell of the wondrous spirit of generosity and forgiveness which I found there. I shall never forget standing in a little church destroyed by the Japanese and as yet not rebuilt except for bamboo uprights, and grass walls and roof. After hearing of the plight of the Japanese Christians a woman rose and said, "I think we should send some money to the Japanese Christian to help them rebuild their churches. They are so much worse off than we. "That little group took up a collection of a hundred pesos, fifty American dollars, to send to their erstwhile enemy. ***Not until later did I know that the husband and three children of that woman were brutally murdered by the Japanese!***

We American women take our place in the long line of hands that conveys from land to land the ongoing Christian fellowship in Christ which binds us together in mutual trust, love and service.

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This is a good time for the churches of the Convention to pay their apportionent.

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Fish Net: A lot of little holes tied together with a string.—*Carbon Copy.*

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He who has drunk will drink again.
—***French Proverb.***

# News of Elon College

*By* President L. E. Smith

## CHOOSING MY COLLEGE.

Will you choose a college for your son, or will he choose a college for himself? Will you and your son sit down together, consider the *pros* and *cons*, and together select a college where he is to receive his academic training? Or will he and his school chums select his college? I read a very illuminating article sometime ago in which the writer contended that a high school graduate ready for college would and should choose his college as he would choose his friends. He made a good case of it. Perhaps he was right if education and education alone is the object. For the Christian there is more than academic training involved. If the home is a Christian home, it is interested in the spiritual welfare of its son and will want to put him in a Christian college—in a college where the faculty is selected with care and where Christian character and church connection are the determining factors in that selection. You may find good Christian men and women on faculties of state or private colleges, but church connection is not the determining factor in making up faculties for such schools. A Christian school chooses to be Christian on the campus, in the classroom, and in the very atmosphere of the school.

Does your denomination have its own college to which you and others of your denomination are expected to give support? There is a Christian duty here that no one can escape. He may ignore it. He may disregard it, but nevertheless his duty is there and will remain there until it has been discharged. When you send your son or daughter to your own church college, you render your church, your denomination, a very definite service.

When a student enters college, that college becomes his in a very definite sense. Its traditions, its spirit, its contributions, its yells all become his. He becomes an alumnus of that college and so long as he lives, he is a part of it. If he enters his own church college, he will meet many of the young people of his denomination. His friends and associates will be in his church. A solidarity of fellowship, of understanding, of interest, and of purpose is created. After graduation his interest is not divided; that is, by loyalty to his church and loyalty to his Alma Mater which is outside the fellowship of his church. He is interested and gives his support to his church and her institutions, including his church college.

Parents of the Christian Church should think of these things. There are virtues in them. The time has passed when you should be called upon to decide whether Elon College is a good college or not. Its influence, reputation, and efficiency are well established. Its rating among institutions of higher learning has been determined.

A prominent physician was being interviewed recently by an insurance agent about providing for the education of his children. His wife said, "Remember. You will probably want to send our children to Duke University." The physician asked why. Then he explained, "I went to Duke for my undergraduate work. My three younger brothers went to Elon College. When they came to medical school at Duke, they were just as well prepared as I was when I entered medical school there."

If you have a son or daughter whom you plan to enter in college in September and are considering Elon College, it would be well for you to apply at once. At Elon we shall endeavor to make room for our own church people if it is possible.

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## FIFTH SUNDAY OFFERINGS.

The majority of our churches are rural. Summer months are less profitable for city churches. Attendance in rural churches oftentimes increases. When worshippers attend church these days, they think not only of singing hymns, offering prayers, and listening to sermons, but they think of the wider reaches of the church. Contributions are made in a material way by contributing a part of what has been lent them that the gospel message may be carried on. In the church program education has always held an important place. This fact is accentuated by existing conditions today. If the church is to hold its position and make its contribution in this critical age, its leaders must be thoroughly prepared and seriously grounded in those things that contribute to Christian faith and Christian service.

Elon College stands as our denomination's outpost in preparing its leadership. Of course, no institution of higher learning can prosecute its program without sufficient funds for expenses and necessary undertakings. Contributions from our churches have not been very inspiring during recent weeks. We are hoping for more generous and wider support.

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|---|---|
| Previously acknowledged ..... | $4,338.50 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Eure ..... | 8.48 |
| N. C. & Va. Conference: | |
| Happy Home ..... | 10.38 |
| Hines Chapel ..... | 9.06 |
| Va. Valley Conference: | |
| Leaksville ..... | 5.82 |
| Newport ..... | 15.05 |
| Total ..... | $ 48.79 |
| Grand total ..... | $4,387.29 |

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## CHURCHMANSHIP INSTITUTE.

The following is the program of the Churchmanship Institute of North Carolina Congregational Christian Laymen, to be held at Elon College, N. C., July 17-18, 1948:

*Saturday Afternoon.*

2:00 Meeting called to order by George D. Colclough, Chairman.
Worship Service—P. H. Rickett, Danville, Va.

2:20 Address: "What the Laymen are Doing, and What We Hope to Do"—I. H. Vickery, Henderson, N. C.

2:50 Panel Discussion: "Church Officials and Their Duties"—Members of the Panel:
Geo. D. Colclough, Chairman, Burlington; Zeb Lynch, Deacon, Elon College; W. T. Dunn, Trustee, Lynchburg; Claude Walker, Treasurer, Burlington; B. G. Moffitt, Secretary, Greensboro; Ralph Newman, Superintendent, Burlington; Millard W. Stevens, Pastor, Burlington.

4:00 Intermission.

4:15 Address: "The Layman and His Christian Stewardship Obligations"—J. H. Dollar, Elon College.

5:00 Adjournment of afternoon session.

6:00 Fellowship Supper.
Group Singing—M. Z. Rhodes, Burlington, Leader.
Address: "The Laymen's Opportunity in the Church of Today"—Albert D. Stauffaucher, New York City.

*Sunday Morning.*

9:30 Payers and Christian Fellowship.

10:00 Sunday School.

11:00 Morning Worship—Dr. Albert D. Stauffacher.

12:30 Dinner and Adjournment.

## A LETTER FROM SHAOWU.

American Board Mission,
Foochow, Fukien, China,
June 20, 1948.

THE CHRISTIAN SUN,
1536 E. Broad Street,
Richmond 19, Va., U.S.A.

Dear Friends of Shaowu:

Do you realize what an exciting place Shaowu is, particular when you leave it? Dorothy and Dick came away to Foochow. The result was the arrival of their baby. Frances and Ed started off on a hiking trip to visit the church centers and take medical aid. Result: a wedding! We Chandlers stayed in Shaowu for many weeks last autumn with our beloved quartette. We came away sure that anything might happen. Well, it has, though not just the way we expected. Anyway, all you friends of Shaowu should be happy with us that there are now to be two homes in the Mission. For around here on this side of the world, having a home is a wonderful thing indeed—for ourselves, and for all the folks who come in and out. We found the Jackson home filling a place of light and comfort and joy; nothing else like it in that whole city. Now there will be also the Riggs home. Happy Shaowu!

It was happy we two Chandlers were to have made our trip to North China, where we lived so long, and be there when Frances and Ed came flying to Tientsin to the Whitaker home. Her parents are there in our North China Mission. We have known Frances always, and very especially claim Ed, too. So we had a real part in the wedding.

It was a simple, very beautiful home wedding. There were twenty-five friends. There were flowers in profusion, a most wonderful, tiered wedding cake made right there by expert loving hands. There was Virginia Stowe to play the wedding march, and David Stowe to be the best man. There was lovely Ming Chu, Frances' Chinese adopted sister, who came first down the winding stairs to us in her long green and white satin Chinese dress, carrying pink roses. And there was Frances who soon followed down, tall and graceful in her shimmering white gown and filmy veil with tiny white rosebuds in her hair and a bouquet of white roses on her arm. The most beautiful thing of all was her radiance and Ed's as he stepped forward to meet her and they stood before her father for their vows. My husband's prayer was for all their days and

(Continued on page 14.)

## MISSIONARY OFFERINGS.

### REPORT FOR JUNE 11-24, 1948.

| | |
|---|---|
| **Sunday Schools.** | |
| Antioch—V. Va. | $ 9.29 |
| Leaksville—V. Va. | 15.06 |
| Mt. Carmel—E. Va. | 5.48 |
| New Elam—E. N. C. | 20.25 |
| Newport—V. Va. | 16.65 |
| Newport News—E. Va. | 22.00 |
| Wake Chapel—E. N. C. | 18.06 |
| Total | $ 106.79 |
| **Churches.** | |
| Elon College Community—N. C. & Va. | $ 269.00 |
| Flint Hill (M)—W. N. C. | 3.52 |
| Happy Home—N. C. & Va. | 8.92 |
| Hebron—N. C. & Va. | 15.44 |
| Hines Chapel—N. C. & Va. | 56.06 |
| Mt. Bethel—N. C. & Va. | 2.00 |
| Reidsville—N. C. & Va. | 20.00 |
| Total | $ 374.94 |
| **Church Extension.** | |
| Concord—V. Va. | $ 2.33 |
| Mrs. Vera E. Gilliam, Reidsville, N. C. | 2.50 |
| Total | $ 4.83 |
| **Shaowu.** | |
| Amelia—E. N. C. | $ 15.76 |
| Calvary Christian, Greensboro | $ 92.87 |
| Concord—V. Va. | 2.33 |
| Ether—W. N. C. | 10.00 |
| Mrs. Vera E. Gilliam, Reidsville, N. C. | 2.50 |
| Newport—V. Va. | 5.00 |
| Oak Grove—E. Va. | 11.00 |
| Plymouth—E. N. C. | 14.80 |
| Miss Olive Showalter, Harrisonburg, Va. | 40.00 |
| Tryon—N. C. & Va. | 15.00 |
| Chapel Hill—E. N. C. | 69.95 |
| Total | $ 279.21 |
| Total period June 11-24 | $ 765.77 |
| Previously acknowledged | 28,685.90 |
| Total since Sept. 1, 1947 | $29,451.67 |

Respectfully submitted,
WM. T. SCOTT,
*Superintendent.*

## SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

**JULY 12, 13, 14, 15, 16.**
**ELON COLLEGE, N. C.**

*Daily Schedule.*

6:45 Rising Bell.

7:15 Breakfast.

8:15-8:55 Bible Study, "The Gospel Unlimited"—a study of Galatians (for all)—Dr. Ferris E. Reynolds.

9:00-9:50—A Class for Ministers: "Evangelism"—"Techniques for Successful Visitation Evangelism," Rev. Ira Black.

A Class for Women: Foreign Mission Study Book, "China in the Asia of Today"—Mrs. Rowland M. Cross.

10:00-10:30 Chapel (for all, including college students).

Subject: "These are the Gifts I Ask"—Dr. Martin L. Goslin, Leader.

10:30-11:00 Intermission.

11:00-11:50 A Class for Ministers: The Bible in Preaching. Subject, "The Book of Books—A Starting Point"—Dr. Martin L. Goslin.

A Class for Women: Home Mission Study Book, "America's Geographical Frontiers"—Mrs. Judson E. Fiebiger.

12:00-12:45 World Christianity Lectures. Subject, "The Mission of the Church in the Present World Scene"—Dr. Albert D. Stauffacher.

1:00 Lunch.

2:00 Ministers' Conference Period on Stewardship—Dr. Stauffacher, Leader.

3:00-5:00 Ministers' Reading, Recreation, Fellowship.

3:00-4:00 Women's Workshops:
Cradle Roll (Leader to be supplied).
Children—Miss Mary Walker.
Young People—Mrs. J. D. Strader.
Larger Societies—Mrs. O. H. Paris.
Smaller Societies—Mrs. Garland Spratley.

4:15-5:00 Women's Hobby Hour.

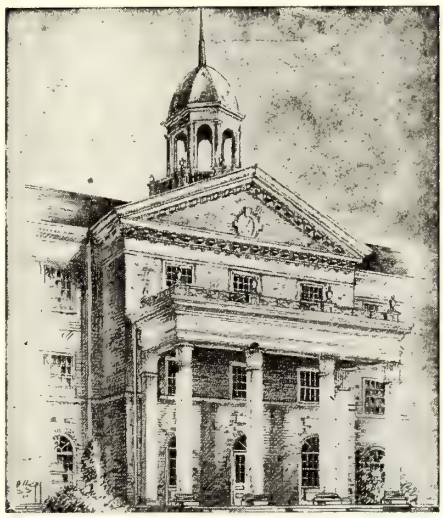
5:45 Supper.

6:30 Vespers (for all):
Monday—Mrs. O. H. Paris.
Tuesday—Mrs. R. A. Whitten.
Wednesday—Mrs. Rowland M. Cross.
Thursday—Mrs. R. T. Bradford.

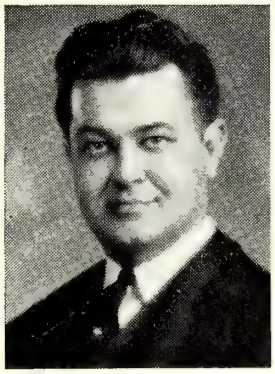
(Continued on page 11.)

# THE SCHOOL OF MISSIONS and PASTORS' SCHOOL of The Southern Convention

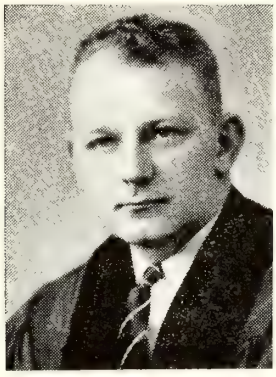
DR. STAUFFACHER



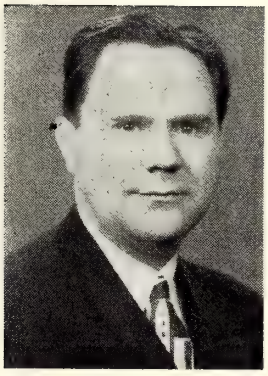
MRS. FIEBIGER



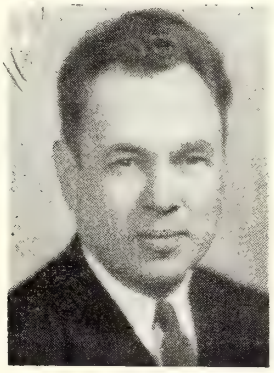
DR. GOSLIN



DR. REYNOLDS



MR. BLACK



DR. KEPPEL

MRS. CROSS

## ELON COLLEGE, NORTH CAROLINA

## July 12-16, 1948

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Little Friends:

*Children's Religion* is published for our parents and teachers by Pilgrim Press. Lately it has carried on the inside of its back cover a drawing and a hymn for boys and girls. Two of them have been "Fairest Lord Jesus," "Sweetest Story" and "A Mighty Fortress." If you can get a copy of this why don't you color the drawing, and paste the hymn in a book to start a hymn collection?

One of the fine things about our church is the singing. Our hymns are old and new. Some were written long, long ago and some are being written at this very moment.

Grown people sometimes think they can't sing anything but what they call "old favorites." Usually on study, the old favorites turn out to be the songs they learned in childhood. Let's make our "old favorites" good ones. Here are some: "Fairest Lord Jesus," "Sweetest Story," "The Wise May Bring Their Learning," "We Plough the Fields," "Sun of My Soul," the Doxology, Gloria Patri, "This is My Father's World." The list could grow and grow.

Do you memorize your hymns? Most of us know the first and last stanzas of hymns but not the in-between ones. It is as if we ate the bread of a sandwich and threw away the filling.

When you sing, stand erectly, open your mouth wide and really enjoy the feel of the song and its words as they come out of your throat.

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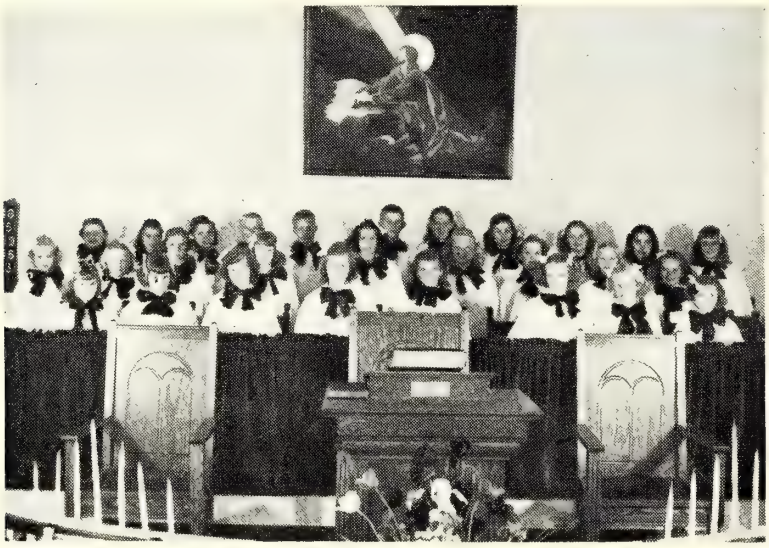
### HAPPY HOME JUNIOR CHOIR.

The Junior Choir of Happy Home Church contributes much to the worship services, and at the same time they are enrichening their young lives in the fellowship of good music. This choir renders a selection every Sunday and on special occasions for children they sit in the choir loft.



**JUNIOR CHOIR OF HAPPY HOME CHURCH.**

**First Row—Left to Right: Mildred Hall, Elaine Powell, Patsy Vaughan, Barbara Ann Hodges, Christine Eanes, Patsy Powell, Brenda Pryor and Judy Evans.**

**Second Row: Dorothy Walker, Betty Jane Kemp, Norma Jean Powell, Gloria Robertson, Shelby Jean Cox, Willie F. Sparks, Betty Gillie and Doris Sapaugh.**

**Third Row: Virginia Robertson, Rosa Nell French, Jo Anne Strader, Roy Walker, James Vaughn, Charles Vaughn, Betty Jane Lawrence, Helen Hodges, Nancy Evans, Shirley Ann Carter and Yvonne Walker.**

The Junior Choir is under the direction of Miss Ruth Helen Gunn, who is also the official children's worker and Cradle Roll Superintendent of the church.

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### FOR PARENTS ONLY.

*By* HELEN GREGG GREEN.

*Issued by the National Kindergarten Association.*

My friend, Isabel, has very vivid recollections of numerous incidents in her early childhood. What a pity it is that so many of them are unpleasant!

One day, as we sat exchanging confidences over our knitting, she said to me, "I was more than half afraid of my father when I was little. He had an ungoverned temper, and it took very little indeed to bring about a terrific explosion. I've often wondered why my mother permitted him to indulge in this lack of control. She was a charming woman with poise, intelligence, and nobility of character. She must have known that my father's emotional outbursts were harmful to him, as well as to her and to their child. Why then didn't she insist that he control himself?"

"It is hard to understand," I replied, "but years ago most women who were subject to such trials suffered in silence."

This remark of mine brought back to me an incident that I had since forgotten, so I continued: "Once I told a spinster friend of Mother's that I had never heard my mother say a cross word to my father. The amusing reply was, 'That isn't good for any man!' "

Isabel smiled rather sadly. "Mother never spoke crossly to anyone," she said. "Of course, I didn't want her to be cross to Father, but on several occasions I did urge her to watch for an opportunity — when he was feeling good-natured—to reason with him regarding his outbursts of temper. I have never been able to comprehend why, but she always refused. Poor Mother! All those tragic years she 'suffered in silence'!

"After we lost her, I had a heart-to-heart talk with Father. I told him respectfully but firmly that these exhibitions of anger must stop at once. And they stopped My father had always been able to impress the outside world with his dignified bearing and fine intellect; and now he began to display delightful home qualities—he became mellowed, lovable, and understanding." With tears in her eyes Isabel added, "How often have I wished that my dear mother could have been with us and could have known him in his changed personality!"

If you, a parent, awaken to the fact that either you or your companion are acquiring a habit harmful to your children's emotional and mental health, do not ignore this condition. Should you be the one at fault, let the habit speedily fall into disuse—however difficult breaking away from it may prove to be. If it is the other parent who has the *illness*, talk it over with him or her affectionately, sympathetically, and firmly but very tactfully—in the absence of the children. Frequently these habits have been indulged in, over a period of years, with little thought of their harful effects; but such indulgence should come to a quick end.

**CAMP ROSLYN.**
**JULY 21-26, 1948.**

This is the summer camp opportunity for Eastern Virginia Conference boys and girls.

*Who may attend?* Boys and girls, age 12-14.

*Where do you get registration blanks?* From your minister.

*What is the cost?* $5.00 advance fee, and balance of $10.00 to be paid on arrival at Roslyn.

*Where should registration blanks be sent?* To Miss Elizabeth Chicoine, Elon College, North Carolina.

* * * *

Registrations for the other summer camps and conferences are coming in —but I know there are some of you who haven't registered who want to:

Junior High, North Carolina—Hanes, August 14-19.

Junior High, Valley—Powell's Fort—August 21-28.

Senior High, Eastern Virginia—Hanes, August 14-19.

Senior High, North Carolina—Hanes, August 14-19.

Senior High, Valley—Powell's Fort, August 21-28.

Young Adult, Southern Convention —John's River, August 8-14.

Send your registration blanks and your advance payment at once.

Send checks or money orders (we really do prefer this—it's safer) and make them out to: Miss Elizabeth Chicoine, Elon College, North Carolina, and state what the amount is to cover. I believe that this will help all of us.

And, *to those of you from Eastern Virginia*—when you send me your registration, don't forget to send your transportation money (for our chartered bus) to: Mr. Melvin Bunch, Route 2, Box 537, Suffolk, Va. The round-trip ticket will cost you $8.00 —only $8.00! (The round-trip bus fare on a regular bus is about $16.00.) Send your money and your name to him *now*, and you will be sure of your place in the bus.

Have you enough blanks for your Junior Highs, your Senior Highs, and your Young Adults? If not, please write to me, and I'll send you more blanks right away.

Sincerely,
BETTY CHICOINE.

P. S. Some of you have been asking, "How old is a Young Adult?" Well, our answer to that is—we haven't put a top, we've just put a bottom limit (out of high school, young married couples, college age young people). So come one, come all! The E. and R. Young Adults are fine people to know —we know!

P. P. S. The Youth Convention, which was scheduled to be held at Burlington, N. C., July 10, has been postponed indefinitely because of the polio epidemic in North Carolina.

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**MT. CARMEL.**

The Young People's Missionary Society of Mt. Carmel Christian Church has sponsored the Daily Vacation Bible School and we feel that we contributed much in the work of our Lord, in introducing his word through our school. We are grateful to Miss Ruth Dunn who was our director and sent to us through the Board of Christian Education.

We have had our regular meetings on Wednesday night after second Sunday of each month. At this time our spiritual life leader has charge of the worship service. We have our business. We also remeber all our members who are sick with cards and gifts.

Our members have reviewed a chapter in our study book, "That All May Know," which was a course in world evangelism. At our regular meetings we have our program and refreshments—last week we had a weiner roast.

We are working toward a membership drive and have invited members of our community who should be mission-minded to be with us. Our attendance and interest has shown much progress.

We have our public meeting and Thank Offering program in November and had as our guest speaker Mrs. Monroe, who is a returned missionary from Japan.

OLA MAE CARR,
*Secretary.*

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SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

(Continued from page 8.)

8:00 Evening Program (for all):
- Monday—Fellowship Sing—Introductions—Moving Picture, "Letter from China."
- Tuesday—Speaker, Mrs. Judson E. Fiebiger. Mrs. O. H. Paris, Presiding.
- Wednesday—Speaker, Dr. A. R. Keppel. Dr. L. E. Smith, Presiding.
- Thursday—Speaker, Rev. Ira D. Black. Dr. Jesse H. Dollar, Presiding.

Tuesday afternoon, 5:30, President and Mrs. Leon Edgar Smith will receive the guests inormally on the campus. (Supper will be served immediately following the reception.)

*Arrival and Departure.*—Delegates to the assembly should arrive Monday afternoon, July 12, and remain until Friday noon, July 16. Supper will be served at 5:45 Monday, July 12.

*Cost.*—The entire cost of the assembly will be $12 ($2 registration fee, $10 room and board).

*What to Bring.*—Linen and blanket, pillow if desired, towels, toilet articles, Bible, notebook, pencil.

*Literature.*—Books, periodicals and other helpful literature will again be on display and for sale at Pilgrim Press Bookstore in the Library Building. Come prepared to purchase your packets for next year, your mission books, your Bible study book. Then when you return home, you will be all set to plan next year's work.

*Audio-Visual Aids and Materials.*—Audio-Visual Aids and Materials will be demonstrated in a special room arranged or this purpose.

*Official Staff.*

General Chairman—Mrs. F. C. Lester.
Director of Pastors' School—Dr. Jesse H. Dollar.
Business Manager—Mrs. W. B. Williams.
Registrar—Miss Elizabeth Chicoine.
Superintendent—Dr. Wm. T. Scott.

Rev. Ira D. Black, New York, is Associate Director, City Work Department, Board of Home Missions, Congregational Christian Churches.

Mrs. Rowland M. Cross is an American Board Missionary to China.

Mrs. Judson E. Fiebiger, Grinnel, Iowa, is a member of the Board of Directors of the Board of Home Missions, and wife of the Superintendent of Iowa.

Dr. Martin L. Goslin is minister of Franklin Street Congregational Church, Manchester, New Hampshire.

Dr. Albert D. Stauffacher, New York, is Executive Secretary of The Missions Council of Congregational Christian Churches.

Dr. A. R. Keppel is President of Catawba College, Salisbury, N. C.

Dr. Ferris E. Reynolds is Head of the Department of Religion and Professor of Bible, Elon College.

The School of Missions and Pastors' School is being sponsored by The Woman's Board, The Board of Christian Education, and Elon College. The School of Missions held its first session in June of 1940 at Elon College under the leadership of Mrs. J. Monroe Harris, who was then president of the Woman's Missionary Convention. The attendance was 103. Another session was held in 1941 with an attendance of 140. During the war years, travel restrictions made it necessary that the School of Missions

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## BEZALEL, THE CRAFTSMAN.

Lesson II—July 11, 1948.

Memory Selection: *Whatsoever thy hand findeth to do, do it with all thy might.*—Ecclesiastes 9:10.

Lesson: Exodus 31:1-11; 35:30-39: 43; II Chronicles 1:5.

As I recall it, I mentioned the fact in the Notes for last Sunday that Micaiah was a comparatively unknown character of the Bible. Multitudes of regular Sunday school folks could not tell you who he was or what he did. And even many preachers would be on the spot if you asked them to tell you something about Micaiah. But Micaiah is well-known as compared with the man who is the subject of today's lesson—Bezalel. I will confess my ignorance—I did not have the least idea of who he was until I read the lesson for today. And I suspect that there are multitudes of people who are like me in this matter.

*A New Concept of Spirituality.*

We usually think of spirituality as "something out of this world," a kind of pious, sentimental thing, an "other-worldly" spirit, mystic and mysterious, and quite impractical indeed, so far as the ordinay things of life are concerned. And of course we associate it with distinctly religious acts and attitudes—readers of these Notes know what they think of when somebody refers to another man as a "spiritual man" or a "spiritually-minded man." It comes somewhat as a surprise therefore to learn that there is another side to spirituality, an important side to it, something that has to do with the practical side of things. Read carefully these words, "And Jehovah spake unto Moses, saying, See I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And *I have filled him with the spirit of God*, in wisdom, and in understanding, and in knowledge, and in *all manner of workmanship, to devise skilful works.* . . ." Spirituality concerns spiritual graces, but it also concerns intellectual faculties, and what may seem more surprising, artistic gifts and practical abilities. This man Bezalel never preached a sermon or led a prayer meeting or taught a Sunday school class, but he was filled with the Spirit of God, and called by God for work with his hands. We need to get spirituality out of the clouds and down to earth, out of the mere heavenly down to the earth.

*A Ten Talent Man.*

This unknown and unhearlded man of that far off day was a man of many talents. He could take a rough, crude piece of wood and with simple tools make out of it a beautiful cabinet or chest, the basis of the holy of holies. He could take a hammer and a piece of gold or brass and beat out gold leaf for the cabinet he had made, or fashion a beautiful candlestick or candelabrum. He could take scissors and a needle and make exquisite and sturdy draperies. He could take a rough piece of stone and skillfully fashion it into a rare bit of sculpture. He was a man of many talents, a genius, a craftsman and an artist.

*A Sacred Stewardship.*

He did not create his talents—they were given to him by God. He did not have anything that he did not receive. He was therefore a steward of his talents, accountable to God for the development and the use of the gifts of God. It was so then, is now, and evermore shall be. All that we have, and are, is a sacred stewardship from God, and we must give an account of our stewardship.

*A Sacred Calling.*

The ministry is a sacred calling. No greater honor can come to mortal man than to be called of God and to be put in trust with the glorious gospel of Jesus Christ. Teaching is a high calling. So is medicine. And so are many other professions. But so is farming and store-keeping and carpentry and housework and ditch-digging. The common life takes on new meaning when one sees it as a divine calling. What God has cleansed let no man call common or unclean. There is not clear-cut distinction between sacred and secular in His thinking. Even the humblest and starkest secular tasks become sacred when they are done as unto and for Him. All work well done is acceptable unto our Heavenly Father. There is no respect of persons with Him, and in a sense no respect of positions either. There are multitudes for whom life would mean so much more if they got the implications of this fact in today's lesson.

*Teaching Others.*

Bazalel was not only a master-craftsman himself he had the ability to teach others. That is a gift greatly to be desired. Happy were the men who worked with and under this man, great in mind, skilfull in hand and large in heart as they too learned how to do.

*Workers With God.*

Bezalel and his fellow-workmen were workers together with God in the great enetrprise of preparing the tabernacle and its contents. It must have given them a big lift as they thought of this. But those who work at the more prosaic things of life can also think of themselves as workers together with Him, or as God's fellow-laborers. As Stradivarius put it, God could not make violins without Stradivarius.

The story is told of a passer-by who asked several men as to what they were doing as they went about their tasks of building a new church. One said he was making eight dollars a day as a carpenter. Another said he was putting in plumbing at a dollar and fifteen cents an hour. But an elderly Negro when asked the question, took his questioner across the street and proudly pointing to the tower of the beautiful church replied (it should have been said that he was a hod carrier): "Do you see that beautiful church? Well, I am helping to build that." That humble Negro had caught the vision that transforms common tasks into a great creative, cooperative enterprise, a partnership with God himself.

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## THE LORDS SUPPER AND SOCIAL ACTION.

(Continued from page 5.)

rather than the wine." Communion begins with giving on God's part. He gives to us the material world we live and work in, and all that pertains to us in that world.

The elements come from God to us (for no man by taking thought can make a grain of wheat or the smallest grape). Before they reach the Table, however, they have come to other men and women—to the farmer and vine grower, to the elevator owners in the West or the warehousemen in California or Northern New York, to the traders of the Chicago pit or the New York exchange, to the truckmen, ship's crews, truck and ship owners, and the builders of trucks and ships, to the baker and the vintner. With all these we unite when we, too, receive the bread and wine as God's gift; it is to the whole company of workers the very means of their living

and now we as a priesthood of believers, acting with and for them, becoming part of their company, accept these gifts from God. Communion is nothing if it is not social action.

God gives us, as well, the spiritual world in which we live, with its dimensions of the past, of the present, and of the future. In its form the Communion Service faces the past; it is plainly inspired by the memory of the meal our Lord had with his disciples on the night on which he was betrayed. In its content it is replete with the present; God is there, and His people are gathered around Him. It casts light upon the future, for the very company there are an earnest of the world as it is to be. It is the basic social strategy of the Church to bring the people of the world close to each other in mind and spirit by bringing them all close to the heart of Christ; and at the moment of communion you have a perfect vision of that world—in microcosm—those men and women with bowed heads brought into fellowship with one another because all are brought into fellowship with God as He reveals Himself in Christ Together with all other good things, God gives us a vision of our own future, when we shall be as He desires us to be.

All these things God gives us, as He gives us Himself in the symbols of the broken bread and the wine poured out.

Giving, giving, giving—the giving to us of Himself and all we need to sustain us—this is God's part in the communion.

Our part is grateful response—and this in two forms, the corporate response of the worshipping congregation, and the personal response of each member of it. In India it is said that the most sacred places are those where two rivers meet. The city of Allahabad, for instance, is a sacred city because it lies at the junction of the Ganges and the Jumna. Benares is a sacred city because it lies at the point where the Ganges and a mythical subterranean river have their confluence. How awful, by such reckoning is the place of holy communion for there the eternal river of God pours its torrents into the stream of our lives. Our part is to receive that river and through us let it flow out into the community where we live, blessing all whom it touches. In words which we Americans are more likely to be able better to understand, at the Comunion Table we become God's stewards; we receive from HIM in symbol life and all things that make life good, and now it is our turn to commit ourselves to His stewardship, that we may worthily administer what he gives us as trustees.

To our spiritual ancestors the church covenant was the form in which a congregation could best respond to the gifts of God.

There is no reason under heaven—or above it—why the great God should have created me except that in His love He chose to do so. There is no reason why He should have disclosed Himself to us as a God of love, ready to endow with immortality all His loved ones (and He loves all), except that love. There is no reason why He should have reevaled to us the completeness of His concern for us in the life and death of Jesus Christ, except that He is that kind of God. There is no reason why He should have given us all things richly to enjoy—but he has. No man can say with any truth that he has deserved of God any of these things. This is the mean of His grace.

When this is truly appreciated by you and me and others like us, it is as when a magnet is brought up under a card of iron filings. We are brought into a field of attraction. We are brought close to each other, each one feeling a joy in the presence of the others and a responsibility toward them, the others feeling a corresponding joy and a correlative responsibility. When in God's presence we declare that feeling mutually, promising God and each other that we will continue to live in that enjoyment and responsibility, we become a church—and the promise is the church covenant.

How rare an element in our character is commitment. We drift (as no one needs to tell us). We respond to the immediate stimuli, following the course of least resistance. It is interesting and terrible to recall that the only persons in Germany who resisted the philosophy of national socialism were—the professors? No. The industrialists? No. Labor? No. Only the committed. And yet in a world in which purpose alone can hold against the pull of secularity, we tend to lead lives which are innocent of discipline.

At the crucifixion of Christ there were many kinds of people. Most similar to us were those who came simply to look on. It never occurred to this group of people that they might be standing at a cross-roads of history, that this moment might mark a crisis in human destiny, and that they might have a part to play in it theselves. Christ alone made it a turning-point by his commitment. They did not realize that God was saying to them as well as to Christ, "Choose ye this day whom ye will serve!" They did not want to be bothered to choose anything. They escaped making a choice at all, and so escaped the tragedy that came to Christ—but they also escaped life at its fulness.

Nor does it ordinarily occur to many of us that we are always standing at a crossroads of history, that a crisis in human destiny lies at hand. We remain the objects of the play of circumstances about us, becoming seldom or never the commanding agents. Only those can take command of time who have a foothold on commitments to God, who is timeless.

Accordingly the most promising program for us Congregational Christians for the biennium just beginning is to make our commitment—especially at communion time, when it is natural to take account of our stewardship under God—deep and clear. Our conferences, boards, local churches announce their presence at this point, for they are the agencies through which God is calling for committed persons. They cannot survive without them. They need some of us to enter their service in person. They need all of us to help them financially. Financial and personal help which we give out of our excess is one thing and useful in its way, but *the help which drives a solid edge into the paganism of our day is the help which is budgeted, which enjoys priority because it is given to God. Our Congregational Christian program for the immediate years ahead must be based not upon the sands of our own interests, but upon the rock of accepted stewardship to God.* Our record proposal for the biennium is that we take seriously the need for pesonal commitment.

A card available for use in the churches, reads as follows:

*Recognizing my dependence upon Thee, O God, I commit my life into thy hands. In each moment of decision, in matters small and great, I shall attempt to seek Thy Will. Through the regular and prayerful reading of Thy Word, I shall seek to know Thee more fully. Each week I shall set aside certain periods of time for Christian worship and for Christian service. In my avocations, no less than my vocation, I shall seek to glorify Thee. I shall invest my money in enterprises useful to mankind. I shall set aside a certain proportion of my income to be given for the building of Thy Kingdom at home and abroad. I shall tell others of Thee, in hope that they may have the same joy in Christian discipleship*

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The splendid good showers we have been having are making the corn grow rapidly and everything else on the farm. We have already cut our alfalfa twice and will get another crop in the month of July if the rains continue. Our wheat is nearly ready for the combine. Our wheat crop is far better than we expected in the early spring. It did not look very promising at that time. We will miss our oat crop this year. It rained so continuously last fall that we did not get any planted at all. We hope our wheat, corn, and hay crops will make up for the oat crop. Farming is a beautiful occupation. A large field of growing corn that is almost a black-green when it is in tassil is something worthwhile; and what could be more beautiful than a field of wheat with its golden heads ripe unto harvest and ready to be combined and stored in the granery to make bread for the children for the next year.

Still little children appeal for a home and care. A mother brought three beautiful little boys to see me a few days ago and asked us to take them in the orphanage so she could get a job and work to help care for them. Their ages were five, seven, and nine; a mother left without a home, without any money, and with three little children to care for is up against a hard problem. She may be anxious to work, but what about the little children while the mother works.

We have a great many calls to take children from broken homes. That is one of our problems. Sometimes a mother will desert her husband and leave him with two or three children, and he appeals to orphanages for help —not on charity for he is glad to pay for their keep. And then, sometimes a father will desert his wife and go to a distant state and leave her with three or four little children. What can she do about it? She is left stranded.

Sometime ago I had a superior court judge come to see me appealing in behalf of two little boys whose mother was dead, and the father deserted them and went to the State of Texas. I said to him, "Judge we have a law in North Carolina which makes a man support his family." He said, "That is true. I can issue a warrant for him, send to Texas and bring him back and put him on the road for twelve months, but the law makes no provision for you to get anything. You would not be any better off."

It is the little helpless children who suffer. If it was the parent it would be different.

Orphanage work is a very worthy work. They have saved to society many boys and girls in the past and will save more in the future, as they are better prepared now to do a better work.

When you give your check to the Christian Orphanage it may be the means of lifting some boy or girl on a higher plane, and they may some day rise up and call you blessed. You are investing in helpless humanity. They may devleop into a fine citizen of whom we may feel proud some day.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR TWO WEEKS ENDING JULY 8, 1948.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 4,474.12 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Wake Chapel ..... | | 34.67 |
| N. C. & Va. Conference: | | |
| Elon College ..... | $ 45.71 | |
| Greensboro, First ..... | 37.00 | |
| | | 82.71 |
| Western N. C. Conference: | | |
| Ether ..... | $ 6.93 | |
| Flint Hill ..... | 3.18 | |
| | | 10.11 |
| Va. Valley Conference: | | |
| Leaksville ..... | $ 11.10 | |
| Newport ..... | 12.13 | |
| | | 23.23 |
| Ala. Conference: | | |
| Christiana S. S. ..... | $ 5.00 | |
| New Hope S. S. ..... | 2.81 | |
| | | 7.81 |
| Total for two weeks ..... | | $ 158.53 |
| Total this year from churches | | $ 4,632.65 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $ 8,805.90 |
| Alamance County ..... | $195.00 | |
| Cash Item ..... | 6.25 | |
| Cash Item ..... | 3.60 | |
| Vance County, Proctor children ..... | 30.00 | |
| Mrs. Kinch ..... | 15.00 | |
| Rent ..... | 1.25 | |
| Mr. Rowland ..... | 20.00 | |
| Mrs. Simmons, children . | 50.00 | |
| Mr. Hairfield, children .. | 20.00 | |
| Suffolk Welfare Dept., for Harvell boys ..... | 30.00 | |
| Big Oak Independent Sunday School ..... | 10.41 | |
| FCX Dividend ..... | 4.28 | |
| Mabel Haith, rent ..... | 1.25 | |
| | | 387.04 |
| County: | | |
| Guilford, Ridge children ..... | | 60.00 |
| Total from Special Offerings | | $ 447.04 |
| Total this year from Special Offerings ..... | | $ 9,252.94 |
| Grand total for two keeks .. | | $ 605.53 |
| Grand total for the year ... | | $13,885.59 |

## THE LORDS SUPPER AND SOCIAL ACTION.

(Continued from page 13.)

*that I have known. Depending upon Thy continuing and sustaining Grace, I make this covenant with Thee this day.*

There is material for a score of sermons here, and for protracted personal thought. But the end of it all is an act of the will-commitment to stewardship under God. An emphasis on comitment at communion time might renew the whole life of our fellowship. One can imagine Jesus Christ saying: "Give me a million Congregational Christians, give me a half a million, give me a hundred thousand, who have learned the meaning of commitment and have disciplined themselves to it—and I shall give you a transfigured fellowship, and finally, a changed world!"

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## A LETTER FROM SHAOWU.

(Continued from page 8.)

years ahead, their home and their service in Shaowu. The honeymoon was spent outside and inside Peiping, where Frances initiated Ed into the beauties of the temples and palaces, their grounds, lakes and groves, in the inimitable setting of Peiping, city of her birth.

Right now, we suppose they are on their way back to Shaowu, with more adventures to include in this "wedding trip." For they were going "the back way," from Shanghai to Hangchow and by devious bus routes over rough roads and mountain passes, probably finishing the hiking trip set out to take as two wholly disintegrated persons, early in May! Now, the middle of June, Dr. and Mrs. Edward C. Riggs!

Frances and Ed, I believe, made history. Do you know of any other two fourth generation missionaries uniting to make a home of their own? Frances' great-grandfather was the first missionary of the famous Gulick family, early pioneer of the American Board to the then Sandwich Islands, now Hawaii. Her grandfather was missionary first in China, later Japan. Her mother came to China (to Shaowu, originally) as Mrs. Whitaker. Ed's great-grandfather, grandfather and father all served under the American Board in Turkey. And now Frances and Ed are starting their home in Shaowu. Blessings on them! Let us all undergird them in every way we can.

Sincerely yours,

HELEN D. CHANDLER.
(Mrs. Robert E.)

# In Memoriam

### HOLT.

On Thursday, June 3, Mrs. Ella F. Holt, of 203 Park Square, Burlington, N. C., passed away after having lived at the house in which she was born for four score and two years. She was the widow of the late James G. Holt, who died in 1936, and a daughter of the late Mrs. Elizabeth Sellars Moore and Dr. John A. Moore, a distinguished physician of Burlington for many years in the more distant past, with the added honor of having represented Alamance County in three sessions of the State Legislature.

The death of Mrs. Holt marks the passing of the last charter member of the Burlington First Congregational Christian Church, of which she was a most faithful life-long member. In her life and character Mrs. Holt illustrated the highest Christian virtues of the old school. Quiet, unassuming and humble, and yet firm and steadfast in her devotion to Christian principles and practices at all times, Mrs. Holt pursued the even tenor of her way throughout her long life in such a way that her influence for good will go on for many generations to come. Loyalty was her watchword. She was unswervingly loyal and faithful to her family, her friends and neighbors, her church and her God—one of those devout souls over whose spirits the garden of God's spicery has blown its sweetest fragrance.

For eighty-two years she tarried in this world, and then, ripe in years and in Christian experience, gently and calmly, like ripe fruit falling from the tree, cheerful to the last, she serenely passed away, leaving to her family and friends the priceless example of a devout, consistent Christian life. It was eminently fitting and proper that she should be laid to rest by her husband in the old Providence Church Cemetery where sleep so many of the good and great of the County and State.

"To live in hearts we leave behind is not to die."

E. S. W. DAMERON, Sr.

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### COOPER.

WHEREAS, The Loyal Men's Bible Class of the First Congregational Christian Church, sustained the loss of one of its most faithful members in the death of Richard L. Cooper, March 29, 1948; and,

WHEREAS, The long and intimaate relations held by Richard L. Cooper with the Loyal Men's Bible Class, renders it proper that we should place on record our appreciation for his valued and effective services to the citizens of Alamance County; therefore,

BE IT RESOLVED, That in the death of Richard L. Cooper, the members of the Loyal Men's Bible Class suffered the loss of a sincere friend and a member, who was always faithful and zealous in the work of the class, prompt to advance its interests and devoted to its welfare and progress; one who was wise in counsel and patient, considerate, kind and courteous in his relations with the members of this class; a forthright and just man, whose virtues and genial personality endeared him to the people and won for him the confidence, respect and admiration of all those with whom he came in contact; therefore,

BE IT FURTHER RESOLVED, That this class tender its sincere sympathy to the family and relatives of our deceased member in their sad affliction; that a copy of these resolutions be spread upon the class records, and a copy sent to "The Christian Sun," and a copy to the family of our departed member and friend.

R. WAYNE MORTON,
D. R. FONVILLE,
Committee.

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### WALTERS.

WHEREAS, The Loyal Men's Bible Class of the First Congregational Christian Church, sustained the loss of one of its most faithful members in the death of Dr. Charles M. Walters, February 18, 1948; and,

WHEREAS, The long and intimate relations held by Dr. Charles M. Walter with the Loyal Men's Class, render it proper that we should place on record our appreciation for his valued and effective services to the citizens of Alamance County; therefore,

BE IT RESOLVED, That in the death of Dr. Charles M. Walters, the members of the Loyal Men's Bible Class suffered the loss of a sincere friend and a member, who was always faithful and zealous in the work of the class, prompt to advance its interests and devoted to its welfare and progress; one who was wise in counsel and patient, considerate, kind and courteous in his relations with the members of this class; a forthright and just man, whose virtues and genial personality endeared him to the people and won for him the confidence, respect and admiration of all those with whom he came in contact; therefore,

BE IT FURTHER RESOLVED, That this class tender its sincere sympathy to the family and relatives of our deceased member in their sad affliction; that a copy of these resolutions be spread upon the class records, and a copy sent to "The Christian Sun," and a copy to the family of our departed member and friend.

R. WAYNE MORTON,
D. R. FONVILLE,
Committee.

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### RAYMOND.

Funeral services for Mrs. C. Rexford Raymond were conducted June 22 at 2:00 P. M., from the home of Mr. and Mrs. H. S. Landon, and at 2:30 P. M. from the First Congregational Church at Angola, N. Y. Rev. Joseph Phillips officiated. Interment followed in the Forest Avenue Cemetery, Angola, N. Y.

She is survived by her husband, Rev. C. Rexford Raymond, D. D.; two children: Dorothy, the wife of Rev. Orville Donley Ullom, of Haverhill, Mass., and Miss Ruth Raymond of Winston-Salem, N. C.; a brother, Harmon S. Landon of Angola, N. Y.; two grandchildren and several nieces and nephews.

She was the former Miss E. Rose Landon. She was a student of voice in Ithica, N. Y., Conservatory of Music and in the Oberlin, Ohio, Conservatory of Music.

Dr. and Mrs. Raymond were married June 28, 1900. The Raymonds made a host of friends in the Southern Convention while serving at Southern Pines and Sunbury. They have resided in Charleston, S. C., for the past several years.

### SCHOOL OF MISSIONS AND PASTORS' SCHOOL.

(Continued from page 11)

be suspended, but in June, 1947, it was held again—this time in connection with the Pastors' School when there were 168 registered for this "Assembly." Elon College has generously placed its facilities at the disposal of the people.

The sessions of the School of Missions and the Pastors' School have had some of the most capable national and local leaders of the Congregational Christian Church as well as leaders from the church at large.

The 1948 Session of the School of Missions and Pastors' School holds promise of being our best session to date. The program indicates high calibre leadership, and it is anticipated that we will have a large attendance representing our churches throughout North Carolina and Virginia.

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**Principal**

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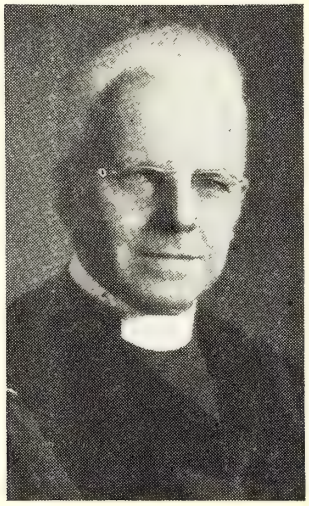
# Walking With God
# III. In the Fellowship of Faith

[The third in a series of messages given by Dr. Alfred Grant Walton, chaplain of the General Council in Oberlin and minister of the Flatbush-Tompkins Congregational Church, Brooklyn, N. Y., at the General Council.]

The need for church union among Protestants is so apparent as to require no demonstration. The average layman feels that the divisions in the Christian churches are hindering the purpose to which all Christians are dedicated.



DR. WALTON

There is an incongruity between denominationalism and the spirit of Christ and it should be removed.. The union which Christians seek is something that goes far beyond mere mechanical organization. Christ gave no evidence of concern for ecclesiasticism. We are truly members of His church if we are His disciples and if we are one in spirit and purpose with Him.

We should not minimize what has already been achived in church union. We have gone far in realizing the spirit which He would desire. There is a general good will among all denominations and a growing recognition of our common interests and concerns. The hostility of a few decades ago is virtually gone. Comity arrangements are being respected; local, state and national federations are growing in effectiveness and usefulness. The World Council of Churches will soon be organized. Many other international religious organizations are already functioning successfully. Denominationalism itself has not been without some valuable contributions as individual groups helped to preserve essential parts of the whole Christian message. We may be sinners, but we are not hardened sinners. Nevertheless there is too much denominationalism and divisiveness. When a divided church attempts to speak to a troubled world its voice sounds more like the babbling of the tower of Babel than a strong effective witness for the truth of God. There is something vital at the heart of religion that needs to shine through but it is not clearly revealed because of our divisions.

To make church union effective we must have some pratical plans for its realization. Some scheme must be devised whereby we may have unity in diversity. Church union must not bind us in straight jackets nor should it be so loose that all cohesiveness is lacking. Some denominations might well die for the glory of God, but the practical difficulty is that almost every one is willing to have some other denomination die except his own. Results must not be expected too quickly; you "cannot bring in the millenium with the morning milk." There must be a spirit of adventure, a spirit of sacrifice, willingness to give and take, with a resolute purpose to go steadily ahead. A lack of clearcut, well defined, practial plan of organization broad enough to encompass all yet flexible enough to preserve differences, is the major hindrance to church union today. When such a plan is forthcoming, the Christian church, now greatly united in spirit, will achieve union of greater effectiveness than anything known today.

HISTORICAL SOCIETY OF
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

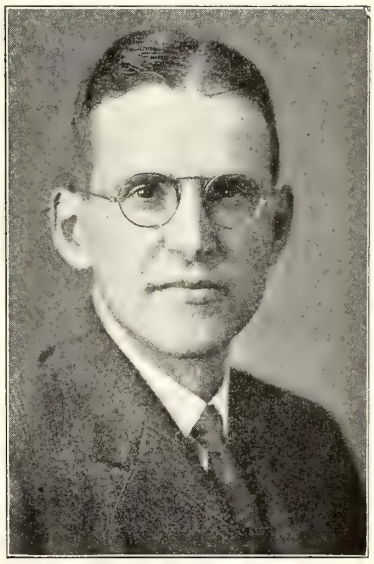
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JULY 15, 1948. NUMBER 28.

## Report of the Treasurer of the American Board

By HAROLD B. BELCHER

Since the fiscal year of the Board does not close until August 31, it is not possible to present a complete Treasurer's Report to the Annual Meetings that are held in conjunction with the meetings of the General Council. We can only present some comments on the financial situation of the Board as it relates to the present fiscal year and to the immediate period ahead. The complete report for the fiscal year will be presented to the Prudential Committee at its Plenary Session in October. Printed copies of this Report will be available for those who request it.



MR. BELCHER

The budget for this present fiscal year was balanced by using approximately $250,000 beyond the receipts from the normal sources of income: that is, from apportionment gifts, from legacies and matured Conditional Gifts, and from the income of unrestricted endowment. Approximately one-half of this $250,000 came from two legacies which the Prudential Committee voted in 1946 to use in the two fiscal years 1946-47 and 1947-48 to make possible the restaffing of the work on the field as authorized by the Annual Meeting of the Board and by the General Council at Durham, N. H., in 1944. The extreme inflationary costs in the foreign fields had made it impossible to provide the support of the restaffing program from the regular sources of income. Rather than refuse to provide for the reinforcing of the depleted force of missionaries the Prudential Committee decided to use up these legacies in the two years in the hope and expectation that through the impetus of the Post-War Emergency Program the regular sources of income would increase enough to take over the load when the two legacies had been used. Then in the fall of 1947 the Prudential Committee was faced with further increased costs which made it imperative that further supplements be granted to the salaries of missionaries and national workers. There were also the demands caused by the resumption of work in Japan. The Committee therefore decided to use for this year the remainder of several special legacies which had originally been designated for particular needs. This leaves the Board with no further special funds that can be used to supplement the regular sources of income in subsequent years. These amounts, together with that part of the Post-War Emergency receipts which is used for the current budget, make up the balance of the $250,000 which is in the receipts of this current fiscal year but which will not be available in 1948-49. (Continued on page 15)

# News Flashes

Attention Sunday School Convention Delegates: Give your SUN subscription or renewal to Superintendent Wm. T. Scott.

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The complete messages given by Dr. Alfred Grant Walton at the General Council have been printed by the Pilgrim Press and are available for 75 cents.

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Members of the Rosemont Youth Choir went in a body to see "The Common Glory" in Williamsburg as guests of Mrs. Hugh Matheny. Mrs. O. S. Mills and Mrs. H. R. Morrison, Sr., are members of the *Rosemont Sun* Committee.

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The revised *Manual* of the Southern Convention will be available for distribution the last of this week. The price is 50 cents plus 5 cents for postage and mailing. Send for your copy to the Convention Office, Elon College, North Carolina.

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Newly-elected bishops of the Methodist Church include R. C. Raines of Minneapolis, Marshall Reed of Detroit, H. Clifford Northcott of Champaign, Hazen G. Werner of Madison, Marvin A. Franklin of Birmingham, and Roy H. Short of Nashville.

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President L. E. Smith entered Alamance Hospital on June 30th for a major operation. He writes: "My operation appears successful. I am at home now, but will be confined to my bed for perhaps ten days yet." Thinking that his friends throughout the Convention would be interested, we are passing this information on.

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## SCHOOL OF MISSIONS & PASTORS' SCHOOL CANCELLED.

In view of the increased number of Polio cases in this section of North Carolina and other discouraging factors, we deem it advisable *not to hold the Schools of Missions and Pastors' School this year.* (Scheduled July 12-16.)

We regret to take this step, but it seems to be the only wise course.

MRS. F. C. LESTER
MRS. O. H. PARIS
MISS ELIZABETH CHICOINE
L. E. SMITH
JESSE H. DOLLAR
WM. T. SCOTT,
*Committee.*

## REPORT ON PILGRIM SERIES.

It is good to be a part of the Congregational Christian fellowship. We can be proud of our denomination. Its standards are high; the quality of its work is good.

The Shallow Ford Christian Church is faithful to its denomination but it realized last fall that it was not as loyal as it might be and that its disloyalty was hurting the local church. It recognized that its Sunday school was not using the materials that the denomination has been so carefully developing. At a meeting of the officers and teachers of the Sunday school and other people concerned with the progress of the church the matter of religious education materials was thoroughly discused.

We discovered that for forty years the denomination had been publishing closely graded materials and urging churches to use them, but many smaller churches found them too complicated for use by untrained teachers and officers. Then came group-graded materials which proved much better. Finally, as the result of extensive study of needs and possibilities of the average church, the Pilgrim Series was developed and presented to the churches.

This sounded good to the Shallow Ford people. Therefore the first of January we started using the best materials our denomination had published. After six months we are able to evaluate our own experience with the Pilgrim Series with children and young people up through our high school class. We have tasted and found it good.

We have not used the Pilgrim Series adult materials, fearing this would be too much of a break with "the good old ways" for adults who had been using the uniform lessons from their childhood up. When Pilgrim Series materials were adopted for young people and children the adults continued to study the old uniform lessons but shifted from patronizing a money-making non-church company to using the Congregational Christian "Pilgrim Adult Bible Class Quarterly." This publication didn't have the old familiar ring, but the more it has been used the more we are coming to like it. It is stimulating rather than soothing, challenging rather than goody-goody. It is winning approval and appreciation.

However, the Pilgrim Series being used by young people and children received hearty approval from the very beginning. Most of the teachers and pupils are very happy about the change. Other churches of the Southern Convention, we are convinced, can find the same satisfaction in these improved materials.

The adoption of our own church materials necessitated some changes in our school organization. All children who had not yet gone to public school were put in kindergarten class (later those under four years of age were separated to form a nursery class). All boys and girls in public school grades one, two and three were put in a primary class; those of grades four to six in a junior class; those of the seventh and eighth grades in a junior high school class; and all high school young people and those of high school age in a high school class. This has proved to be a much more natural and normal grouping than when separated boys' and girls' classes covered long age ranges and the older ones disliked being in the same class with "babies."

We have discovered that the writers of the materials for each class really understand boys and girls of the ages for which they have written. That makes the materials much more interesting than what we had been using, and much more helpful from a Christian viewpoint as well. The entire series not only covers more Bible than did the uniform lessons, but it explains God and Christian living to each age group in terms it can understand—each group is helped to discover the answers to questions boys and girls of that age are actually asking.

No teacher aids we have seen before are as helpful as the ones provided with the Pilgrim Series. Our teachers have discovered that the writers have had real experience in Sunday schools themselves and know how to make worthwhile suggestions to the teachers. The manual for pastors and superintendents helps the leaders to recognize the relation of the work of all the classes.

We are glad that Shallow Ford discovered what our denomination is doing for us in providing materials through which our boys and girls are learning what it means to be a Christian. What if these materials do cost a few dollars more than materials we used to use! Human souls are worth a great many dollars. It was doubtless of young people as well as adults that the Master said, "Ye are of more value than many sparrows"—or many dollars.

W. W. SLOAN, *Pastor.*

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When a man has not a good reason for doing a thing he has one good reason for letting it alone. —*Scott.*

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

## CONVENTION OFFICE RECEIPTS.

Below are given itemized receipts by the Convention Office for the various departments of the Southern Convention of Congregational Christian Churches for the period beginning December 1, 1947 and up to and including May 31, 1948:

### Christian Education Report.

| | |
|---|---|
| Liberty (Vance)—E. N. C. | $ 33.00 |
| New Hope—E. N. C. | 3.00 |
| Raleigh—E. N. C. | 4.65 |
| Wake Chapel—E. N. C. | 15.00 |
| Bethlehem (Dis)—E. Va. | 5.00 |
| Burton's Grove—E. Va. | 5.00 |
| Franklin—E. Va. | 20.00 |
| Holy Neck—E. Va. | 20.00 |
| Hopewell—E. Va. | 5.00 |
| Mt. Zion—E. Va. | 5.00 |
| Newport News—E. Va. | 50.00 |
| Oak Grove—E. Va. | 4.00 |
| Richmond, First—E. Va. | 10.00 |
| Windsor—E. Va. | 10.00 |
| Greensboro, Palm St.—N. C. Va. | 20.00 |
| Monticello—N. C. Va. | 11.00 |
| Pfafftown—N. C. Va. | 10.00 |
| Pleasant Ridge—N. C. Va. | 8.00 |
| Rocky Ford—N. C. Va. | 4.00 |
| Tryon, Ersk. Mem.—N. C. Va. | 26.00 |
| Albemarle—W. N. C. | 10.00 |
| Antioch (C)—W. N. C. | 2.00 |
| Big Oak—W. N. C. | 1.00 |
| Pleasant Grove—W. N. C. | 5.00 |
| Pleasant Hill—W. N. C. | 20.00 |
| Pleasant Ridge—W. N. C. | 20.00 |
| Seagrove—W. N. C. | 10.00 |
| Shiloh—W. N. C. | 2.26 |
| Spoon's Chapel—W. N. C. | 5.00 |
| Bethel—V. Va. | 11.00 |
| Beulah—V. Va. | 1.00 |
| Dry Run—V. Va. | 4.08 |
| Mt. Lebanon—V. Va. | 4.00 |
| Mt. Olivet (R)—V. Va. | 5.00 |
| Palmyra—V. Va. | 3.00 |
| Timber Ridge—V. Va. | 6.50 |
| Total | $ 378.49 |

### Christian Sun Report.

| | |
|---|---|
| December | $ 183.40 |
| January | 183.40 |
| February | 427.90 |
| March | 440.61 |
| April | 392.40 |
| May | 133.00 |
| Total | $ 1760.71 |

### Conference Fund Report.

| | |
|---|---|
| Bethlehem (Disp.)—E. Va. | $ 19.00 |
| Ingram—N. C. Va. | 7.00 |
| Rocky Ford—N. C. Va. | 11.00 |
| Total | $ 17.00 |

### Convention Fund Report.

| | |
|---|---|
| Chapel Hill—E. N. C. | $ 13.00 |
| Liberty (Vance)—E. N. C. | 70.00 |
| New Hope—E. N. C. | 3.00 |
| Bethlehem (Disp.)—E. Va. | 10.00 |
| Burton's Grove—E. Va. | 10.00 |
| Franklin—E. Va. | 100.00 |
| Holy Neck—E. Va. | 65.00 |
| Isle of Wight—E. Va. | 20.00 |
| Oak Grove—E. Va. | 5.00 |
| Richmond, First—E. Va. | 50.00 |
| Windsor—E. Va. | 40.00 |
| Burlington—N. C. Va. | 107.50 |
| Greensboro, Palm St.—N. C. Va. | 37.00 |
| Mt. Zion—N. C. Va. | 5.00 |
| Pfafftown—N. C. Va. | 16.00 |
| Rocky Ford—N. C. Va. | 13.00 |
| Tryon, Ersk. Mem.—N. C. Va. | 52.00 |
| Albemarle—W. N. C. | 22.00 |
| Antioch (C)—W. N. C. | 2.00 |
| Big Oak—W. N. C. | 1.00 |
| Flint Hill (R)—W. N. C. | 2.00 |
| Mt. Pleasant—W. N. C. | 8.00 |
| Pleasant Grove—W. N. C. | 5.00 |
| Pleasant Ridge—W. N. C. | 45.00 |
| Shiloh—W. N. C. | 4.80 |
| Spoon's Chapel—W. N. C. | 25.00 |
| Mt. Olivet (R)—V. Va. | 12.00 |
| Palmyra—V. Va. | 9.00 |
| Total | $ 752.30 |

### Per-Capita Report.

| | |
|---|---|
| Liberty (Vance)—E. N. C. | $ 28.00 |
| New Hope—E. N. C. | 3.00 |
| Wake Chapel—E. N. C. | 18.00 |
| Bethlehem (Disp.)—E. Va. | 10.00 |
| Franklin—E. Va. | 22.00 |
| Holy Neck—E. Va. | 18.00 |
| Isle of Wight—E. Va. | 5.00 |
| Mt. Zion—E. Va. | 4.00 |
| Oak Grove—E. Va. | 4.00 |
| Windsor—E. Va. | 9.00 |
| Burlington—N. C. Va. | 32.00 |
| Greensboro, Palm St.—N. C. Va. | 21.00 |
| Monticello—N. C. Va. | 7.00 |
| Pfafftown—N. C. Va. | 2.00 |
| Rocky Ford—N. C. Va. | 2.00 |
| Tryon, Ersk. Mem.—N. C. Va. | 16.00 |
| Albemarle—W. N. C. | 5.00 |
| Big Oak—W. N. C. | 1.00 |
| Flint Hill—W. N. C. | 3.00 |
| Seagrove—W. N. C. | 3.00 |
| Shiloh—W. N. C. | .75 |
| Spoon's Chapel—W. N. C. | 2.00 |
| Antioch—V. Va. | 8.00 |
| Concord—V. Va. | 5.00 |
| Dry Run—V. Va. | 2.00 |

(Continued on page 11.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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## R-E-S-T.

One who is genuinely weary can rest in places which offer little semblance of comfort. Jesus rested in the most unorthodox places, in a boat or by a well-side. Jesus knew the secret of rest. He worked until his energy was spent, then he rested with utter abandon. Not even a storm could upset his untroubled rest. Jsesus earned the right to say: "Come unto me . . . and I will give you rest."

No individual or civilization can be physically and spiritually robust without health-giving and strength-restoring rest. It is God's plan, God's provision. Worry and dissipation are the great enemies of rest. Work hard and safeguard rest. Countless lives of great usefulness have been built on this simple formula.

Summer is a time for both work and rest. In many ways that are wholesome, legitimate and profitable one may work and expend energy. The precious pearls of perfect rest are never cast by Almighty God before the service of indolence. A well-earned vacation is a birthright which should not be forfeited. Rest and recreation should go hand in hand. Health of body and mind is the fruit of such judicious rest.

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## PRAYER ON THE RUN.

Jesus did not outlaw long prayers, only vain repetitions. His personal prayers ranged all the way from brief ejaculatory ones to night-long vigils with the Father. He sent His disciples out fortified with a brief, ready prayer which we know as the Lord's Prayer.

"Lord, help me to help" is a prayer suggested by Wallace C. Speers at the General Council. Mr. Speers is vice-president of James McCutcheon and Company, a member of Central Presbyterian Church in Montclair, New Jersey, and editor of a recent publication, "Layman Speaking."

Mr. Speers has suggested the kind of practical, down-to-earth praying which is needed today. It is the kind of prayer everyone can use. Try it, try it daily. This simple prayer on the lips of consecrated people could raise any church to new levels of power and influence. "Lord, help me to help."

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## RELIGIOUS EDUCATION RESTUDIED.

Many denominations are given to criticizing each other and invariably present themselves at their best rather than at their worst. It is remarkable therefore when a major body undertakes a critical self-examination which exposes its worst rather than its best features.

The Presbyterian Church in the United States (Southern Presbyterian) is brought under rigorous criticism by its Committee of Religious Education and Publication in an extensive "Restudy of Religious Education." The four-year study is described as "a 'gloves off' analysis of the church, its job and the way it accomplishes it."

The church is predominantly an urban church in an area where the population is predominantly rural; it has less than its share of the young in a land with more than its share of young people; its membership is composed of people in relatively comfortable circumstances although it is surrounded by persons who are relatively underprivileged, and it is predominantly composed of females in a population where males slightly predominate, the report states.

It urges that the church program be pointed to the overcoming of these deficiences.

As regards Sunday school instructors, the report says that a composite teacher in the Southern Presbyterian Church is 45 years old, a graduate of high school with one year of college, married with two children. She spends less than an hour a week on preparing the Sunday school lesson, is regularly late for Sunday school and has never taken a formal course in leadership education.

Recommendations made in the survey include a continuation of church literature which emphasizes and recognizes the church worship services as being an essential "school" or occasion of religious education, achieving a unique function not completely fulfilled by any other "school" or any other type of Christian teaching.

It is also recommended that a person be selected to give full time to a program for Christian family life and that expenses of church schools be assumed as a responsibility of the entire congregations and borne by them.

A major and sustained emphasis should be placed on the importance of drawing larger numbers of children and their parents into the church school, both from church families and those outside the congregation, another recommendation states.

Other recommendations concern improvements of teaching materials, textbooks, preparation for leadership education and staff reorganization.

It is earnestly hoped that other church bodies will take a leaf from this Presbyterian notebook and undertake the same type of realistic appraisal. A purged Protestantism will emerge.

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## IMPERCEPTIBLE OPERATIONS OF GRACE.

The grandest operations both in nature and in grace are the most silent and imperceptible. The shallow brook babbles in its passage and is heard by every one, but the coming on of the seasons is silent and unseen. The storm rages and alarms, but its fury is soon exhausted and its effects are partial and soon remedied; but the dew, though gentle and unheard, is immense in quantity and the very life of large portions of the earth. And these are pictures of the operations of grace in the Church and in the soul.—R. Cecil.

# "A Bill of Rights for Free Churches"

*By* Albert W. Palmer, *Moderator, The General Council*

1. In all efforts at genuine unity and cooperation we must keep in mind this three-fold formula:

In things where we agree, unity;
In things where we differ, liberty;
In all things, the will to be one.

2. Differences, therefore, may be as precious as unities; and so we must always seek the kind of unity which includes and provides liberty for differences. Only thus can we expect to attain "the unity of the spirit in the bonds of peace."

3. Two inseparable essentials for the unity of free churches are (a) the autonomy of the local church and (b) the effective cooperation of these churches in fellowship for mutual aid and effective service to the community and the world. Both of these must be adequately recognized, balanced and safe-guarded. Neither of them is unlimited. Each must recognize the other.

4. All organizations through which this fellowship is expressed and implemented, such as associations, conferences, councils, boards or synods, must be voluntary and autonomous—subject only to the churches which create them as vehicles of their cooperative desires and necessities. That is to say, they are to be controlled democratically from below, not by any centralized organization from above.

5. No creedal subscription shall be required of either ministers, churches or individual members. Historic creeds should be honored for their witness to the progress of Christian thought, but a living church must not be bound by the dead hand. It has a duty, and must have the liberty, to formulate truth ever anew in the freedom of the living present.

6. The training and ordination of ministers is a concern of the candidate, who presents himself for examination and dedication to this high office; of the local church which nurtured him or which he is to serve; and also of the fellowship of churches and ministers into which he enters. All of these concerns must be properly recognized and safeguarded also in the placement of pastors and in providing for ministerial standing, pensions, etc.

7. There are degrees and intensities of unity. As "the Lord's free people" we are united by a covenant to "walk in all the ways of the Lord, made known or to be made known to us." Present-day congregational polity possesses more forms and expressions of unity than formerly—witness the rise of mission boards, a publishing house, a system of ministerial pensions, and the General Council itself. We must keep this door for more perfect union open. We must not freeze or crystalize at any stage; but, as a living organism, we must expect to grow and develop—always, of course, in accordance with our essential genuis but also in accordance with the needs of the age and of the community we are set to serve. To do this we must humbly seek, and await, the guidance of the Holy Spirit.

* * * *

In preparing this document I organized six pairs of special consultants, one "pro" and one "con" in each team, and have thus tried to test reactions "all the way from sun-kissed California to sin-cussed New York," as Hugh Elmer Brown once put it. I have profited greatly from their suggestions but responsibility for the resulting document is mine alone—and I do not claim for it either ideological infallibility or verbal inspiration. But I think it points in the right direction.

This "Bill of Rights" is only a jury track by which we can get the streamliner, "Modern Congregationalism," up out of the Slough of Despond in which it has momentarily been ditched, get the diesel engine of Unity, Trust and Creative Purpose throbbing once more, and start the whole train forward on the main line toward the Celestial City—if I may bring Bunyan up to date! (I refer, of course, to John Bunyan, not Paul, though we may need both of them for the job!)

If this "Bill of Rights," or some improved form of it, shall seem to you an adequate safeguard for the precious values inherited from the past, then, after accepting it, could we not all agree to commit to the appropriate representative, and perhaps enlarged, commission the task of carrying forward our negotiations with the E. and R.? The commission could then report to us two years from now, or even a year from now, and recommend a workable plan for effecting union. This plan need not, probably cannot, be specified now. It might be a short, simple constitution; or it might be a satisfactory and reassuring interpretation of the Basis of Union—made in the light of recent criticism and of the "Bill of Rights;" or, conceivably, it might be a new document. Surely a strong and adequately representative commission could work these things out, now that we know how relatively few and simple the required adjustments are.

Perhaps the actual union could begin at the general organizational level; and then proceed, in conference and associational areas, only when and as far as local sentiment is ready. Let us hope our Commission on Interchurch Relations and Christian Unity will have some workable procedure to suggest. Surely we all want closer union with all like-minded freedom-loving churches, if we can be assured against any loss of liberty thereby. We need, and shall welcome the great increase of spiritual vitality and the stimulating wider fellowship which union will bring.

Perhaps other churches besides the E. and R. will want to come in, too. We don't want any huge monolithic Protestantism, but we don't want any unnecessary fragmentation of the liberal wing of Protestantism, either. That wing needs strengthening. Let's unite the freer, more liberal churches—and then federate with the more organizationally minded Methodists, the more aquatic Baptists and Disciples, the more orthodox Presbyterians and the more ecclesiastically traditional Episcopalians and Lutherans. We shall need a strong liberal United Free Church if we are to sing bass in that a capella choir—or even second tenor!

As we enter into the communion service later this evening, I hope we may all pray as we have never prayed before for the mind of Christ and the guidance of the Holy Spirit that, in this or some still better way, we may find "a happy issue out of all our troubles."

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The present generation of youth is a betrayed generation. We have placed over the gates of our educational institutions the motto. "Ye shall know the truth and the truth shall make you free," and fostered a shameful compromise between huanism on the one hand and traditionalism on the other. We have crowded out the truth as it is in Christ Jesus, and have encouraged our youth to do not what is right but what seems best under the circumstances—*Evangelist Bob Jones, Jr.*

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There can be no doubt, that, for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech; through them truth shines; and ordinary minds fail to perceive truth clearly, unless it is presented to them through this medium.—*E. P. Hood.*

# CONTRIBUTIONS

## SUFFOLK LETTER.

"Jesus . . . bringeth them up into a high mountain." I like to think when we go up into the house of the Lord on the holy Sabbath to worship that we have followed Jesus up into a mountain top experience. Many are the duties and opportunities of the week. On the Lord's Day we follow Him up to the divine heights of public worship. And it is as though he is saying to the heavenly Father: "These are mine, whom Thou hast given unto me." From that height we see our church—its strength, its weakness, and its need of greater vision and faith. In the light of worship we see ourselves and we aspire to be better and bigger servants of the Lord.

When we come together in our annual conference—forty-four churches fully represented, pastors, delegates, and members—again it is like following our Lord up into a high mountain. Together we feel a greater fellowship, an enlarged potentiality, and we catch a bigger view of the church. Again we hear in some hour of worship the Saviour saying: "These and all those represented by them are mine. These are they who have heard my call and have followed me." We take council together. The number of new followers who have been won are reported, the amount of work done for missions is checked on, the gifts toward helping others and healing the world's hurt is tabulated, and the sort of faithfulness our work together has evidenced is set forth, and we are often inspired to say, "This is the Lord's doings and it is marvelous in our eyes."

Like climbing a highway each turn of the road takes us higher and gives us a bigger and better view. If we keep in mind that we are following Jesus up, up into a high mountain, we shall feel a strange new friendship with all others who are there. When we come together in our Southern Convention we are representatives of each of our five conferences, and all our nearly two hundred churches. We think together in terms of the 33,000 members and a like number of associates who are a part of our responsibilities, and it is good for us to envision the Lord leading us up—his followers—where we are to get a still better view of his church, and again to say: "This is his church, his works, and it is marvelous in our eyes,"

Several of us have just recently climbed to the heights of our General Council which was recently held at Oberlin, Ohio. There the view was fine. Sometimes the wind was pretty stiff, but it was exhilarating! From that height we could see the fields from Mexico to Micronesia, which is all around the world. There we heard God's men and women talk from China to Chambon-Sur-Lignon. In languages of other lands we heard them speak. There were times when we were wont to say: "Jesus . . . bringeth them up into a high mountain." We saw, we felt, and heard, and said, "This is the church—the Lord's doings, and it is marvelous in our eyes." There we could hear the Lord saying : "These and the many multitudes whom they represent are mine. These are they who have heard my call, and do follow me." Naturally we wanted to follow better, and breathed that prayer both for ourselves and for all whom we represented. It was at that height we could catch a vision of his church united to lead the nations to better unity. It was at that height that we could glimpse something of the love of God that gave His Son for the world that it might be saved. It was at that height the text of Boynton Merrill's Council sermon took on added significance: "If thou will send our brother with us we will go . . . for the man said unto us, Ye shall not see my face, except your brother be with you."

JOHN G. TRUITT.

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## VACATION BIBLE SCHOOLS.

Berea, Nansemond, had its first Vacation Bible School this year. A four-day session was held the first week in June. Ninety-one pupils were enrolled, and the daily attendance averaged about 90. Mrs. Margaret Daniels was General Superintendent, and she had a very loyal group of workers to assist in carrying out the daily schedule. The pastor had the privilege of instructing the Junior Group as to the meaning of church membership. The Sunday following the close of the school five new members were received into the church. Every one was well pleased with the school and there was a general expression of a wish that next year the school may cover a period of ten days instead of four.

For the third year, Liberty Spring held a Vacation Bible School the week after the Second Sunday in June. Mrs. Parke C. Brinkley was General Superintendent and a corps of twenty-nine helpers cooperated with her and made the school a great success. Ninety-nine pupils were enrolled. Certificates were given to 77 pupils. During the week special emphasis was given in the Junior and Intermediate Departments to church membership. The pastor was asked to give two addresses on that topic. A beautiful and impressive communion service was held on Friday morning. When the sharing program was presented on Sunday night (Third Sunday in June), an opportunity was given to unite with the church. Eighteen new members were received. Four others later will bring the total to twenty-two. Two members united with Great Fork Baptist Church as a result of this school. This happened to be the day observed at Oakland as the Fiftieth Anniversary of the pastor's ministry — he having preached his first sermon on the Third Sunday in June, 1898. Every pupil in the Junior Department of Liberty Spring is now a member of the Church. This emphasis on church membership will long be remembered by the members of the Vacation Bible School. It should be a feature in all such schools.

I. W. JOHNSON.

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## REVIVALS.

The revival was held at Belew Creek June 27-July 2. Rev. W. J. Andes did the preaching which was an inspiration to all who heard him. Three members were received, one on confession of faith and two by transfer. The Children's Bible School was held in the afternoons the same week, led by Mr. Andes, assisted by Helen Jackson, Martha Veazey, Mrs. J. G. Neal, Jr., and Mrs. Snyder. Twenty-six pupils were enrolled twenty-three of them received certificates.

At the next regular meeting of the church four more young men united with the Church on confession of faith.

The revival at Long's Chapel was held July 4-9 with Dr. Jesse H. Dollar doing the preaching. He gave very inspiring messages which I am sure will result in a harvest from seed sown in good ground. Congregations were not large, but all who attended were made to think, so that the church was greatly revived. No members were received, but we are expecting some in the near future.

Because of the Polio in this section, the Chrildren's Bible School was postponed.

GUY H. VEAZEY.

# News of Elon College

*By* President L. E. Smith

## THINK FAST, DEMOCRACY.

Some months ago a friend of mine gave me a book. *Think Fast, America* was the title. The thesis of the book was that the economic strings of the world were tightening so rapidly that if America and Americans were not efficiently alert, they might "miss the bus" and find themselves in economic doldrums. This is still true and if America is not careful, she may find herself with the debts of the world planted on her doorsteps without sufficient funds to meet demands of dependents and "treasure hunters."

There is another, and perhaps more serious threat looming large on world horizons — the threat to American freedom, to American democracy. We could part with our dollars more easily than we could part with our freedom. With the loss of our freedom would go the loss of our religion. With the loss of our freedom and religion would go most of the things that we hold dear.

These are vague threats. In fact they are presented in most instances in the cloak of privilege and of blessing. Congress has just passed the draft law (in modified form, of course, but a draft law), drafting in peacetime the flower of our young manhood for military training in preparation for World War III. War clouds are rising. They are dark and lowering. The majority of our lawmakers think that this is a wise step, the only step that we could take under existing condition. There are widely differing opinions in this regard. Then, too, there are insistent demands that our Government give federal aid to education, secondary and higher, that this aid be expressed in enormous monetary grants extending into billions of dollars annually. This, too, sounds good. They tell us that such an act on the part of our government would equalize opportunity and support for our young people regardless of what their circumstances may be or where they may live. Federal support without federal control would perhaps be beneficial. The big question is: Can the Federal Government give its support in large amounts and keep its hands off of control? If control should come with support, then our whole educational system would become a "football" to be bandied about by conniving politicians in unscrupulous efforts to realize their selfish ambitions.

As we face the two above issues in our democratic country, we should remind ourselves that Germany was a military nation. She regimented her total manpower in an all out effort to win military and economic control of the world. She lost. So did Japan. So did Italy. Germany gave federal support to her entire educational system. She not only gave support but she assumed absolute control over her entire program of instruction and training. She reserved the right to say what should be taught and who should do the teaching.

Are we free Americans beginning to point the way Germany went? Are we looking for the beginning of the paths that she traveled? It is time to begin to think. Think fast, democracy, lest we unwittingly block the paths that were opened to us by our forefathers at great sacrifice and are essential to our freedom, happiness, safety, and progress.

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## WHICH WAY, NOW.

Again our young men come to the crossroads and so soon after the last dilemma. The draft is staring them in the face. It is not a possibility; it is a certainity. The one perplexing question with every young man subject to the draft is: shall I volunteer and get it over with, or shall I wait my turn and go when my country calls?

If you have tried to find the answer to these questions, and it is a serious undertaking, there are certain facts and possibilities that you might well consider, particularly if you are a high school graduate and ready for college. Should you enter college and are permitted to remain in college one year, this would give you a year's training and a year's experience away from home and in community life which should be of help to you in tackling the problems that are certain to confront you. In military life you would need the firmness of conviction and the strength of character that comes only from God. Conditions are more favorable for you in college than are conditions in barracks.

It is most unfortunate, nothing short of a tragedy, that the total young manhood of our country is compelled to be subjected to the language, the influences, the ideals, the loose-living, and the low moral standards of the military camp. There may be some advantages in the mental discipline and the physical training of the whole military regime, but such advantages are outweighed by far by the moral pitfalls and the spiritual hazards that lurk at the door of every camp. God help the nation and give us victory over evil.

But if you are in college and have one, two or three years more before graduation, what then? There are certain possibilities to which consideration should be given. One year from now conditions will be different. International relations will clear to a certain extent. We will know more nearly what Russia intends to do. If it is to be peace, and God grant that it may be, the war scare will be over, and the draft wlll be discontinued. If it is to be war, we will be near it or in it, and every ounce of manpower we have will be required. At present the odds say peace. If I were you, young man, I would take the road that leads to college in the hope that the world would be blessed with peace and my training would not be interrupted. If my hopes were blasted, then I would have at least one year of training that would fit me better for the service of my country and enable me to take better care of myself as I face the possibility of combat with the enemy. Young man you have a difficult question to decide. May your decision be correct.

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## CONFERENCE APPORTIONMENTS.

Elon College has found it a pleasure to serve the Church through training its leadership and various other ways during the past half century and more. It is to be expected that the College would be more conscious of its opportunities and responsibilities in the matter of training leadership than the Church itself. It frequently happens that the local church does not know and otherwise is unaware of its need of a pastor, or a director of religiuous education, or a trained personnel for its usual functions until needs in these fields definitely arise resulting from requirements or from withdrawal of those to whom they have turned for leadership and guidance during the immediate past. It is the function of the College to keep these facts constantly before the Church that the

(Continued on page 15.)

## MINUTES OF THE MEETING OF THE EXECUTIVE BOARD—NORTH FUKIEN SYNOD, YANKOU CHURCH, MAY 1-4.

[Rev. Richard L. Jackson sent the Minutes of the Synod to "The Sun" for publication, with the idea that they would give its readers a panoramic picture of the work being undertaken in the Shaowu district. Mg. Ed.]

1. Moved and passed that church, school and other workers in North China who are forced to evacuate because of the Communist advance be invited to come to the North Fukien Synod to work. Telegram sent to that effect.

2. Moved and passed the following ossignments to churches:

a.) That Mr. Lin Chang Liang become the resident preacher at the Yankou church with Mr. Jackson making frequent trips there to help in the administration of the communion, reception of new members, etc.

b.) That in the event of the arrival of ministers from North China, first consideration be given to the Yankou church.

c.) That the following women evangelistic workers be appointed to the Yankou church: Teng Gwo Chen, acting evangelistic worker and Chen Shu Chwen, assistant apprentice.

3. Moved and passed that because of lack of funds, the request of Wei Chin Ren to do full time work in the Synod be referred to a later meeting of the Board in the Fall.

4. Moved and passed that because of a lack of personnel, the request of Lan Hsia church to have Mr. Lin Chiang come to them in the capacity of preacher be deferred until the annual meeting.

5. Moved and passed that because of the lack of personnel, Rensheu church's request for a minister be deferred to the annual meeting.

6. In response to a request of the Yankou church that the ministers of the Synod move around more, it was decided that no rule could be made. All agreed that to stay too long was not good, but the length of each stay depends upon the minister, the situation and the need. (At the present time, all ministers in the four most active churches have been there from 10 to 30 years and they are all unwilling to move.)

7. Moved and passed that within five years, five churches become financially self-supporting and that a letter be sent to the secretaries and chairmen of the local church to that effect, so they can begin preparation. The churches are Shaowu East Gate, Shaowu South Gate, Tsiangle, Yankou and Kienning.

8. Moved and passed that in the payment of ministers' salraies, the plan of the Mid-Fukien Synod be followed especially in reference to basing the salary largely upon the number in each family. Whether to use rice or American dollars as a basis for salaries in 1949 was left to the finance committee.

9. Moved and passed that the Synod provide the opportunity for ministers to return to the seminary for refresher courses.

10. Moved and passed that three lay training institutes be held before the annual meeting, one in each district, the synod secretaries and the district leaders to set the time, place and make arrangements necessary.

11. Moved and passed that we request the American Board to send the following personnel to assist in the work (all of equal importance—AA classification): Rural minister, agricultural worker (county agent, home demonstration, etc.), public health nurse, educational worker, woman's worker.

12. Moved and passed that the following students be recommended for Theological study in 1948-49: Chang Hsien Kuang (Duke University Divinity School), Shiu Shen Pae and his wife in Nanking Seminary, Liae Tao Chung and Chang Wen Wei in Foochow Seminary. The other applicants were requested to wait until the Synod leaders have an oportunity to get better acquainted with them.

13. Moved and passed to add to the list of those receiving help from the Storrs scholarship fund Miss Liao Chu Yuen, and that help be given in accordance with the prescribed policy using course grades as the basis for the determination of the amount.

14. Moved and passed to recommend to the Han Mei Junior High School Board of Directors that the school be opened in the Fall term in conjunction with the primary school. Also, in view of the fact that the Board has granted $1,000 to the Han Mei School, moved and passed that in 1949, the Synod grant of $70 ordinarily given to the Han Mei School be given to the Hua Mei School.

15. Moved and passed that Dr. Riggs and the Shaowu Christian Hospital be requested to open a school for training lay doctors. Also moved and passed that each church appoint a health committee to work for the health and welfare of the members, in cooperation with Dr. Riggs.

16. Moved and passed that the name of the Yankou Hospital be "The Shaowu Christian Hospital, Yankou branch." Further decided to report to the Shaowu Board of Directors that it was to be considered a branch hospital. Pastor Liao Yuan Tao and Dr. Riggs were appointed to inspect the CNRRA medicines already received and to report to the Shaowu Hospital Board.

17. Moved and passed that medicines be given to the district leaders to be used for distribution to needy persons. (Dr. Riggs distributed medicines for malaria and worms, the two most common diseases.)

18. Moved and passed that the following delegates be sent to the anniversary meeting of the Foochow Mission in November, 1948: Liao He, Fan Ping, Liao Yuan Tao.

19. Moved and passed that the Synod loan the building opposite the Yankou Church to the young people to be used for a Youth Center.

20. Moved and passed to request the American Board to grant the following funds for the year 1949: General Work Fund, $1,570; Training of Lay Workers, $150; Han Mei Primary and Junior Middle School, $1,000; Shaowu Christian Hospital, $2,000; Property Repair Fund, $1,000. (With the exception of the last fund, the amounts are the same as requested for the year 1948. Grants for the Repair Fund would be made on the basis of money raised locally for these purposes.)

21. Moved and passed that Mrs. He Kuang to be granted $10,000,000 from the special fund given for the purpose of helping her.

22. Moved and passed to appoint the following committee to carry forward the three-year advance movement sponsored by the National Chris- Council: Huang To, chairman; Liao

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### A SUBSTITUTE FOR THE SCHOOL OF MISSIONS.

Our School of Missions had to be cancelled, and we are sorry we cannot have our fine work and fellowship together. A very great deal of work, prayer and planning had gone into the effort to make this a school worthwhile to all who came. Our appreciation goes to Mrs. F. C. Lester, Dr. L. E. Smith, Dr. Jesse Dollar, Dr. W. T. Scott, Mrs. O. H. Paris, Miss Elizabeth Chicoine and others who have spent a great deal of time planning and working for our school. Let's hope we can have it next year.

It would be impossible to try to imagine all the good that could have resulted from our School of Missions, all the fine things that would have been said, and the many friendships made and renewed. Nor could we know just how much of practical value we might have taken back home with us. One thing I am sure of—and that is that we would have become acquainted with our work for the coming year, bought literature, study books, and we would have been all set to come home and plan our year's work. The literature packets have been prepared, and were to be on sale at the school, along with the study books and Bible study books.

Since I have a packet on hand at the present, I would like to tell some of the things which Mrs. Scott has put into it and something of the plans for our next year's study. First of all, of course, there is the plan book, as usual, with plans for each month. The book begins with our hymn, "O Master-Workman of the Race," by Jay T. Stocking, followed by our theme, "Horizons Unlimited" and here a whole page is devoted to a very good interpretation of the theme. Then, Mrs. Scott takes up, one by one, the different little booklets included in the packet and explains what each is and how it may be used. This is very helpful. Then follows the plans for each month (programs suggested, etc.), a directory of officers, and the Achievement Goals.

I was very anxious to get inside this packet, and to see just what material we would have this year—and I was quite pleased to see all the interesting things. First, there are two booklets on our two mission boards. "The American Board of Commissioners for Foreign Missions — A Five Minute Survey" does exactly that. It gives a very comprehensive explanation of the board and its work. "We Deal in Essentials" does the same thing for the Board of Home Missions. A very excellent little book is "Commit Thy Way," which contains worship services, program methods, and other things on Christian Stewardship. This booklet seems very valuable and useful for many purposes, being included in the Plan Book for use in monthly programs. "This is America" is devoted to our home mission study theme — "America's Geographical Frontiers" and contains useful information and pictures. "Hawaiian Stories" could be used along with this theme, too, and will be interesting reading to pass around. "Report from China," a white booklet decorated with lovely red Chinese characters, can be used in studying our foreign theme—"China in the Asia of Today." This booklet contains a description of our mission work in all our China stations, pictures of Dick and Dorothy Jackson, and Dr. and Mrs. Riggs.

We have another booklet containing five programs and four discussion outlines with worship services and additional resources for women's groups. The name of this is "Horizons Unlimited." There are two editions of "Guide Posts"—the April issue gives our new theme, a program calendar and list of program materials. The May-June issue includes an Installation Service written by Mrs. W. E. Wisseman. A lovely story "The Clock—a Christmas Story" is included to be used in our Christmas program. There is a pamphlet on C.W.V.R. Our Thank offering has been designate to go to C.W.V.R. next year, and we may learn what C.W.V.R. actually means and does by reading this. There are some very good suggestions from Mrs. Brown, Cradle Roll Superintendent, about things that can be done in the Cradle Roll. There will be some devotional services prepared by our Devotional Chairman, Mrs. Russell Bradford, based on the book of Galations. A very interesting map is included, showing what mission stations we have around the world, and where they are. There are lists of visual aid material and other pamphlets, too.

Now, since you didn't have a chance to go to the School of Missions and buy a packet, you can sit right down now and order it from Mrs. W. T. Scott, Elon College, N. C. I don't know the price, but she can tell you that. You can also order your study books for next year—"On Our Doorstep" by Frank Mead, our home study book, and "China—Twilight or Dawn" by Frank Price, our foreign study book. Dr. Ferris E. Reynolds has written our Bible study book, "The Gospel Unlimited," and it may also be ordered from Elon College (Mrs. W. T. Scott or the Convention Office).

Of course, all these materials will be on sale at our annual conferences in the fall, but you may want to get them now and plan your year's work so you can be ready to begin with the first program in October.

I was planning to fill up my page next week with a write-up of the School of Missions, but no school. How about sending in some news of the societies to me, so we can read about what's going on even though we can't get together and talk about it? Thanks.

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### QUARTERLY REPORT.

The following is the third quarter financial report of the Woman's Mission Board of the North Carolina Congregational Christian Conference for the quarter ending June 15, 1948:

**Women's Societies.**

| | |
|---|---|
| Albemarle | $ 20.00 |
| Apple's Chapel | 10.00 |
| Asheboro | 10.00 |
| Asheville | 20.00 |
| Berea | 22.00 |
| Bethel | 7.00 |
| Beulah | 5.00 |
| Burlington | 231.25 |
| Carolina | 3.00 |
| Church of Wide Fellowship | 20.00 |
| Concord | 5.00 |
| Durham | 66.41 |
| Elon College | 79.60 |
| Erskine Memorial | 37.50 |
| Flint Hill (R) | 2.00 |
| Fuller's Chapel | 7.00 |
| Greensboro, First | 75.00 |
| Greensboro, Palm Street | 7.50 |
| Haw River | 16.25 |
| Henderson | 25.00 |
| High Point | 4.60 |
| Hines' Chapel | 31.00 |
| Hopedale | 13.30 |
| Ingram, Va. | 25.85 |
| Liberty, Vance | 27.50 |
| Monticello | 5.00 |
| Mount Auburn | 66.80 |
| Mount Zion | 5.00 |
| New Hope | 3.75 |
| New Lebanon | 20.00 |
| Pleasant Grove (N. C.) | 3.00 |
| Pleasant Grove (Va.) | 22.50 |

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# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

## THE TURTLE.

Binnie's father came home with something tucked under his arm. It looked like a big, brownish rock. Binnie was waiting to meet him at the door and she saw it at once.

"Daddy, why do you have a rock?"

"A rock?—I haven't a rock," said Daddy.

"Well if it isn't a rock—what is it?"

Daddy pretended that he didn't understand. After just a moment of this he laid the funny looking thing down on the floor. Then Binnie could see that it was shaped something like a scalloped summer squash.

"Oh," she cried, "It's a turtle"

"Yes, it is a turtle," Daddy answered.

Binnie looked at the markings on its back and nudged it with her foot. Mother came in and Binnie called her to see the turtle.

"Turn it over," mother told her, but Binnie didn't want to touch it. Daddy picked it up and carried it through the house into their yard.

Gary and Pam who lived next door were sitting on their doorstep and they wanted to see the turtle too. Binnie's father laid the turtle on the pavement and told the children about finding it in the road. He said, "I had wanted to find a turtle for Binnie and when I was driving home from the country today I saw this one and stopped to pick him up. First I tried to get him to bite a stick for I didn't want the turtle to bite you."

Gary, who was very small asked, "Is it a boy?"

Binnie's daddy laughed and answered, "I don't know—I just called it—him."

Mother put the turtle on the grass and finally it stuck its head out a little and then the legs came out and slowly the turtle began to move. All of the children watched the turtle and Pam's dog, Sneezer, came to bark and run around the turtle.

Binnie decided to give it a name, "Daddy called it 'him', so I will name this turtle Roger." Then all of the children jumped up and down and laughed about the turtle's name. Slowly Roger moved toward the flower border. Mother said, "Binnie we must eat our supper. Tell Gary and Pam goodbye now."

After she had eaten, Binnie hurried out to see Roger but he was gone. She walked up and down the grass and looked into the border and under the bushes but no turtle.

She went in the house to tell her mother. Suddenly she heard Sneezer barking and Pam and Gary laughing and calling. Binnie ran out and she saw that Roger had crawled under the fence and was in their yard. Pam was holding Roger but he had drawn in his head and feet like all bashful turtles do and once more looked like a brownish rock.

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## ENCOURAGE YOUR SHY CHILD TO TALK.

*By* Ruth Peck McLeod.

*Issued by the National Kindergarten Association.*

"How are you feeling today, Tommy?" inquired Mrs. Post.

"Oh, he's better," responded his mother before her son had a chance to speak. "You see, Tommy is so very timid," she added, "he just won't talk. I scold him for not answering people, but it does no good."

Later on, the understanding Mrs. Post spoke privately to Tommy's mother on the subject. "You don't realize it, Mrs. Tate," she said, "but a boy as bashful as your son is not likely to talk easily so long as you call attention to his silences and continue to answer for him. An only child, especially, is apt to be either too self-conscious to talk readily, or else to be overtalkative. One reason for many a child's slowness of speech is that he is too closely watched. Might it not be so with your boy? It is a natural for you and your husband to have your thoughts and interests centered upon Tommy, but you should both try not to fix your attention on him every time he speaks, or to comment at length on every little remark he makes, for this so embarrasses him that he cannot talk.

"Mrs. Warren's only child has a similar difficulty to overcome. I took him a birthday gift recently and, before he had any opportunity to thank me, his mother burst in with, 'Well, aren't you going to thank Mrs. Post?' A child should never be asked that question in public. Finally I took care of the situation by asking the boy questions which could be answered with single words. I said, 'You like the blocks don't you?' and 'Have you ever before had a box of blocks just like this one?' He smiled and answered the first question with a nod. Then becoming interested as he looked at the blocks, he answered the second with, 'No—hasn't.' His mother was about to correct him; I stopped her just in time.

"We are so eager for our children to make good impressions that we think they should say just the right thing in the right way at the right moment, and we forget that even many of us adults fail to do that, particularly if we are conscious that some critical person is listening to every word we utter."

"You are right," answered Mrs. Tate. "Thank you very much; I shall remember what you have said."

They were obliged to stop talking, but there was much more that might have been said on the subject.

Timid children are more likely to carry on a conversation when they are with strangers. One mother of a shy and sensitive only child became convinced of this when her boy had began to sell magazines. He was an enthusiastic stamp collector and was eager to acquire additional pocket money with which to purchase some rare specimens. Due to this strong incentive, he surprised his parents by becoming a successful salesman. The neighbors marveled at the poise he exhibited and the excellent sales talks he gave when he was "out of his own." Upon being complimented by his mother regarding his ability to carry on conversations with his prospective customers, he said that he did not mind talking when he had "something to talk about." Boys, particularly, scorn the idle chatter of those women who make such trite remarks about them as: "Oh, how little Johnny has grown!" or "Isn't Frank the living image of his dad!"

A silent child readily senses a maternal parent's efforts to have him talk just to show off. At a recent gathering, a mother with such a motive questioned her son thus: "Albert, why don't you tell the ladies that you were the only one in your English class to receive an A?" When he made no reply, she exclaimed indignantly, "My son provokes me so! He won't talk and show how smart he is. I'm afraid he is going to be just like his Uncle Albert, who is really a wonderful research worker, but he talks so little when he comes out to our house, that no one would ever know how able he is. However, you should hear him when he speaks before a group of scientists!"

The diffident child should be given an oportunity to express himself at

(Continued on page 13.)

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

### SUNDAY SCHOOL CONVENTION AT HOLY NECK.

Some 300 delegates from 44 Sunday schools of the Eastern Virginia Conference will gather at Holy Neck for an all-day session on Tuesday, July 20. The morning program will commence promptly at 10:00, and lunch will be served by the ladies of Holy Neck Church.

Mills E. Godwin, Jr., President, will preside and a very interesting program has been arranged. Reports covering the year's work will be made by the various Sunday schools. The opening worship service will be led by the Young People's group from Holy Neck and the welcome will be extended by Mr. Hary Lee Weaver, Superintendent of the host Sunday school. Supt. William T. Scott, will deliver the main address at the morning session on the theme, "Live Christ —Teach Christ." Rev. W. L. Wood of Sunbury, N. C., Mrs. William T. Harrell of Liberty Springs Christian Church, Miss Mary Elizabeth Burton of the Suffolk Christian Church and Rev. Peter Young of the Christian Temple, Norfolk, Virginia will all appear on the morning program.

At the afternoon session Rev. John L. Gwin, pastor of the First Christian Church, Norfolk, will bring the inspirational address on the subject, "Your Sunday School Today and Tomorrow." Dr. W. B. O'Neill of Holland, will lead the worship service. The election of officers and transaction of business of the convention will conclude the program.

### WESTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

The convention will open at 10:00 o'clock on the morning of July 22, 1948, at Asheboro, N. C., with the roll call, recognition of visitors and general opening business. Following this, Sunday school superintendents or their representatives will make a report on their group.

Dr. D. J. Bowden, Dean of Elon College, will be the principal speaker, using the topic, "Live Christ!—Teach Christ!" His address will be followed by a panel discussion regarding what key officers would like to see in a "model" Sunday school.

After lunch, a set of slides, "Improve Your Teaching," will be shown, followed by a skit, a business session and election of officers.

Here are the directions for reaching the church in Asheboro: At the center of town, turn west off Fayetteville Street on Sunset Avenue. Go one-half mile to the church, at the corner of Cherry Street.

### EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION.

When the Convention meets on July 20, the main address, "Live Christ!—Teach Christ!" will be given by Dr. F. C. Lester of our Asheboro Church.

Following the morning address, there will be a panel discussion led by Dr. Lester, regarding what various officers would like to see in a "model" Sunday school. After lunch, there will be a skit and a set of slides entitled, "Improve Your Teaching."

The convention will be held at New Hope Church. For those of you who have not been to New Hope, here are the directions for reaching the meeting-place: Leaving Wake Forest, go east on State Highway No. 264 until you come to State Highway No. 98. Take No. 98 to New Hope.

### CAMP HANES CANCELED.

The polio epidemic that is prevalent in a large section of North Carolina is the reason for the cancelation of the summer conference to have been held at Camp Hanes, August 14-19. The State Health Department recommended that certain restrictions be put on the campers and these restrictions would have cut the campers down to a very low number, making it impossible to hold the conference. We regret very much the necessity of canceling this conference, but after much consideration, we decided it was the only wise thing to do.

CAMP COMMITTEE.

### EASTERN VIRGINIA JUNIOR HIGH CAMP CANCELLED.

Because of the small number of registrations to the summer conference planned for July 21-26 at "Roslyn," it was deemed necessary by the Camp Committee to cancel this camp. This decision was a hard one, but we did not feel that it was fair to the camp staff or our faculty to hold the conference with so few campers.

CAMP COMMITTEE.

### CONVENTION OFFICE RECEIPTS.

(Continued from page 3.)

| | |
|---|---|
| Mt. Olivet (R)—V. Va. | 10.00 |
| Palmyra—V. Va. | 8.00 |
| Total | $ 248.75 |

**Superannuation.**

| | |
|---|---|
| Amelia—E. N. C. | $ 18.58 |
| Auburn—E. N. C. | 46.00 |
| Bethel—E. N. C. | 28.03 |
| Chapel Hill—E. N. C. | 1.00 |
| Ebenezer—E. N. C. | 19.00 |
| Fuller's Chapel—E. N. C. | 7.00 |
| Good Hope—E. N. C. | 5.00 |
| Henderson—E. N. C. | 15.00 |
| Liberty (Vance)—E. N. C. | 40.00 |
| Mt. Auburn—E. N. C. | 38.00 |
| Mt. Carmel—E. N. C. | 5.00 |
| Mt. Gilead—E. N. C. | 10.00 |
| Mt. Herman—E. N. C. | 9.00 |
| New Hope—E. N.C. | 1.50 |
| O'Kelley's Chapel—E. N. C. | 10.00 |
| Pleasant Hill—E. N. C. | 19.00 |
| Raleigh—E. N. C. | 17.00 |
| Sanford—E. N. C. | 10.00 |
| Turner's Chapel—E. N. C. | 7.00 |
| Wake Chapel—E. N. C. | 15.00 |
| Youngsville—E. N. C. | 11.00 |
| Antioch—E. Va. | 10.00 |
| Belethem (Disp.)—E. Va. | 5.00 |
| Belethem (Nans.)—E. Va. | 60.00 |
| Burton's Grove—E. Va. | 5.00 |
| Cypress Chapel—E. Va. | 58.00 |
| Damascus—E. Va. | 10.00 |
| Franklin—E. Va. | 60.00 |
| Holy Neck—E. Va. | 47.78 |
| Isle of Wight—E. Va. | 5.00 |
| Liberty Spring—E. Va. | 50.00 |
| Mt. Carmel—E. Va. | 20.00 |
| Newport News—E. Va. | 110.00 |
| Norfolk, First—E. Va. | 35.00 |
| Norfolk, Second—E. Va. | 30.00 |
| Rosemont—E. Va. | 60.75 |
| Oak Grove—E. Va. | 5.00 |
| Oakland—E. Va. | 34.75 |
| Portsmouth, First—E. Va. | 35.00 |
| Windsor—E. Va. | 10.00 |
| Apple's Chapel—N. C. Va. | 32.00 |
| Bethlehem—N. C. Va. | 36.00 |
| Burlington—N. C. Va. | 260.35 |
| Concord—N. C. Va. | 12.60 |
| Greensboro, First—N. C. Va. | 31.44 |
| Greensboro, Palm St.JN. C. Va. | 30.00 |
| Happy Home—N. C. Va. | 28.00 |
| Hebron—N. C. Va. | 10.00 |
| Ingram—N. C. Va. | 28.00 |
| Lebanon—N. C. Va. | 10.00 |
| Liberty—N. C. Va. | 10.00 |
| Monticello—N. C. Va. | 8.00 |
| Mt. Zion—N. C. Va. | 12.00 |
| Pfafftown—N. C. Va. | 6.00 |
| Rockyford—N. C. Va. | 2.00 |
| Salem Chapel—N. C. Va. | 6.00 |
| Tryon, Ersk. Mem.—N. C. Va. | 20.00 |
| Albemarle—W. N. C. | 5.00 |
| Antioch (C)—W. N. C. | 3.00 |
| Big Oak—W. N. C. | 1.00 |
| Ether—W. N. C. | 12.43 |
| Flint Hill (M)—W. N. C. | 7.20 |
| Flint Hill (R)—W. N. C. | 11.00 |
| Hank's Chapel—W. N. C. | 34.03 |
| High Point, First—W. N. C. | 10.00 |
| Mt. Pleasant—W. N. C. | 10.00 |
| Pleasant Grove—W. N. C. | 16.00 |
| Pleasant Hill—W. N. C. | 20.00 |
| Pleasant Ridge—W. N. C. | 20.00 |
| Ramseur—W. N. C. | 20.00 |
| Seagrove—W. N. C. | 10.00 |
| Shiloh—W. N. C. | 1.50 |
| Spoon's Chapel—W. N. C. | 5.00 |

(Continued on page 14.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## NAOMI, WOMAN OF FAITH.

Lesson III—July 18, 1948.

Memory Selection: *Thy people shall be my people, and thy God my God.* Ruth 1:16.

Lesson:. Ruth.

Devotional Reading: Psalm 28:6-9.

*She Had Heroic Qualities Too.*

Ruth is, of course the central character and in a sense the heroine of the book of Ruth. And the story of her loyalty to her mother-in-law, Naomi is heart-warming. She had the stuff of great womanhood in her. And her very greatness has overshadowed Naomi who also had the stuff of greatness in her. She too was of heroic stature. And it is quite likely that if Ruth could speak to modern readers she would see to it that Naomi got her fair share of the plaudits of the people who read and see the drama of the story.

*A Pioneer Woman.*

Naomi was one of that large number of women who had the daring and the faith of the pioneer. It is an illustrious company and she belongs in it. Like many another woman, both ancient and modern, she went forth with her husband, daring the dangers, and sharing the hardships, of life in a new country and among strange people. On a recent trip to the West, the writer had occasion to learn more about the pioneer women of this country and he salutes them for their living faith and their ready spirit. They made an incalculable contribution to the life and stability of our country. And although there is not much chance of pioneering in new geographical lands in our nation, there is an urgent challege to strong, courageous women to pioneer in fields of social endeavor and in new areas of human life.

*It Took Grace to do this.*

Bereft of husband, and then of both sons, Naomi found herself suddenly left without suport in a strange land. She evidently felt that she would be a burden to her daughters-in-law, who were still young women. With a fine spirit of sacrifice and with the grace of God she determined to leave Moab and to return to her native land. And this in spite of the fact that she probably had little or no means of livelihood. It was an unselfish and sacrifical act and speaks well for the sturdiness and integrity of her character.

*Her Religion was Contagious.*

There was a charm and contagion about Naomi's religion that laid hold upon Ruth and greatly influenced her life. When it came to the showdown and the great decision, Ruth gladly gave up her homeland and her religion, to go with Naomi and to espouse her religion. It was all because of the sincerity and the charm of the older woman's religion. We would probably never heard of Ruth if it had not been for Naomi's good life. She is among that great host which no man or woman can number who have all unconsciously influenced some young woman by the genuineness and the attractiveness of their simple religious faith and works.

*A Good Medicine.*

Like the old negro, "Naomi had had a heap of trouble." It might well have broken her down or broken her up. In fact it would have done just this if she had turned her thoughts on herself. But she got out of herself by thinking in terms of Ruth and her future. In losing herself she really saved herself. People in sorrow and trouble can be saved only by refusing to give way to self-pity, and by becoming interested in people and causes outside themselves.

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## JONATHAN, LOYAL FRIEND.

Lesson IV—July 25, 1948.

Memory Selection: *A friend loved at all times.*—Prov. 17:17.

Lesson: I Samuel 18-20; 23:16-18; II Samuel 1:1-27; 21:7.

Devotional Reading: I Cor. 13:1-13.

*A Different Kind of "Love Story."*

Here is one of the world's greatest love stories. And it is a different kind of love story, for it is the story of a deep and strong love between two men. And the story gets its significance from the fact that they were real he-men. There was nothing sissy and sentimental in a weak sense about either of these men. They were strong, rugged, devil-may-care fellows. But there was a depth and nobility about their friendship and love for one another that has linked their names in one of the world's great historic friendships.

We know, of course, of David's rugged strength and raw courage. It was evidenced when as a mere lad he went forth to do battle with Goliath the Philistine giant. It was manifested again and again throughout a long and distinguished career as warrior and king. Here was a man, a man's man and a man after God's own heart.

And Jonathan was just as much a man. To be sure he is not as well known as David—that is one reason why he is included in these lessons on little known characters of the Bible. But if one reads the story of Jonathan he will find that he too was a real man, both physically and morally. He was made after the fashion of mankind at its best. It is this fact—the strong type of men who are involved—which gives point and power to the story of Jonathan and David.

*"Give Me Your Hand, Brother."*

This friendship started in a military exploit. Jonathan was present when David went forth to fight the giant Goliath. And when he saw that encounter something rose up from deep within him in admiration of the young man who had shown such a daring and heroic spirit. From that minute he was an ardent admirer of David's. One can imagine him as saying, "Put her there, fellow, you've got what it takes, and I'm for you, believe me." It should be noted, however, that it was not just a case of hero worship in the usual sense. In the final analysis, Jonathan admired David not only for his physical prowess, but because of his character.

*A Friendship That Cost Something.*

This friendship meant something because it cost something. Especially from Jonathan's standpoint. This can readily be seen when one understands that these two young men were aspirants to the same throne. According to the custom of that day Jonathan as the oldest son of Saul would have been king after his father's death. But it had been made known to David—and Jonathan also knew it—that David was to be king instead of Jonathan. And yet in spite of this fact, indeed because of this fact, we see Jonathan defending his friend, protecting his friend, furthering the interests of his friend. It is simply magnificent. Furthermore, Jonathan also loved his father. In spite of his father's weakness and insane jealousy, Jonathan respected him and sought to help his father. There was no duplicity on his part in his relations toward either man. His moral and spiritual stature grows

more and more as one becomes familiar with the story. Here is something "really out of this world."

*Payment in Kind.*

David had little to give to Jonathan during the days of their early friendship. But he never forgot Jonathan's tried and true friendship for him. Thus it was that in later years he saw to it that Jonathan's son was spared and was taken care of by David through all his years. Alas! how often friends forget their friends of earlier days. How often people are simply fair-weather friends. But here was a friendship that held strong and true through all the tides of human affairs. And it has become immortal. The highest phrase that one can use concerning human friendship is to say that it is like unto that of Jonathan and David.

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## EXECUTIVE BOARD MEETING, NORTH FUKIEN SYNOD.

(Continued from page 8.)

Ching Sung, Liao He, Chan Yu Shih, Huang Oh, Fan Ping.

23. Moved and passed to ask Secretary Liao to communicate to the National Christian Council the desire of this Synod to welcome displaced workers from the North in our midst.

24. Moved and passed to send the following delegates to the Church of Christ in China Convocation in October: Delegates, Liao Ho and Huang To; Alternates, Chang Wen Wei, Chan Yu Shih.

25. Moved and passed to held special anniversary services in 1951 to commemorate the 75th Anniversary of the founding of the Shaowu Mission. The Preparation Committee is as follows: Huang To, Liao Yuan Tao, Fan Ping, Chan Yu Shih, Liao He.

26. Moved and passed to request Mr. Jackson to send a letter to Miss Walker to determine the ownership of Pastor Kuan's (retired minister at Yankou) house.

27. Moved and passed to give letters of introduction and recommendation to five young men who plan to enter government colleges or medical schools in the Fall of 1948.

28. Moved and passed that the following action be taken in regard to two young men who wish to study for the ministry: Wei Duan Chin—be invited to act as teacher and secretary for Mr. Jackson for a year until he can be better known by Synod leaders. Lo En Shu—be requested to continue doing volunteer work in the Sinchiao Church until he can be better known by Synod leaders.

29. Thirty-six revisions of the Budget for 1948 (see below).

30. Moved and passed to hold the yearly meeting of the North Fukien Synod two weeks after the Foochow 100-year celebration concludes.

31. Moved and passed that the salary for the woman's workers in Yankou be set at $4 per month for Teng Kuo Chen and $2 for Chen Shu Chwen .

* * * *

### NORTH FUKIEN SYNOD EXECUTIVE BOARD REVISED BUDGET.

(Revised May 1, 1948)

**Receipts.**

| | (U.S. $) |
|---|---|
| American Board (Southern Con.) | $ 1720 |
| Synod Specials | 500 |
| Rhodes Fund | 258 |
| Special Gift | 120 |
| North Fukien Churches contribution | 338 |
| | $ 2936 |

**Expenditures.**

| | |
|---|---|
| Salaries (10 Ministers & preachers) | $ 1644 |
| Pensions (6 ret. ministers & widows) | 156 |
| Women Workers (5 women evangelistic workers) | 258 |
| Han Mei School (primary) | 170 |
| Lay Training Institutes | 150 |
| Young People's Work | 30 |
| Women's Work | 30 |
| Literature | 35 |
| Hua Mei School (primary) | 40 |
| Travel, moving etc. for ministers | 130 |
| Union High—Foochow | 30 |
| Church of Christ in China | 20 |
| Spring and Fall Meeting of Synod | 95 |
| Office Expense | 53 |
| Repairs to Training Church | 20 |
| Delegates to Foochow Anniv. Meet. | 30 |
| Delegates to Shanghai meeting | 30 |
| Relief to North China Christians | 10 |
| Miscellaneous | 5 |
| | $ 2936 |

This budget is for our year's work.

R. L. J.

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

| | | |
|---|---|---|
| Pleasant Hill | 12.00 | |
| Pleasant Ridge (G) | 11.00 | |
| Pleasant Ridge (R) | 5.00 | |
| Raleigh | 100.00 | |
| Ramseur | 8.00 | |
| Reidsville | 174.78 | |
| Salem Chapel | 5.00 | |
| Sanford | 32.50 | |
| Shallow Ford | 7.50 | |
| Shallow Well | 35.00 | |
| Smithwood | 2.50 | |
| Turner's Chapel | 10.00 | |
| Union (N. C.) | 15.00 | |
| Union (Va.) | 20.00 | |
| Wake Chapel | 25.00 | |
| | | $1,361.09 |

**Young People.**

| | | |
|---|---|---|
| Durham | $ 10.47 | |
| Elon College | 13.50 | |
| Greensboro, First | 8.14 | |
| Reidsville | 30.00 | |
| | | 62.11 |

**Willing Workers.**

| | | |
|---|---|---|
| Durham | $ 10.14 | |
| Durham, Juniors | 7.98 | |
| Elon College | 9.13 | |
| Greensboro, First | 13.39 | |
| Turner's Chapel | 10.52 | |
| | | 51.16 |

**Cradle Roll.**

| | | |
|---|---|---|
| Durham | $ 7.19 | |
| Greensboro, First | 7.14 | |
| Turner's Chapel | 5.00 | |
| | | 19.33 |

**District Rally Offerings.**

| | |
|---|---|
| Alamance & Guilford-Rockingham-Forsyth | 32.81 |
| Chatham-Lee-Moore & Randolph | 12.80 |
| Durham-Wake & Vance-Warren | 19.25 |
| Halifax | 15.98 |
| | $ 80.84 |

| | |
|---|---|
| Total Receipts | $1,574.53 |

**Disbursements.**

| | |
|---|---|
| Expense of Rallies (Programs, Transportation) | $ 15.50 |
| Expense of Rallies (Hotel Bill, Speaker) | 16.65 |
| Study Books for Reviewers | 4.05 |
| Space in Annual (Printing) | 26.60 |
| General Council (President's Expense Account) | 60.00 |
| | $ 122.80 |
| Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, Southern Convention for: | |
| Life Memberships | $ 80.00 |
| Memorial | 10.00 |
| Shaowu Mission Fund | 41.60 |
| Thank Offering | 49.78 |
| Committee on Evangelism | 5.00 |
| Missions (General Fund) | 1,265.35 |
| | $1,451.73 |
| Total Disbursements | $1,574.53 |

Respectfully submitted,

SUSIE D. ALLEN,

*Treasurer.*

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## CHILDREN'S PAGE.

(Continued from page 10.)

home without too much parental comment, to attend social gatherings, and to take part in different community activities provided for young people. He should be encouraged to relate at the dinner table his various experiences and to express his ideas on topics under discussion. Such attention develops confidence, for it makes the child feel that his opinions are considered worth hearing. It will not lead to conceit or aggressiveness if he is also encouraged to be a courteous, thoughtful listener.

---

All children need praise — some manifestation of appreciation. Well do I remember "fishing" for compliments during my adolescent years. My Mother—bless her!—belonged to the school of thought which didn't believe in much praise. When I asked, "Mother, am I pretty?" she always replied, "It's wicked for a normal, healthy child to ask such questions." I still wonder why she did not say to me, "No, my dear, you aren't pretty, but you have other attractive qualities."—*Helen Green.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

God is good to us, and we have lots to be thankful for. Although we have had our disappointments, His blessings have far outweighed them. He has been our silent partner in this work during all the years, and we have often carried our problems to Him. While He has not always answered our prayers as we asked Him, He has, in the end, given our work an even greater blessing that we asked for. It is great to lean upon His everlasting arm at all times.

We are very happy to be able to be able to tell you that the three matrons who were so ill, have greatly improved and are able to take up their work again.

Vacation season is here. The children are beginning to take their vacations. My secretary went on her vacation last week. She had an opportunity to take a trip out west, and she made use of that opportunity by taking her vacation somewhat earlier than usual.

A number of our boys who are members of the Boy Scouts had a very pleasant week recently at Cherokee Camp, half going one week and the rest the next. A good friend in Burlington bought new scout suits for them and paid all of their expenses for the week in camp. This was certainly an outing for them. They thoroughly enjoyed it.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR JULY 15, 1948.**

| | | |
|---|---|---|
| Amount brought forward | | $ 4,632.65 |
| **Sunday School Monthly Offerings.** | | |
| Eastern N. C. Conference: | | |
| Auburn S. S. | $ 22.03 | |
| Beulah | 10.35 | |
| Morrisville | 3.17 | |
| | | 35.55 |
| Eastern Va. Conference: | | |
| Dendron | $ 14.25 | |
| Liberty Spring | 7.00 | |
| Newport News S. S. | 10.30 | |
| Norfolk, Second | 10.00 | |
| Rosemont (Simmons children) | 78.00 | |
| Portsmouth, First, S. S. | 10.69 | |
| | | 130.24 |
| N. C. & Va. Conference: | | |
| Burlington S. S. | 413.38 | |
| Hines Chapel | 6.00 | |
| Mt. Bethel | 2.00 | |
| New Lebanon S. S. | 21.25 | |
| Pleasant Grove S. S. | 26.09 | |
| | | 468.72 |
| Western N. C. Conference: | | |
| Hank's Chapel S. S. | $ 16.36 | |
| Pleasant Union S. S. | 8.82 | |
| Shiloh S. S. | 19.95 | |
| | | 45.13 |
| Va. Valley Conference: | | |
| Dry Run S. S. | | 5.80 |
| Ala. Conference: | | |
| Roanoke, First, S. S. | | 3.50 |
| Total from churches | | $ 688.94 |
| Total this year from churches | | $ 5,321.59 |
| **Special Offerings.** | | |
| Amount brought forward | | $ 9,252.98 |
| Mr. Cook, children | $ 10.00 | |
| Mrs. Leigh, children | 38.99 | |
| Mrs. Sullo, children | 27.00 | |
| Mrs. Black, children | 20.00 | |
| Herbert Petty | 5.00 | |
| Interest, Arch Loan | 9.80 | |
| Interest, Bateman Loan | 25.00 | |
| Mabel Haith, rent | 1.25 | |
| | | 137.04 |
| Total this year from Special Offerings | | $ 9,389.98 |
| Grand total for week | | $ 825.98 |
| Grand total for year | | $14,711.57 |

## CONVENTION OFFICE RECEIPTS.

(Continued from page 11.)

| | |
|---|---|
| Anticch—V. Va | 17.00 |
| Bethel—V. Va. | 11.00 |
| Bethlehem—V. Va. | 10.00 |
| Beulah—V. Va. | 1.00 |
| Dry Run—V. Va. | 5.00 |
| Linville—V. Va. | 22.00 |
| Mt. Olivet (G)—V. Va. | 8.00 |
| Mt. Olivet (R)—V. Va. | 5.00 |
| New Hope—V. Va. | 9.30 |
| Newport—V. Va. | 20.42 |
| Palmyra—V. Va. | 3.00 |
| Wood's Chapel—V. Va. | 3.00 |
| Shallow Well—E. N. C. | 10.00 |
| Hopewell—E. Va. | 5.00 |
| Mt. Zion—E. Va. | 5.00 |
| Richmond, First—E. Va. | 20.00 |
| Greensboro, First—N. C. Va. | 28.18 |
| Albemarle—W. N. C. | 5.00 |
| Joppa—V. Va. | 2.00 |
| Mrs. Mollie Graham, Rt. 3, Burlington, N. C. | 5.00 |
| Total | $1,906.84 |

**Veterans of the Cross Special Christmas Fund Report.**

| | |
|---|---|
| Fuller's Chapel—E. N. C. | 13.00 |
| Henderson—E. N. C. | 10.00 |
| Morrisville—E. N. C. | 4.00 |
| Mt. Carmel—E. N. C. | 5.00 |
| Sanford—E. N. C. | 10.00 |
| Wake Chapel—E. N. C. | 25.00 |
| Berea (Norfolk)—E. Va. | 16.25 |
| Cypress Chapel—E. Va. | 25.30 |
| Damascus—E. Va. | 11.80 |
| Dendron—E. Va. | 21.73 |
| Mt. Carmel—E. Va. | 16.52 |
| Newport News—E. Va. | 110.00 |
| Christian Temple—E. Va. | 50.00 |
| Rosemont—E. Va. | 20.25 |
| Portsmouth, Elm Ave.—E. Va. | 10.00 |
| Shelton Memorial— E. Va. | 28.14 |
| Richmond, First—E. Va. | 14.51 |
| Waverly—E. Va. | 26.70 |
| Windsor—E. Va. | 5.00 |
| Berea—N. C. Va. | 25.00 |
| Bethel—N. C. Va. | 8.60 |
| Burlington—N. C. Va. | 71.66 |
| Durham—N. C. Va. | 87.08 |
| Elon College—N. C. Va. | 41.98 |
| Greensboro, First—N. C. Va. | 60.23 |
| Long's Chapel—N. C. Va. | 8.00 |
| Lynchburg—N. C. Va. | 6.95 |
| Pfafftown—N. C. Va. | 9.36 |
| Pleasant Ridge—N. C. Va. | 10.00 |
| Salem Chapel—N. C. Va. | 14.00 |
| Winston-Salem—N. C. Va. | 14.05 |
| Albemarle—W. N. C. | 36.65 |
| Liberty—W. N. C. | 9.00 |
| Mt. Pleasant—W. N. C. | 16.06 |
| Needham's Grove—W. N. C. | 10.00 |
| Pleasant Cross—W. N. C. | 8.10 |
| Pleasant Grove—W. N. C. | 10.00 |
| Pleasant Hill—W. N. C. | 11.40 |
| Pleasant Ridge—W. N. C. | 15.00 |
| Smithwood—W. N. C. | 9.35 |
| Sophia—W. N. C. | 8.50 |
| Spoon's Chapel—W. N. C. | 3.00 |
| Bethlehem—V. Va. | 11.60 |
| Leaksville—V. Va. | 31.91 |
| Mt. Olivet (R) | 6.85 |
| Winchester—V. Va. | 25.00 |
| Total | $1,012.53 |

**War Victims and Reconstruction.**

| | |
|---|---|
| Damascus—E. N. C. | $ 10.00 |
| Hope Mills—E. N. C. | 100.00 |
| Berea (Norfolk)—E. Va. | 10.00 |
| Franklin—E. Va. | 55.00 |
| Holy Neck—E. Va. | 84.53 |
| Newport News—E. Va. | 32.61 |
| Norfolk, Christian Temple—E. Va. | 186.70 |
| Portsmouth, First—E. Va. | 10.00 |
| South Norfolk—E. Va. | 50.00 |
| Suffolk—E. Va. | 18.24 |
| Apple's Chapel—N. C. Va. | 28.86 |
| Greensboro, First—N. C. Va. | 53.64 |
| Reidsville—N. C. Va. | 78.35 |
| Tryon, Ersk. Mem.—N. C. Va. | 176.30 |
| Union (Va.)—N. C. Va. | 25.00 |
| New Hope—N. C. Va. | 6.00 |
| Mrs. W. P. Baldwin, R. 3, Burlington, N. C. | 10.00 |
| Asheboro Pilgrim Fellowship, Helen Jackson, Winston-Salem, N. C. | 2.00 |
| E. Va. Pilgrim Fellowship, Helen Jackson, Winston-Salem, N. C. | 46.71 |
| Mrs. J. D. Oldham, 304 Webb Ave., Burlington, N. C. | 2.00 |
| Mrs. M. Z. Rhodes, Central Ave., Burlington, N. C. | 5.00 |
| Rev. C. Baxter Twiddy, Elon College, N. C. | 5.00 |
| Woman's Board, Mrs. W. V. Leathers, Suffolk, Va. | 39.15 |
| Total Jan. 15-May 31, 1948 | $1,035.09 |

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## REPORT OF TREASURER OF THE AMERICAN BOARD.

(Continued first page.)

They will have to be replaced by increased apportionment giving if the work is to continue at its present level.

*Nine Months of the Fiscal Year.*

The receipts for the nine-month period through May 31 compared with those of the previous fiscal year are as follows: From churches, 1947—$583,096.45, 1948—$600,874.62, Gain—$17,778.17; from individuals, 1947—$59,219.32, 1948—$34,712.98, Loss—$24,506.34; legacies and matured conditional gifts, 1947—$152,206.88, 1948—$156,218.91, Gain—$4,012.03; including general permanent fund, 1947—$25,598.73, 1948—$29,929.33, Gain—$4,330.60. Totals: 1947—$820,-121.38, 1948—$821,735.84, Gain—$1,-614.46.

While the church and individual gifts (apportionment receipts) from September 1, 1947, to the end of the 1947 apportionment year (January 10, 1948) were greater than in the same period of the previous year, the receipts from these same sources on the 1948 apportionment year (January 10 to May 31, 1948) are $26,000 less than in 1947, resulting in a net loss for the nine months of the fiscal year of $6,728 as shown in the above table. This means that unless there is a substantial increase in the remaining three months of the fiscal year we will have little available to apply on the Post-War Emergency Program projects.

In the case of receipts from Legacies and Matured Conditional Gifts and income of Funds, we estimate that the amount anticipated in the budget will be received by the end of the fiscal year.

It is not possible to predict what the total expenditures for the year will be nor whether they will be in excess of or less than the budget estimates. Some unforseen factors have already made necessary supplementary appropriations. The expenses of missionaries traveling to and from their fields will not be known until the closing days of the fiscal year. We hope that savings over estimates in some classifications will offset the amounts that will be in excess of the budget estimates.

*Post-War Emergency Program.*

The Board has an allocation of $297,880 in the apportionment section of this program. For the first two years $103,832.80 was received, leaving a balance of $194,047.20 to come in 1948 if the total objective is to be reached. There has been appropriated a total of $122,438.37, of which part is in anticipation of the receipts to come this year. Of the amount appropriated, $85,000 has been used toward the needs of the regular budget ($30,000 in 1946-47 and $55,000 in 1947-48), and $37,438.37 has been used for special projects that were in the original program. The completion of the goal of the program is vitally necessary to the Board, both for the support of the regular work and the completion of the special projects.

In CWVR section of the program $80,000 was assigned for the aid of our workers and constituency in the war-affected lands. Of this amount $57,850.24 has been received from CWVR and appropriated, and the balance of $22,149.76 is needed for further aid to workers in Bulgaria, Greece, Czechoslovakia and Spain.

In this section there is also the amount of $1,249,520 for the rehabilitation of property damaged or destroyed. An amount of $560,557 has been received from the CWVR and appropriated for property in Greece, the Philippine Islands, Japan, Micronesia and China; to replace personal property of missionaries; and to purchase surplus army medical supplies for hospitals in China and the Philippines. The work of property restoration has been delayed in North China because of political conditions and in some other areas because of unavailability of materials. It is now evident that the total need will be considerably in excess of the amount that will be provided by the Post-War Emergency Program and the Board will face the problem of raising the additional amounts that will be needed. The Board is deeply grateful to the CWVR for providing through their section of the Post-War Emergency Program for the replacement of destroyed and damaged property so that the work on the field can go forward.

*The Look Ahead.*

We do not need to speak in detail of the promotional program for 1949 and 1950—"Our Christian World Mission"—for this is being presented in other parts of the program. The critical importance of it, however, cannot be overemphasized. Earlier in the report we have tried to make clear the point that the Prudential Committee has used up all available resources to keep the work of the Board going and that these non-recurring resources are at an end. An increase of receipts from church and individual gifts of $250,000 a year above the 1945 level will be necessary to support the present level of work. Beyond this are urgent needs calling for $851,608 more. We must keep faith with the missionaries whom we have comissioned for this work and with the national Christians, and above all we, as part of the world Christian Church, must keep faith with the great commission which Christ gave to us—His Church.

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## APPORTIONMENTS.

(Continued from page 6.)

Church may be informed and guided. It is a fact known to all that no institution of higher learning is or is likely to be self-supporting financially. Such institutions are dependent upon their sponsoring constituencies. State institutions have a source of securing support that is entirely unknown to the church college. The church college is necessarily dependent upon the Church for support. Elon College has found such dependence profitable and is glad to rely upon the generosity of its own church people for necessary support. Some times such support seems neglibible, and the College is tempted to be discouraged, but at all times we take heart and hope and look to the future.

| | |
|---|---|
| Previously reported | $4,387.29 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Dendron | 4.45 |
| N. C. & Va. Conference: | |
| Reidsville | 18.00 |
| Western N. C. Conference: | |
| Mt. Pleasant | 3.00 |
| Spoon's Chapel | 5.00 |
| **Sunday Schools.** | |
| Eastern Va. Conference: | |
| Berea (Nans.) | 12.69 |
| Portsmouth, First | 9.86 |
| N. C. & Va. Conference: | |
| Liberty | 4.50 |
| New Lebanon | 10.00 |
| Pleasant Grove | 6.24 |
| Va. Valley Conference: | |
| Dry Run | 3.89 |
| Total | $ 77.63 |
| Grand total | $4,464.92 |

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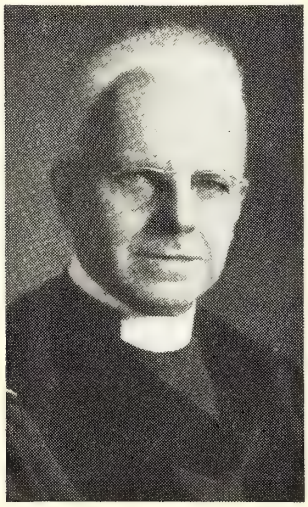
# Walking With God
# IV. In the Midst of Suffering

[The fourth in a series of messages given by Dr. Alfred Grant Walton, chaplain of the General Council in Oberlin and minister of the Flatbush-Tompkins Congregational Church, Brooklyn, N. Y., at the General Council.]

Some of the sufferings of humanity arise from man's ignorance of natural law. All human development requires an absolutely reliable universe, one that will act tomorrow exactly as it acts today. A universe of law is one of the many evidences of the goodness of God. It is a mirror of the Divine Constancy. In such a world there is always a possibility that humans will suffer through a disregard for law or because of ignorance of it. It is not to be expected that God will abrogate good laws in order to avoid casual disasters.



DR. WALTON

It was evidently in the mind of God that a world in which man could develop into a moral being capable of growth and fellowship with Him would demand freedom of choice. When God bestowed this divine gift on humanity He voluntarily limited Himself and assigned to man something of His own divinity. But when God limited Himself He not only opened the way for human development but He risked the possibilities of great disaster. Human suffering is a part of the risk of man's gift of freedom.

It is quite possible for us to misunderstand suffering through a failure to see it in its proper perspective. Christ bore a great amount of physical suffering, but physical suffering is by far the smaller part of the anguish which men endure. Christ met an even greater amount of mental agony. The tragedy of Golgotha with all its aching tears in the light of its larger meaning was not an evil but a good.

There is really no complete answer to the problem of human suffering. We must trust the goodness of God even when we do not understand. When we have attained such faith, the riddle of suffering will be solved and the soul will find serenity.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JULY 22, 1948. NUMBER 29.

## Vacation Bible Schools are One Answer to the Recent Supreme Court Decision

**Graduation Exercises for the Joint Daily Vacation Bible School of the First Congregational and Hillside-Merrimon Methodist Churches of Asheville, North Carolina. Rev. Earl D. Weed, pastor of the First Church is at the left end of the upper row, and next to him is Rev. Clifford H. Peace, pastor of the Methodist Church.**

" . . . Whatever religious instruction the children of America are to receive in the years to come must be provided by the church and the home. We urgently appeal to the churches . . . to gird themselves for this increased responsibility and to be equally fearful of the result upon the church and the state if we should fail."—From Convention Report on Christian Education. It is earnestly to be hoped that none of our churches will let the opportunities offered by such schools as the ones held in Dr. I. W. Johnson's pastorate in Eastern Virginia and Mr. Weed's in Asheville go unchallenged.

# News Flashes

Mr. Mills E. Godwin, Jr., will speak Sunday morning before the combined adult Sunday school classes of the First Christian Church, Portsmouth.

The editor attended the Eastern Virginia Sunday School Convention which was held at Holland, Va., this week.

Dr. Frank L. Lewis was the guest preacher for the union revival services held last week at Mount Auburn Church in North Carolina.

Rev. J. Frank Morgan of Norfolk has accepted a call to serve the Windsor Pastorate and will begin his ministry there on September 1.

Mrs. J. B. Jackson of Columbus, Ohio, mother of Richard Jackson, writes: "As an appreciative reader of THE SUN, I feel I must write and tell you how happy I am to read your accounts of the Oberlin General Council. . . . I do appreciate the interest that all of you in the Southern Convention have in our dear ones in China."

Rev. and Mrs. Joe A. French visited in Alabama the last two weeks in June. The French family, including parents, nine children, and their children—44 in all—attended the home church, Noon Day, for the morning service of June 27. This was an unprecedented reunion for the French family. The Rev. Mr. French preached at the evening service.

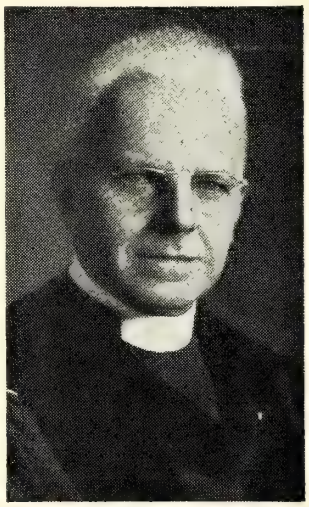
Announcement has been made of the resignation of Rev. Henry Lee Robison, executive secretary of the Virginia Council of Churches. Mr. Robison will return to the Methodist pastorate in the fall. Dr. Thomas C. Allen, the Council's director of interracial department, has also resigned to accept a position as co-secretary of the department of race relations of the Federal Council of Churches.

Virginia Marlette, daughter of Mr. and Mrs. R. E. Marlette of Burlington, N. C., and Keith Truitt, son of Mr. and Mrs. C. J. Truitt of the Shallow Ford community, were married July 3 by Dr. W. W. Sloan at the Shallow Ford parsonage. Living temporarily in Graham, N. C., where Mr. Truitt is employed, Mr. and Mrs. Truitt are planning to build a home in the Shallow Ford community.

## WALKING WITH GOD: V. IN THE LIGHT OF ETERNITY.

[The fifth in a series of chapel addresses given by Dr. Alfred Grant Walton, chaplain of the General Council.]

The person who denies personal immortality has no more positive proof of his position than the person who believes in it. It is not the case of fact on one side and faith on the other; it is a question which faith is the more reasonable. The average person would like to know whether or not he will continue as a self-conscious, self-thinking, self-aware personality after the physical dissolution which men call death actually occurs. Christianity answers this question with the strong affirmation of faith. It is not a blind faith nor the pious hope of the simple minded but a faith rooted in deep thought, strengthened by scientific insights and bulwarked by the Christian's whole philosophy



DR. WALTON

of the universe. Life is a mockery if its incompleteness here on earth, its hopes and its aspiration are to have no fulfillment. There is a certain dignity in man that insists on immortality. To think that a being of such vast potentialities should perish after three score years and ten is the supreme irrationality. To all other arguments for immortality we must add the testimony of the resurrection. We do not know what actually occurred at the resurrection but we do know that a group of discouraged and disheartened disciples became suddenly convinced that the One who had died upon the Cross lived again.

It seems reasonable to believe that the life of the soul after death will be marked with ever-increasing refinement and understanding. The end of this process is nothing less than the fulfillment of the life of the soul in the life of God. The soul of men would merge with the great Over-Soul and become a part of it. God is man's ultimate destiny.

## THE CHURCH AND RADIO.

*Television Chapel Scheduled.*—WPIX, the new television station in New York City, owned by New York *Daily News*, announces scheduling a half-hour "Television Chapel" for 5:00 p. m. (EDT) on Sundays. The program is to be produced with the cooperation of the Federal Council of Churches, the National Council of Catholic Men and the American Jewish Committee.

Each group will have one Sunday a month, the fourth Sunday to be devoted to other religious bodies.

* * * *

*Radio Program Brings Missionary Volunteer.*—A missionary has been enlisted as a result of the New York State Council of Churches' broadcast: "Headlines in Religion," heard over WGY, Schenectady. Her name is Miss Shirley Webb of DeRuyter, New York, and she graduated from State Teachers' College in Albany this past June.

Miss Webb heard a broadcast which mentioned openings for young people in the missionary field. She immediately wrote to Dr. J. Edward Carothers who conducts the broadcast, and he established for her a contact with the proper agency. She has been commissioned and will go to Japan in the fall.

There have been other inquiries from young people and it is reported that at least two of these have fair prospects of meeting the required qualifications of the mission program.

* * * *

*Missionary to China Asks for More Radio Stations.* — Shanghai's Christian Radio is making its influence felt. After a recent broadcast more than 400 Bibles and New Testaments were sold. This station was started by a Christian layman who still contributes most of its support.

"We must have at least 50 such stations in China if we are really to grasp our opportunity," he told the Audio-Visual Survey team, headed by Rev. Everett C. Parker, Director of Joint Religious Radio Committee and the Rev. S. Franklin Mack of the Board of Foreign Missions of the Presbyterian Church, U. S. A., when they visited him in February.

* * * *

*Radio Specialists Among Sixty-One New Presbyterian Missionaries.*—Sixty-one new missionaries—one of the largest groups in recent years—were commissioned in New York by the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Twenty-one states were represented in the group which comprised clergy-

(Continued on page 15.)

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

## MISS CHICOINE RESIGNS AS FIELD DIRECTOR OF CONVENTION.

Miss Elizabeth Chicoine, Field Director of the Convention since September, 1946, has presented her resignation and plans to return to her home in North Adams, Mass., in September, where she will teach in the public schools.

Miss Chicoine has done good work, especially with our young people. The Pilgrim Fellowship is well organized and is doing good work, due to her good services. She has rendered valuable service to the women's work and in other ways has contributed unselfishly and effectively her talents for the development of the Convention's program. She has made many friends and she will be greatly missed.

We join her many friends in the Convention in expressing regret of Miss Chicoine's decision to leave the Convention work, but our best wishes go with her.

WM. T. SCOTT,
*Superintendent.*

## CWVR OF THE SOUTHERN CONVENTION.

July 1, 1948.

DEAR FRIEND:

At its recent meeting at Liberty (Vance) Church, the Southern Convention voted to adopt as its minimum goal for the work of the Committee for War Victims and Reconstruction in 1948, the sum of $8,917.49, which is $2,589.18 more than we raised last year. In order to achieve this goal the Convention also authorized its Committee for War Victims and Reconstruction to request each church voluntarily to accept a quota which represents its proportionate share of the total amount. Your Committee has undertaken to do this as fairly and equitably as possible and we are asking you to assume as your quota the sum which appears below in this week's issue of THE CHRISTIAN SUN. Letters have gone out to local church secretaries and pastors. The quotas assigned to churches who contributed to CWVR in 1947 represents a slight increase over the amount these churches gave last year, and is in proportion to the larger goal we seek to reach in 1948. The quotas given to churches which did not contribute last year were determined after careful consideration of what we thought might be reasonable and just for these church to undertake.

We hope you will consider your quota a fair one, and one which you can attain. At the next meeting of your church board will you present this matter for discussion and request the board to adopt this suggested quota? Please remember that this amount is only a suggestion, and if you feel that you can do more we shall be most deeply grateful, for it will require the generous giving of all our churches to fulfill our task in the remaining six months of 1948.

May we urge you to pay your quota as soon as you can do so. Gifts are lagging and during the summer they tend to fall behind even more. And yet the summer period is an excellent time to make your drive for CWVR before the fall program diverts your energies to other responsibilities. Please send your checks designated for CWVR to: Dr. Wm. T. Scott, Superintendent, Southern Convention of Congregational Christian Churches, Elon College, North Carolina.

New literature and envelopes for the summer period are available. If you will inform me of your needs I will be glad to see that you are amply supplied.

Very sincerely yours,

FREDERICK B. EUTSLER,
c/o The United Church,
Raleigh, North Carolina.

* * * *

The following are the suggested

(Continued on page 13.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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One Year.....$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 East Broad Street, Richmond, 19, Va.

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Elon College, N. C.

Enclosed find $..... for which please send The Christian Sun for one year to

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## THE PUBLISHING BIENNIUM.

We are yet in the first month of the new Convention biennium. History is indeed in the making. Great progress may be made, or we may even fail to maintain the status quo in our publishing program.

It may not be known generally, but the new Board of Publications threatened a reduction in the size and frequency of publication in an attempt to balance our budget. Fearing that this might affect subscriptions adversely, the board decided to proceed on our present schedule at least for the rest of the year. Drastic steps may be taken if our publication program is not made self-sustaining.

Our publisher sustained a deficit which ran into hundreds of dollars in order to carry out the previous biennium's contract. It was thought that in the face of advancing prices in other periodicals and services, the Convention would cheerfully raise the subscription price of THE SUN. The Convention so voted. Then, strange to say, a smaller voting body reversed the decision by a majority of three on the final day of the Convention. The subscription price remains therefore at $2.00.

The Board of Publications resolved to make a courageous effort to continue the same size and frequency of publication which has proved to be most satisfactory in meeting the needs of the Convention. They decided to do this in the face of a current deficit at the beginning of the biennium. They ventured to be a Board of Publications rather than be simply bored of publication. Plans are being made to enlarge the circulation.

Did the board do the right thing? Did it move in the right direction? Does it have your hearty endorsement, your moral and financial support? Why not register your opinion? Let the board know your sentiment.

Now someone may wonder what the average subscriber can do to strengthen and perpetuate our paper's program. Our first need is that of subscribers. Make an earnest effort to secure one or more new ones. Have you ever secured one? You will experience a moral victory as you send in that first subscription. It is the Lord's work, you remember. Let us know if you can use several extra copies judiciously.

If you fail to get a new subscriber, what then? Enter a gift subscription for someone, relative or friend. This is the kind of paper you can send to all kinds of people, young and old, near and far. Many people of other denominations enjoy our publication.

It is in order to make an outright gift in gratitude to the organ which has published the sacred news of our Church for more than a century. Extra and generous gifts are made to every other institution of our Church, but the agency which promotes all of these causes and institutions, has had to subsist from time immemorial on a limited, usually unbalanced, budget.

Is gratitude and generosity out of order with reference to our Church paper? Two men go to the same church and hear the same sermon; one gives $2 a year and the other gives $200. Surely THE SUN must be worth more than $2 a year to some people! Why not pay it then? There is no law against it. "The strong should bear the burdens of the weak."

Please note our new and enlarged editorial staff listed on page 3. Good things are in store for our readers. Material of wide scope will appear. There will be a Convention-wide, nation-wide, and world-wide coverage of religious news.

If our fathers kept THE SUN shining and solvent in days of greater financial stringency, surely we can do the same today! This is no time for retraction. Forward in publication! Forward in service!

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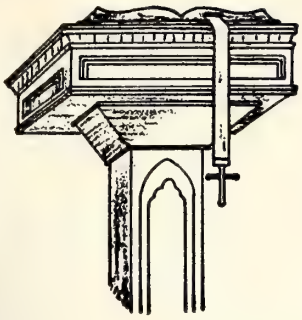
## SPIRITUAL IMPLICATIONS OF THE NEW DRAFT LAW.

A strong appeal to church leaders to assume moral responsibility for men about to be drafted into the armed services was made by a combat veteran Naval chaplain at the General Council in Oberlin. Rev. Carl Knudson, resident head of the Department of Sociology at Champlain College, Plattsburg, N. Y., and a minister of the Congregational Christian Church, addressed a meeting sponsored by the Chaplains' Fellowship, representing 467 of our ministers who served in the Army or Navy during the recent war.

He said: "No one who is interested sincerely in American youth can view enactment of a new draft law without genuine moral and spiritual concern for the welfare of the young men who are to be involved. After serving in both World Wars, first as a U. S. Marine and then as a Navy chaplain and after interviewing hundreds of veteran students since the war, I am thoroughly convinced that the most important factors in protecting the service man from personality disorganization are the folks back home, particularly the church leaders.

"The man in uniform is always in danger of losing a certain sense of personal security which is the product of established kinship with his fellow man. The primary relationships of civilized life which assure him of the neighbors' regard and keep him straining every nerve to live up to their high expectations, are seldom replaced by the transitory relationships with 'buddies.' The consequent moral casualties are often more pathetic than wounded men.

"Concentrated contact with the sordid aspects of human existence, disruption of family ties, disillusionments regarding eternal values, hardening of emotions, cynicism regarding life's meaning and purpose, alienation from spiritual resources, often follow in quick succession. The soldier's best hope is in well organized, alert church leaders who fol- (Please turn to page 14.)



## LIBERTY AND THE CHRISTIAN SPIRIT.

*A Sermon*

*By* William Robert Catton, Decatur, Illinois.

*"Where the spirit of the Lord is, there is liberty."*—II. Corinthian 3:17.

This week the Freedom Train is coming to our town. We are being reminded again of our priceless heritage of freedom. We need to be reminded. We need to remember that freedom is worth a very great price, and we need to remember that freedom has cost a very great price. We must not belittle it: nor must we take it for granted.

We Americans do rejoice in our liberty. As grown-up people, in a free country, we acknowledge no masters but ourselves. We are free to do as we please, to think as we please, to speak as we please, to enter whatever occupations we please. We are free to take any place in our social and economic order that our abilities and our energy can win for us. We rejoice in this liberty. We are glad we have it.

Freedom is a splendid thing, but there are some conditions attached to it. With freedom goes the responsibility of using our freedom wisely, and justly. It's fine to be able to do what we want. But with that goes the responsibility for wanting to do what we ought. People who are not free needn't worry about that. If some dictator is your master, and you have to do what he wants, then you aren't free: *and* you aren't responsible.

The Bible has a great deal to say about this. Let me read you one of the things the Bible says about freedom. "Where the spirit of the Lord is, there is liberty." We may well say likewise, "Where there is liberty, there the spirit of the Lord has got to be!" For people, for nations, the privilege of liberty means the responsibility for self-control. We are not likely to exercise this self-control unless we have the spirit of the Lord. Responsibility, accountability, self-control go with liberty. Without them, liberty is a very deceptive thing. Liberty is not likely to make you happy after all, if with your liberty you don't have self-control; worse trouble, it may well be, than if you had no liberty at all.

Self-control! Not merely the absence of wrong. Not merely putting some limits on our appetites and passions. Self-control! The positive discipline and direction of life, so that it has meaning: so that life is devoted to high purposes: so that a man achieve some success, in the accomplishment of deliberately intended results. We are not likely to have this kind of self-control, we are not likely to have this kind of discipline, of self-direction, unless we have the spirit of the Lord. And so I say, where there is liberty, there the spirit of the Lord has to be. But be sure of this: the thing to do is not to have less liberty, but more of the spirit of the Lord.

The spirit of the Lord, then: what is that? Why, it is the spirit our Lord had, in his life. It is the kind of thing that was the character and personality of Jesus Christ. I say we have got to have that kind of character and personality ourselves. We must have it—or we simply dare not be free.

Christ was one who believed in God. Almost everything else stems from that life-giving and all-embracing belief. God *is*. God is *good*. The will of God will prevail. God's will requires justice, and truth, and righteousness. A man is accountable to God: accountable for the use he makes of his time, of his ability: accountable for all he does. If any man does not believe in a good God, dare we let that man be free? Is it safe for a man to have the liberty to do as he wants, if what he wants is not directed and inspired by his accountability to God?

Christ was one who had a genuine love for all people. He had a genuine love for all mankind; he had genuine goodwill for every individual person he ever knew. This love was not just a duty with him, but a part of his very nature; a motive for his conduct. We must have that spirit. A man without goodwill; a man who hates his fellow men; a man who holds his brother in contempt; dare such a man be free? If you love me, you may treat me as you will, for it will be your honest will to treat me with respect. You will be just and honorable toward me, not because you have to be but because you wish to be. But if you do not wish to be honorable and just, dare I let you be free? Where there is liberty, there the spirit of the Lord has surely got to be.

Christ was one who was very much in earnest. We must have that spirit. Men and women, boys and girls, who have no serious purpose, who take life not seriously but flippantly, can they be free? An Abraham Lincoln, a Pasteur, a Curie, Jane Addams, George Washington Carver, Livingstone, Gandhi, Sun Yat Sen, they can be free. They should be free. They are in earnest. They have great thoughts to think, great things to do. They must not be fettered. But what about men without purpose? What about men who have no purpose but ot serve themselves? Idle people, superficial people, silly people? What does freedom mean to them? What does it mean to us, if such are free? If they are free to do as they wish does anyone know what foolish thing they will wish to do? Ah, where there is liberty, there we must have the spirit of the Lord.

Let no one think I am urging less freedom. With all its risks and dangers, I do not urge less freedom. It is the other face of the coin I urge. Not less freedom: *more* Godliness. If we wish men to be free, and we *do* wish men to be free, not just to be free ourselves but all men to be free; but if we wish men to be free, I say, then how terrible it will be if men are not also good. We must all become evangelists, if the world is to be free. Where there is liberty, there we must have the spirit of the Lord.

Yes, rejoice in your freedom, American men and women. And you boys and girls, listen to the word sent home by a young American who found himself in war-torn Tokyo in 1945, "As you live," he said, "as long as you live, give thanks you are an American." Rejoice in your freedom. With eagerness and pride repeat again this "Freedom Pledge":

I am an American, a free American;
Free to speak—without fear,
Free to worship God in my own way,
Free to stand for what I think right,
Free to oppose what I believe wrong,
Free to choose who governs my country;
This heritage of freedom I pledge to uphold,
For myself, and all mankind.

But remember also that where there is liberty we must have the Spirit of the Lord. "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself."

Without this, who dares be free? Without this, who can be truly free.

# CONTRIBUTIONS

## SUFFOLK LETTER.

Not every day is as busy as last Friday was. But every day is full in any active pastorate. Friday I began the day with an 8:30 broadcast over the radio, which I prepared after a very early breakfast. At 10:00 o'clock I met with the ministers and a few laymen to discuss the future of our weekday religious education program in Suffolk. Following that I went to a home from which the only son had given his life a few years ago for his country and whose body had just been returned to his family. There I met not only his family but eight of the men who served with him. At 1:00 I attended a Rotary Club luncheon. At 4:00 I conducted the funeral of the above mentioned young man. At 5:00 I attended a special meeting of our church's board of finance. At 7:00 I called in a home where one of our most loyal members is very sick. At 7:30 I called on a mother and father and a new baby in one of our local hospitals, and on four other members of our church, one of whom is very ill. At 8:30 I assisted at a wedding rehearsal, and at 9:30 I met a young father in my study for a very serious cannot-wait conference, at 10:00 I attended—a bit late—a reception for the wedding party. At 11:30 my wife and I came home with a full day's work written into the record. Through the day other comings and goings checked up as many as a dozen pastoral calls, and one long distance telephone conversation concerning church matters.

Now the interesting thing about it is I was happy and not too tired. I had been able to be of service to others. I rejoiced in the privilege of serving. In the radio message which I had delivered early in the morning I had said: "He has never let me down. He has put a song on my lips and music in my soul. I love to preach His holy word, and to offer the good life, and the redeeming Lord, to those whom I have come more and more to love. If I had my way all those within my reach would have as sturdy faith in Him as I have. Since my graduation from theological seminary I have had three congregations to love and serve and who have put up with me and my efforts. Each of them has added immeasurably to my faith in God and to my joy in service. None but an humble servant of the Lord knows the thrill of being a minister. None but such a one knows how anxious a preacher is to be of real service and real help. He suffers with them when they suffer. He rejoices with them when they rejoice. He has more than he deserves of the affection of his people. They love him in the same catagory as they love their church. And he returns their affection measure for measure."

Why more young people do not enter the ministry I cannot see. They do not realize how much they are missing in their opportunity to be of help to others. True the minister's family is to some extent circumscribed by the minister's life and calling, but I believe in the main they measure up. At least "Who's Who" gives them top rating among their fellowmen.

There is a growing need for stout hearted, upstanding, altruistically-minded young men to study for the ministry. The calling is not new, but those who answer it will find that it is worthy and alive.

JOHN G. TRUITT.

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## WHAT ABOUT CIGARETTES?

More people are smoking today than ever in the history of the human race. This is particularly true here in America. Two world wars gave an immense boost to the cultivation of this vicious habit. Millions of cigarettes were shipped overseas by well-meaning mothers and fathers to their sons in arms. From one such came back this note in a letter: "Mother, I don't know what you will think when I tell you, but I'm smoking now. Such a practice, as you know, never appealed to me, but here the other fellows insisted and to relieve the monotony and be a good sport I joined in. Now, it seems to have gotten me, but I'm going to try to confine myself to a pipe."

No man or women, boy or girl ever began the smoking habit because of an inborn craving for the taste of tobacco. Nicotine is a deadly poison and the healthy human body does not have a weakness in that direction. Just what does smoking do to the human body? Let's take a look at the facts in the case. Nicotine is quick-acting and as fatal as prussic acid. One drop of it placed on a cat's tongue brings on convulsions and death in a few minutes. Luckily for the smoker the nicotine in the tobacco is volatilized in smoke. In smoking a pack a day the smoker soaks up 400 milligrams in a week. That much thrown into the blood stream at one time would be as deadly as an atomic bomb. It is this poison which furnishes the "pleasure" in smoking. The smoker does get a "lift" the same as he would from cocaine, heroin, marijuana or any other similar drug. Doctors tell us that these stimulate the adrenal glands, and throw an extra amount of sugar into the blood-stream. Heart action is increased; so is respiration. The blood pressure bobs up and down. Finally, there's a let-down throughout the body. Another cigarette and so on until the victim becomes a slave.

The inevitable smoker develops a "tired feeling" and wonders what's the matter. He loses appetite for nourishing food, doesn't sleep well at night and then there's a hacking cough and his throat feels like a sand-papered sore. Nicotine in the system heads straight for the heart. Ask any cardiac specialist about the "tobacco heart." He will tell you that angina, coronary thrombosis and other heart ailments are now being traced to the excessive use of tobacco.

Gene Tunney, the one-time heavyweight world's champion, was commissioned a Lieutenant-Commander in the Naval Reserves and placed in charge of physical training and athletics for the men during the war. It was found that 40 per cent of the men were unable to pass the required examinations because of bad hearts and weak lungs. He did his best to make the men under his care physically fit but it was an up-hill job. Men in training for the ring, the gridiron or the ball field are not allowed to smoke, keen irregular hours or over-eat.

Says Mr. Tunney: "Nicotine isn't the only poison found in tobacco. When you inhale you take in carbon monoxide, ammonia, carbolic acid, pyridine and a host of other tarry substances. Nicotine causes undue amounts of hydrochloric acid to pour into the stomach. Heartburn, indigestion and acid conditions are directly traceable to excessive smoking, and an almost certain way of getting stomach ulcers is to smoke regularly on an empty stomach. Carbon monoxide brings on head-ache, ammonia irritates the nose and throat. Pyridine affects the bronchial tubes. The tarry substances in tobacco are now believed to be the cause of mouth and tongue cancer."

Listen over the radio: "This tobacco by a special process of curing

(Continued on page 8.)

# News of Elon College

*By* President L. E. Smith

### SUMMER SCHOOL.

During the war the government requested the college to continue classes twelve months in the year. Some colleges inaugurated what they called the trimester system. They divide the twelve months into three periods of practically four months each. Others continued on what is termed the semester basis, two terms of four and a half months each, and then conducted summer school for six or twelve weeks as circumstances would warrant. And still others adopted the quarter system. The year was divided into three months each of equal emphasis.

In 1934 Elon College conducted a summer school of twelve weeks divided into two six-week periods. Since that date we have had a twelve-month school with commendable achievements. The summer school has its advantages and disadvantages. It enables students who so desire to complete requirements for graduation in three calendar years instead of four, thus saving one year in preparation. It affords faculty members a full year of employment instead of only nine months. It is less expensive in providing heat and lights in summer than in winter which is of practical benefit to the student and the college. On the other hand a twelve-month school places a terrific strain on the administration and faculty. Vacations of any appreciable length are entirely out of the question. Buildings and furnishings must be repaired and put in order. It is difficult to do such jobs which school is in session, and yet they must be done regardless. Then, too, students may feel that they are saving time and stepping up their schedule. Yet for a student to apply himself conscientiously and continuously to his students for three years and then face the grind of graduate school may find in the end that he has lost instead of gained. There is a question, I should say, regarding the whole picture of summer school sessions.

Elon's enrollment in summer school has been quite satisfactory. Before and during the war our summer school student body numbered from 80 to 150. Since the war we have had around 300 students for our summer school sessions. The enrollment this summer is the largest—344. This is due in part to the large number of G. I.'s in college. As a rule they are more advanced in years. Many of them are married, have family responsibilities, and are finding it almost impossible to balance the family budget with government allowances. Naturally they want to get out of school and into professions or business as quickly as possible.

Elon's first term of summer school closes today, Friday, July 16. The second term will open Monday, July 19, and will close August 21.

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### APPORTIONMENT GIVING.

But for the generosity of the Virginia Valley Conference and the Western North Carolina Conference this part of the college's report would have been blank for this week. Thanks to Beulah, Linville, Mt. Olivet (G), and Winchester of the Virginia Valley Conference, and Brown's Chapel and Pleasant Grove of the Western North Carolina Conference. These contributions are not large but they express the interest and desire of these churches. In fact the churches and Sunday schools of the Southern Convention are not asked to contribute large amounts weekly or quarterly but are requested to contribute regularly in compliance with the amounts apportioned by their several conferences.

Elon College is grateful for any recognition or contribution that the churches of our Convention may wish to make.

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|---|---|
| Previously acknowledged | $4,464.92 |
| Western N. C. Conference: | |
| Brown's Chapel | 20.00 |
| Pleasant Grove | 5.00 |
| Va. Valley Conference: | |
| Beulah | 3.00 |
| Linville | 7.99 |
| Winchester | 6.00 |
| **Sunday School.** | |
| Va. Valley Conference: | |
| Mt. Olivet (G) | 5.26 |
| Total | $ 47.25 |
| Grand total | $4,512.17 |

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### REGISTRAR AND LIBRARIAN OF DUKE UNIVERSITY DIVINITY SCHOOL APPOINTED.

Appointment of Rev. George Brinkman Ehlhardt to position of Registrar and Librarian of the Duke University Divinity School is announced by Dr. Harold A. Bosley, Dean of the Divinity School. The registrar is chiefly concerned with recruiting students, conducting correspondence, handling registration and records, and assisting Dean Bosley with such matters as alumni relations. The Rev. Mr. Ehlhardt, who will assume his duties on September 1, received his B. D. degree from the Duke Divinity School in 1945. Before coming to Duke, he was a member of the history faculty at John B. Stetson University, DeLand, Fla., where he had previously received his A. B. degree.

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### A "SUN" BOOSTER.

Why is it so much easier for one to criticize than to praise? And when aneone can plainly see how starved people are for a little word of praise, too! To say nothing of how over-fed these same people are with criticism!

What about making a change in this one thing, starting right now? I am thinking of our Christian Sun contributors at this moment. We have heard our Sun criticized (we've even heard ourselves doing it!) when maybe what it needed was a few more faithful souls doing all they could to improve it—such as these three to whom I think a special bouquet is due. If you have others in mind why not take it upon yourself to see that one goes their way, too?

There is our Orphanage Superintendent, Mr. Johnston, who has so faithfully and unassumingly kept us informed about what goes on at the big home of which he is head. His reports are always ready with interest, and as we read we find ourselves feeling pretty small as compared with him and his big job.

What home-maker and mother could fail to admire Mrs. R. L. House as she finds time to give from what must be a crowded schedule so that our children may have a page of their own in our church paper? Three cheers for Mrs. House, I say!

To those who have never heard Dr. L. E. Smith as he gave his reports on the work and needs of Elon College the "News of Elon College" page may not mean so much; but to those who have seen and heard the sincerity in his face and words, his written reports mean a lot, because they know his heart is in his work.

These "bouquets" may be of no more value than field daisies, but orchids could be given no more sincerely.

Mrs. Leta Moffitt,
High Point, N. C.

# Missions
## The World for Christ

### MISSION BOARD PROGRAM FOR THE BIENNIUM.

(FROM THE REPORT TO THE CONVENTION.)

As we face the future at least a few things seem to be imperative:

1. We should adopt some plan which would adequately and regularly underwrite the Shaowu Project. This is our responsibility and it should not be left to chance or to improvised methods.

2. In the second place emphasis should be kept upon Church Extension. Our Convention is not growing as it should, and one of the reasons is that we are not building new churches. Church Extension should have a prominent place in our program and a promient part of our means.

3. In the third place we should cooperate with the General Council through its Mission Council in its new and enlarged program which will probably be called "Our Christian World Mission." By doing this we will be able to avail ourselves of the splendid literature and promotional materials, as well as the speakers of the new program, and also feel the uplift of doing a great task together.

4. In the fourth place we urge the members of the churches in the Convention to continue to support the work of the Committee for War Victims and Reconstruction even more generously than heretofore. For the need is, in some senses, even more urgent. There should be no decrease in our giving to this worthy cause and the critical needs it represents.

5. Finally, brethren, there must be a persistent and insistent program of prayer in behalf of missions. "It is not by might or by power, but by my spirit," saith the Lord, that the Kingdom comes. The organizations and the machinery and the mechanics of missions are desirable and even necessary. But what we need most of all is the dynamic power of the Holy Spirit. The missionary enterprise was born of the Holy Spirit. It can develop and grow only by the same Holy Spirit.

H. S. Hardcastle,
*Chairman.*

### MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Antioch—V. Va. | $ | 7.48 |
| Auburn—E. N. C. | | 23.15 |
| Bethlehem—N. C. Va. | | 5.00 |
| Bethlehem (Nans.) | | 5.50 |
| Burlington—N. C. Va. | | 40.66 |
| Dry Run—V. Va. | | 8.00 |
| Ether—W. N. C. | | 4.00 |
| Greensboro, First—N. C. Va. | | 27.46 |
| Hank's Chapel—W. N. C. | | 17.70 |
| Ingram—N. C. Va. | | 10.37 |
| Mt. Carmel—E. Va. | | 7.39 |
| Mt. Gilead—E. N. C. | | 16.75 |
| Mt. Olivet (G)—V. Va. | | 14.48 |
| New Lebanon—N. C. Va. | | 21.25 |
| Pleasant Grove—N. C. Va. | | 26.09 |
| Portsmouth, First—E. Va. | | 11.87 |
| Total | $ | 247.15 |

**Churches.**

| | | |
|---|---|---|
| Hines Chapel—N. C. Va. | $ | 3.00 |
| Burton's Grove—E. Va. | | 3.00 |
| Dendron—E. Va. | | 3.00 |
| Liberty—W. N. C. | | 50.00 |
| Liberty Springs—E. Va. | | 5.00 |
| Linville—V. Va. | | 12.47 |
| Morrisville—E. N. C. | | 1.92 |
| New Lebanon—N. C. Va. | | 2.05 |
| Norfolk, Rosemont—E. Va. | | 54.00 |
| Oak Level—E. N. C. | | 26.00 |
| Pleasant Grove—N. C. Va. | | 10.00 |
| Pleasant Grove—W. N. C. | | 10.00 |
| Total | $ | 180.44 |

**Church Extension.**

| | | |
|---|---|---|
| Bethlehem (Disputanta)—E. Va. | $ | 10.85 |
| Bethlehem (Disputanta)—E. Va. | | 16.48 |
| Brown's Chapel—W. N. C. | | 11.25 |
| Burlington—N. C. Va. | | 14.77 |
| Carolina—N. C. Va. | | 13.26 |
| High Point—W. N. C. | | 18.26 |
| Liberty Spring—E. Va. | | 2.00 |
| Little Creek—E. Va. | | 16.00 |
| Mt. Pleasant—W. N. C. | | 8.87 |
| Needham's Grove—W. N. C. | | 14.26 |
| New Lebanon—N. C. Va. | | 5.40 |
| Norfolk, Christian Temple—E. Va. | | 10.00 |
| Norfolk, Second—E. Va. | | 5.25 |
| Total | $ | 146.65 |

**Shaowu.**

| | | |
|---|---|---|
| Amelia—E. N. C. | $ | 10.23 |
| Antioch—V. Va. | | 23.00 |
| Bethel—V. Va. | | 10.00 |
| Bethlehem (Disp.)—E. Va. | | 10.85 |
| Brown's Chapel—W. N. C. | | 11.25 |
| Burlington—N. C. Va. | | 14.78 |
| Carolina—N. C. Va. | | 13.27 |
| Damascus—E. Va. | | 40.00 |
| Greensboro, Palm St.—N. C. Va. | | 85.00 |
| High Point—W. N. C. | | 18.26 |
| Ingram—N. C. Va. | | 46.50 |
| Leaksville—V. Va. | | 25.00 |
| Leaksville—V. Va. | | 22.98 |
| Liberty—W. N. C. | | 20.00 |
| Liberty Spring—E. Va. | | 2.00 |
| Liberty Spring—E. Va. | | 5.00 |
| Liberty (Vance)—E. N. C. | | 90.00 |
| Linville—V. Va. | | 35.30 |
| Little Creek—E. Va. | | 16.00 |
| Long's Chapel—N. C. Va. | | 68.24 |
| Monticello—N. C. Va. | | 25.15 |
| Morrisville—E. N. C. | | 10.00 |
| Mt. Carmel—E. Va. | | 5.59 |
| Mt. Olivet (R)—V. Va. | | 10.50 |
| Mt. Olivet (R)—V. Va. | | 6.00 |
| Mt. Pleasant—W. N. C. | | 8.88 |
| Mt. Pleasant—W. N. C. | | 6.60 |
| Mt. Zion—E. Va. | | 18.00 |
| Needham's Grove—W. N. C. | | 14.26 |
| New Lebanon—N. C. Va. | | 16.95 |
| New Lebanon—N. C. Va. | | 5.40 |
| Norfolk, Christian Temple—E. Va. | | 10.00 |
| Norfolk, Second—E. Va. | | 5.25 |
| Pleasant Grove—N. C. Va. | | 10.00 |
| Pleasant Hill—W. N. C. | | 5.00 |
| Pleasant Ridge—W. N. C. | | 44.20 |
| Randleman—W. N. C. | | 26.34 |
| Tryon, Ersk. Mem.—N. C. Va. | | 10.00 |
| Tryon, Ersk. Mem.—N. C. Va. | | 10.00 |
| Union—N .C. Va. | | 31.00 |
| Total | $ | 863.26 |

| | |
|---|---|
| Total period June 25-July 14 | $ 1,437.50 |
| Previously acknowledged | 29,451.67 |
| Total since Sept. 1, 1947 | $30,889.17 |

Wm. T. Scott,
*Superintendent.*

### WHAT ABOUT CIGARETTES?

(Continued from page 6.)

contains less throat-irritating tars." And too: "Not a cough in a carload."

The woman smoker excuses herself by claiming that polite society makes it necessary. The real reason is, it helps to attract attention. Fifty years ago the only women who smoked were a few grandmothers, and it was a corn-cob or clay pipe—not a cigarette. Another thing doctors are discovering today is that smoking impairs a young woman's ability to become a fruitful mother of healthy children.

When Gene Tunney was training for his fight with Jack Dempsey he was offered $15,000 if he would endorse a certain brand of cigarette. He politely refused saying he didn't smoke. The following day a company representative came back with another offer of $12,000 if he would allow them to use his picture. Then he proceeded to speak a piece of his mind.

Stalin of Russia is wise. Quietly and without any fuss about it, he is seeing to it that Russian boys and girls of today are made physically fit to become the soldiers of tomorrow.

In this country boys and girls are left to do as they please about matters of that kind. Universal military training in times like these may be necessary, provided it isn't too late. The human body is a divine thing. The least man can do is to take care of it.

S. M. Smith.

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## NOTES FROM UNITED COUNCIL OF CHURCH WOMEN.

The fourth National Assembly of the United Council of Church Women meets November 15-18, 1948, at Milwaukee, Wisconsin. Every church woman is welcome and urged to attend. Workshops on first day will deal with problems, policies and principles affecting the united action of the Council. Town Hall sessions in the afternoon will afford opportunity for questions and discussions.

One of the very important matters to be considered will be the relation of the Council to the proposed National Council of Churches. What a great privilege it would be for some of our women to attend this assembly.

* * * *

Burma, the fifty-eighth member, was accepted into membership in the United Nations on April 19.

* * * *

The best Family Programs on the air, according to votes taken by the Inter-Council Committee on Christian Family Life, were awarded citations as follows (in order): One Man's Family, The Greatest Story Ever Told, Pepper Young's Family, Fibber McGee and Molly, and The Aldrich Family.

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## IF MY SON OR DAUGHTER SHOULD "DATE" A CATHOLIC.

What should my attitude be? Which course should I follow? This is one of the knottiest problems Protestant parents face. We are a tolerant people, we Americans. We want to be Christian about such matters, but should we do nothing?—say nothing?

Our Protestant children should be informed about the Roman Catholic Church. This does not mean to attack it, but rather to face with them two facts: first, that the Roman Church has made a tremendous contribution to civilization in the past; second, that the Roman Church is made up of many sincere individual members who are good Christians, but it also is a political organization which is in politics across the world, and that it is dominated by a hierarchy which tells its members what to think, how to vote, where they can worship, etc.

Our children ought to be told that they should never, under any circumstances, sign an agreement that any children born to their union would be given to the Catholic Church. They should understand that to sign an agreement is immoral for several reasons. First, it is signing away the religious freedom of unborn children. Second, it is forcing the Protestant to be a spiritual outcast in his own home as his mate and children will be taught by the Roman Church that his own religion—Protestantism—is heresy and therefore false. Third, it is an admission that one's own religion is inferior to Catholicism. Fourth, it violates the first principle of a successful marriage, namely, a give and take attitude which meets the other half way.

The Roman Catholic boy or girl is not allowed to meet the Protestant lover half way. He demands that the Protestant come all the way. Is this Christian? Can a marriage succeed which begins on that note?

Our children, many of whom have just fought for freedom, should understand that the Roman Church does not believe in or practice religious freedom. It demands it of Protestants when Protestants are in the majority, but denies it to Protestants when the Catholics are in the majority. If you would like to know what Catholicism teaches along this line, read *Catholic Principles of Politics* by John A. Ryan and Francis J. Boland. Protestants in Spain today do not have religious freedom

Every Protestant youth should read *If I Marry a Roman Catholic*, published by the Federal Council of the Churches of Christ, 297 Fourth Avenue, New York City. It is a calm, sane discussion of this difficult problem.

Our children should know these things. Then if they continue to "date" the Catholic boy or girl, we must do nothing to make them feel that we are bringing pressure to bear upon them. We must learn to trust our Christian teaching and to believe that the seeds we have planted will bear a rich harvest for God.

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Strike from mankind the principle of faith, and men would have no more history than a flock of sheep.—*Ex.*

## OAKLAND CHURCH AUXILIARY REPORTS.

The Woman's Auxiliary of Oakland Christian Church has had a very successful year.

We have had eleven monthly meetings, one public service. The Bible study was given each meeting by our very consecrated leader, Mrs. I. W. Johnson, the Gospel of Matthew being studied.

We have a membership in the C. M. A., gave to Thank Offering, had a joint World Day of Prayer. We have given to Franklinton Center, N. C., and sent gifts to Japan as our Friendly Service.

We covered our Home and Foreign Mission study books. We have given three Life Memberships this year.

Our Auxiliary played a big part in the celebration of the 50th Anniversary of our pastor, Dr. I. W. Johnson. We planned and carried out the menu for the dinner for the all-day meeting, everyone being well fed.

We are expecting to meet all requirements for the Achievement Goals.

Mrs. A. C. Buppert,
*Reporter.*

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## BUSINESS AND BARBECUE.

Fifty women of Berea (Nansemond) Women's Auxiliary met the afternoon of June 11 on the bank of the Nansemond River at Planter's Club House for a short business meeting and vespers. This is truly a lovely spot and as we sat in a large circle for worship, we opened our hearts and minds to God's truth and beauty.

The men cooked and served a delicious barbecue supper—the ladies and children were guests. All church members were invited and two hundred and fifty were present. All enjoyed the good fellowship and food.

We carried our children and they enjoyed a refreshing dip in the large outdoor pool.

It was at the close of Daily Vacation Bible School, our enrollment being ninety-two.

We are a small rural church, but we have good times together.

Mrs. Margaret Daniels,
*President.*

Mrs. Elizabeth Cornell,
*Secretary.*

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A little judicious encouragement—and much parent self-control—are of very definite help to any child in all stages of the growing-up process.

—*Helen Green.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Boys and Girls:

Have some of you been going to Daily Vacation Bible Schools? This week I saw some movie pictures taken of the Bible School which was held at the Newport News Church. They were getting in line to march into their chapel and the flags were being carried carefully and the little children were walking as erectly and happily as the oldest junior.

Tuesday morning on my way to Eastern Virginia's Sunday School Convention I passed Bethlehem Church and their Daily Vacation Bible School was beginning for the morning. Little and big children were running across the church grounds. I saw just a little of the new addition to their Sunday school. It is nice to be growing whether one is a child or a church.

Many of our Bible Schools are over and some of you helped in them—perhaps for the first time. It is good experience and lots of fun. The joy of doing this work may lead some young people to full-time religious educational work. I hope it will. Others may be inspired by their leaders and teachers to do that kind of church work.

Here is an interesting account of a recent Bible School held at Rosemont:

"Our Daily Vacation Bible School was one of the best we have ever held at Rosemont. The enrollment was 110 and the average attendance was 96. There were 40 boys and girls who had a record of perfect attendance. The General Superintendent, Mrs. C. L. Richardson, was ably assisted by a large corps of workers from the church and Sunday school.

"Miss Frances Newman, a Student Summer Service Worker, was sent to us from Elon College, and she did a splendid piece of work among the Juniors. Frances endeared herself to the entire group of workers and she wrote back that she was homesick for Rosemont and all the people who were so nice to her.

"Refreshments were served each day by the adult classes. The last day the parents and friends were invited to see a motion picture and to look over the work which had been done by the children."

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There seems to lurk about some men — women,too — a propensity to paltry saving—avarice.

—*James E. Chessor.*

## ALWAYS READY TO LISTEN.

*By* Janette Stevenson Murray.
(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

"The new boy who has come to live next doors certainly can play ball," remarked Ned Barton to his mother, during a longer-than-usual pause as he followed her back and forth from kitchen to pantry. Mrs. Barton was assembling the ingredients for a salad.

Ned then plunged into a lively description of the afternoon ball game, becoming quite enthusiastic when he spoke of the home run made by the "new boy."

"You're in my way, Ned," interrupted Mrs. Barton. "Why don't you go out and wait for your dad?"

"But I want to tell you about the new boy."

"What new boy?"

"Mother! That's always the way! Why can't you listen?"

"I'm so busy. Tell me once more—I'll listen this time."

Ned went over the home run again.

"Who was it made the home run?" his mother asked absent-mindedly as she finished cutting the celery. "Oh yes, the boy next door—of course. Now go on." And she began dicing apples.

But Ned, with an expression of exasperation, shrugged his shoulders resignedly and slipped out of the kitchen.

The next afternoon, Mrs. Barton while attending a tea at the home of a neighbor, listened to a discussion regarding boys and girls of high school age. Every mother who spoke felt that it was most desirable for her to have an assured place in the confidence of each of her own children. One said that the day after a party her daughter, Barbara, was always eager to talk to her of the interesting things that had happened—her partners and what the different ones had said, the dresses the other girls had worn, and what her group had done after the dance.

"Oh, isn't that just as it should be!" exclaimed another woman. "My daughter attends the high school affairs with the same crowd, but she never tells me anything. How do you get Barbara to talk? Do you question her?"

"No, I've found it best to wait until she wants to tell me. Naturally, I'm eager to hear about all that concerns her nowadays; although, I confess, when she was younger her descriptions and stories often bored me. I believe this disposition to take little part in the interests of our six to fourteen-year-old children is an almost universal failing among parents. Yet, unless we do listen to our young children, we seldom are given a chance to listen to these same children when they are adolescents.

"When they are in their teens we are anxious for their confidences. There may come a fear that they are growing away from us—perhaps even that they are losing faith. In any case, the knowledge that they are becoming daily less dependent upon us makes them increasingly dear. I had to learn this from experience.

"As I said, when Barbara was a little girl I wearied of her constant chatter and, while she prattled, I would often try to go on reading, mentally designing a new dress, or planning the meals; but the minute I began answering her in an absent-minded manner, she would stop talking and slip away. It came to me one day that I was treating her in a very discourteous manner, of course, teaching her to be discourteous, too."

"That's exactly the way I treated Ned last night, when he tried to tell me about the ball game," thought Mrs. Barton. And when he realized that I had not listened, even when he was repeating the story, he stopped talking and disappeared — I don't blame him. I wonder—yes, I think he will be more likely to tell me about his affairs when he is sixteen if I listen willingly to his boyish concerns during the next five years."

And then the voice of Barbara's mother broke in upon her musings. "You see, when we pay a price we usually receive due returns. The price we must pay for our child's confidences is a willingness to listen attentively whenever that child wants to talk."

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Nagging is a habit that has many unhappy consequences; the child psychologists are constantly warning parents against the overuse of *don't, stop* and other words and phrases that are aimed at halting, instead of furthering, the child in his efforts to learn about the world in which he has come to live.—*Helen Green.*

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Courage and perseverance have a magical talisman, before which difficulties disappear and obstacles vanish into air.

—*John Quincy Adams.*

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

## HOLY NECK YOUNG PEOPLE REPORT.

The young people of Holy Neck Christian Church are happy to report a very interesting and eventful year. We would like to report on some of the highlights which we have enjoyed.

We visited shut-ins, carried baskets of fruit and sang Christmas carols at Christmas in order that we might do our small part to carry a little Christmas cheer. We also had a New Year's eve party and remained in prayer as the old year went out and the new year came.

During the winter months the men of our church found time to remodel the interior of our social or meeting hall. It was left to us to clean up after the workers. It was not too difficult when we all got together, and we enjoyed a weiner roast afterwards.

We have had charge of opening exercises for Sunday school and are also responsible for worship services for the Sunday School Convention which is to be held at Holy Neck on July 20.

Meetings in the homes of various members have been enjoyed by all of us. Miss Nellie Davis is to review our study book, *New World Ahead.*

JUANITA DAVIS,
*Secretary.*

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## ASHVILLE'S JOINT DAILY VACATION BIBLE SCHOOL.

The two-week joint session of the DVBS of the Hillside - Merrimon Methodist and the First Congregationalist Churches of Asheville, N. C., was completed Friday morning, June 25, 1948, with an excellent program by all the children of the school. This was called a "sharing" program. The various departments "shared" the knowledge they had gained and the work they had done, with the other children of the school, and with the parents and visitors of the community who were invited to join in this program with them. The children of the Kindergarten were dressed to represent what they had learned about "God in Nature." They had made their own costumes under the leadership of their teachers, representing flowers, birds, butterflies, winter, spring, rain, sun, and many other of God's creatures in nature. The planning direction, and producing the entire Kindergarten department's program and course of study were under the very capable leadership of Mrs. E. G. Bolich, assisted by Mrs. Janie Sowers, Mrs. J. H. Bailey and Miss Sally Nell Wise.

*The Primary Department.*

The Primary Department studied "The Home Life of Jesus" as a part of the course on "The Childhood of Jesus." Games, such as the games Jesus and his childhood friends played, were planned and played by the entire group. They also studied foods which Jesus had in his home. So much material was discovered on games and foods of Jesus' childhood, that the Primary Department produced two programs in order to cover the subject. One program was given Thursday morning at the First Congregational Church, where all the school joined with the Primary Department in an hour of games and songs of Jesus' childhood, and then a luncheon was served. Five of the foods served were identical with the foods Jesus ate. They were: olives, cream cheese, waifers, raisins and grape juice. This was attractively prepared and served by Mrs. Arthur Jackson and her assistants of the First Congregational Church. The second Primary Department was given Friday morning at the closing exercises. In this the children were dressed in costumes which they themselves made, composed of appropriate head - gear fancifully colored, and bound on the head with turban bands. The children seated themselves on the floor as in the times of Jesus, gave lessons in reading, customs, and laws of Jesus' instructions during His youth. All this was due to the very excellent team work of Mrs. P. R. Holderby, department head, and Miss Luerena Zinn, the S. S. worker who is a trained worker in primary work. Other local student helpers were Miss Emily Hawkins and Miss Patricia Harmon.

*Junior Department.*

The Junior Department went on a "Trip Through the Holy Land." The knowledge they shared with others was the large cities of the Holy Land and why they were important; the strange fact that the Holy City is sacred to three world faiths, Judaism, the Moslems and the Christian; the Holy Land (one-fifth of North Carolina); and many other pertinent facts. This Department was under the capable leadership of Mrs. R. A. Campbell and Mrs. Paul Harmon, assisted by Mrs. R. M. Wise, Mrs. H. L. Wright and Miss Carlotte Autrey.

*Exhibitions.*

All departments gave display to their various handwork projects and craft shop activities; such as building temples, making scrolls, wall mottoes, making gardens, planting seeds, and in many other ways brought home to the children and the visiting parents and friends, the reality of the naturalness of the daily life of Him who has given more to "Little Children" and to the whole world of nations and peoples, than all other agencies, religions, or philosophies of all history. Jesus was "experienced" through the lives of these children as they pictured His daily life of home activities, by their play, songs, and work.

*A Community Project.*

The DVBS was a real community project. There were 82 children in attendance, of which 70 were in regular attendance. A perfect attendance was made by 32. There were seven denominations represented. Sixteen children were from homes either with scant contact with any church or without church affiliation of any kind. The pastors, Clifford H. Peace of the Methodist Church and Earl D. Weed of the First Congregational Church cooperated in their mutual support of the project. The complete success of the entire effort was due to the very capable and efficient directorship of Mrs. Clifford H. Peace. Her ability, patience and tactful leadership brought out the very best efforts of all workers. The pre-school planning, thoughtful preparation, and detailed analysis of needs, material and methods, gave most fruitful results in the effectiveness of the work accomplished. The school staff follows: Director—Mrs. Clifford H. Peace (wife of Rev. Peace); Heads of Departments and Assistants—Kindergarten: Mrs. H. E. Bolich, Mrs. Janie Sowers, Mrs. J. H. Bailey, Miss Sally Nell Wise; Primary: Mrs. P. R. Holderby, Miss Lurena Zinn, Miss Emily Hawkins, Miss Patricia Harmon; Junior: Mrs. R. A. Campbell, Mrs. Paul Harmon, Mrs. R. N. Wise, Mrs. H. L. Wright, Miss Carlotte Autrey; Pastors: Rev. Clifford H. Peace, Hillside - Merrimon Methodist Church and Rev. Earl D. Weed, First Congregational Church.

*Miss Luerena Zinn.*

Miss Luerena Zinn is one of the S. S. S. workers sent to the First Congregational Church by the Southern Convention for the purpose of assist-

(Continued on page 13.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## BARUCH, THE SCRIBE.

Lesson V—August 1, 1948.

Memory Selection: *Thy word is a lamp unto my feet, and light unto my path.*—Psalm 119:105.

Lesson: Jeremiah 32:6-15; 36-37; 43:5-6.

Devotional Reading: Psalm 82.

*The Spoken Word.*

A graduating class a few years ago had as its motto, "Deeds, not words." And, of course, words do sometimes seem quite ineffective and harmless. But there is power in the spoken word. The word of Jesus was with power. At His word things happened. And who can measure the power of the words of Winston Churchill during the dark days when it would seem that nothing could stop Hitler and his armed legions! It is a mistake to minimize the power of words. All this of course has a bearing on today's lesson. Hitherto Jeremiah had been preaching. He did not read from a carefully prepared manuscript but he spoke as the Spirit of God gave him utterance. But his words profoundly affected and influenced leaders and people alike.

*The Written Word.*

There came a time, however, when it became desirable to have the spoken word reduced to writing. Only thus can the words of a man be preserved for posterity. At the bidding of God Jeremiah wrote down the words concerning the will of God concerning the Jewish nation. Thanks be unto God that Jeremiah's words have been preserved even for us. They make sober and serious reading for this day. And they have point for our modern world, for they show how insecure mere material power, and international alliance are if irreligion and moral deterioration lie at the heart of a nation.

*A Well-Known Big Man's Unknown Secretary.*

Ask the average Sunday school member who Baruch was and he would not be able to give you an answer. But Baruch was an important, even if an unknown person. A lot of unknown people are important, very important. And sometimes they are comparatively mediocre people. There is a host of well-known men who would probably never have amounted to anything if it had not been for a good mother or a wise and faithful wife. And many a "big shot" is really successful in many instances because he has a faithful and efficient secretary to look after many details.

Well, Baruch was Jeremiah's "secretary" or stenographer. When the Spirit of God told Jeremiah to write down his words in the hope that the leaders would give heed unto them, it fell to Baruch's lot to write them down. He did it the hard way—for both of them. He did not take dictation in shorthand. Nor did Jeremiah speak his piece in a dictaphone for Baruch to transcribe later at his leisure. But pen in hand he laboriously took down word for word what Jeremiah had to say. Spelling out laboriously by hand with a pen on parchment on a scroll he transcribed the message of Jeremiah. It is an instance of the labor that is ofttimes back of a great written document.

*Unpleasant Truth.*

When the princes and leaders of Judah heard the words of Jeremiah as recorded by Baruch they were greatly disturbed. In bold language but with breaking heart Jeremiah frankly foretold the fate that was awaiting the nation that had broken its covenant, and that had been betrayed by its leaders. These high officials thought that the king ought to hear these words, but they hardly knew how to go about this delicate venture. They asked Baruch for the roll and then suggested that both he and Jeremiah go into hiding. When in due time the matter was brought to the king's attention he decided to hear the words of the roll. But it was unpleasant truth to him and as the words were read he took a pen knife and cut up the roll and cast the leaves or the pieces of the roll into the fire. He was not the first or the last person who thought that truth could be destroyed by "burning the books." Hitler is one of the more modern fools who thought this could be done. But the story of the Bible is the story of a long and determined attempt to destroy the Bible. Wycliffe and Tyndale are two men who paid a great price at this very point. The written word of God is dangerous to those who do not try to square their lives by it.

Now the Bible is a great book of comfort. It has many great and exceeding precious promises in it. And there are many who impoverish their lives by not reading these portions of the Book. But the Bible is a disturbing book, a most disturbing book indeed. And there are many people who do not read it because it does condemn them and pronounce judgment upon them, or if they read it, they read only the portions that make them feel good and put them at ease in Zion. When Jesus preached his first sermon at Nazareth where he had been brought up, the people did not take kindly to his remarks when he began to tell them that God cared for the people of other races. As long as he confined himself to generalities and precious and soft things they wondered at the gracious words that proceeded out of his mouth. But they could not stomach his remarks about Naaman the leper or the woman of Sarepta—about God's care and concern for these people who were supposed to be outside the pale of God's love and care.

The same principle holds true today. Many people want the preacher to preach what they like, not what they ought to hear. They look for the passages in the Bible that soothe rather than for the ones that stir. There is the story of the old Negro woman who was giving vocal and enthusiastic approval of the minister's words of condemnation on the various sins of the congregation. But when he mentioned dipping snuff she nudged her pew-mate, saying bitterly, "Dere now, dat man's done stopped preaching now and gone to meddling." The truth needs to be preached in love. Men need to be reminded that they are sinners, that they need a Saviour, that they must repent and believe. They need to be reminded of Judgment both in this world and in the world to come. Unpleasantness is not reason why truth should not be preached.

*Starting Over Again.*

Poor Baruch had to do the same thing over again. After the roll was burned he had laboriously to make another roll letter by letter. He belongs to that great company who have had to start over again.

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The Greeks had a foot-race in which speed and endurance were not the only tests. Each man at the start was given a lighted torch, and the laurel wreath was for the one who came in first, "with his torch alight." Success in life is not merely "getting there," but more important still, in keeping the light of God burning in our hurrying souls.—*Christian Endeavor World.*

## CONVENTION CWVR.

(Continued from page 3.)

quotas for CWVR of the Southern Convention for 1948:

**Eastern North Carolina Conference.**

| | |
|---|---|
| *Amelia | $ 10.00 |
| *Antioch | 10.00 |
| Auburn | 20.00 |
| *Bethel | 10.00 |
| *Bethlehem | 10.00 |
| *Beulah | 15.00 |
| *Catawba Springs | 5.00 |
| Chapel Hill | 15.00 |
| *Christian Chapel | 10.00 |
| *Christian Light | 10.00 |
| *Clayton | 5.00 |
| Damascus | 20.00 |
| *Ebenezer | 15.00 |
| Fuller's Chapel | 15.00 |
| *Good Hope | 15.00 |
| *Hayes Chapel | 5.00 |
| Henderson | 55.00 |
| Hope Mills | 150.00 |
| *Lebanon | 5.00 |
| *Lee's Chapel | 10.00 |
| Liberty, Vance | 350.00 |
| *Martha's Chapel | 10.00 |
| *Moore's Union | 10.00 |
| Morrisville | 10.00 |
| Mt. Auburn | 25.00 |
| Mt. Carmel | 10.00 |
| Mt. Gilead | 10.00 |
| Mt. Hermon | 10.00 |
| *New Elam | 15.00 |
| New Hope | 15.00 |
| *Niagara | 10.00 |
| Oak Level | 10.00 |
| *Piney Plains | 10.00 |
| *Pleasant Hill | 10.00 |
| *Pleasant Union | 10.00 |
| *Plymouth | 10.00 |
| Pope's Chapel | 25.00 |
| Raleigh, United | 150.00 |
| Sanford | 25.00 |
| *Shallow Well | 15.00 |
| Southern Pines, Church of Wide Fellowship | 125.00 |
| Turner's Chapel | 70.00 |
| Wake Chapel | 50.00 |
| *Wentworth | 10.00 |
| Youngsville | 10.00 |
| Total | $1,415.00 |

**Eastern Virginia Conference.**

| | |
|---|---|
| *Antioch | $ 10.00 |
| *Barrets | 10.00 |
| *Berea (Nansemond) | 15.00 |
| *Berea (Norfolk) | 25.00 |
| Bethlehem (Nansemond) | 15.00 |
| Bethlehem (Disputanta) | 30.00 |
| *Burton's Grove | 10.00 |
| Centerville | 10.00 |
| Cypress Chapel | 25.00 |
| Damascus | 25.00 |
| Dendron | 15.00 |
| Eure | 25.00 |
| *Epworth | 10.00 |
| Franklin | 25.00 |
| Holland | 225.00 |
| Holy Neck | 35.00 |
| *Hopewell | 10.00 |
| *Isle of Wight | 10.00 |
| *Johnson's Grove | 10.00 |
| Liberty Spring | 25.00 |
| Mt. Carmel | 25.00 |
| Mt. Zion | 5.00 |
| New Lebanon | 10.00 |
| Newport News | 335.00 |
| Norfolk, Bay View | 20.00 |
| Norfolk, Christian Temple | 600.00 |
| Norfolk, First | 25.00 |
| Norfolk, Little Creek | 15.00 |
| Norfolk, Rosemont | 415.00 |
| Norfolk, Second | 15.00 |
| Oak Grove | 10.00 |
| Oakland | 30.00 |
| *Portsmouth, Elm Ave. | 15.00 |
| Portsmouth, First | 20.00 |
| Portsmouth, Shelton Mem. | 115.00 |
| Richmond, First | 50.00 |
| South Norfolk | 50.00 |
| Spring Hill | 15.00 |
| Suffolk | 450.00 |
| *Union (South.) | 15.00 |
| Union (Surry) | 15.00 |
| *Wakefield | 20.00 |
| Waverly | 55.00 |
| Windsor | 45.00 |
| Total | $2,935.00 |

*Indicates churches which have never made a contribution to CWVR.

**North Carolina and Virginia Conference:**

| | |
|---|---|
| Apple's Chapel | $ 85.00 |
| Asheville | 15.00 |
| *Belew Creek | 10.00 |
| Berea | 30.00 |
| Bethel | 10.00 |
| *Bethlehem | 15.00 |
| Burlington, First | 150.00 |
| *Carolina | 10.00 |
| Concord | 15.00 |
| Danville, Third Ave. | 10.00 |
| Durham | 130.00 |
| Elk Spur | 5.00 |
| Elon College Community | 140.00 |
| *Gibsonville | 10.00 |
| Graham | 20.00 |
| Greensboro, First | 245.00 |
| *Greensboro, Palm Street | 25.00 |
| Happy Home | 50.00 |
| Haw River | 35.00 |
| Hebron, Va. | 20.00 |
| *Hines Chapel, N. C. | 10.00 |
| *Hopedale, N. C. | 10.00 |
| *Howard's Chapel, N. C. | 5.00 |
| Ingram | 50.00 |
| *Kallam Grove | 10.00 |
| *Lebanon | 10.00 |
| *Liberty | 10.00 |
| Long's Chapel | 10.00 |
| Lynchburg | 60.00 |
| *Mebane | 5.00 |
| Monticello | 10.00 |
| Mt. Bethel | 15.00 |
| *Mt. Zion | 10.00 |
| *New Lebanon | 10.00 |
| Pfafftown | 15.00 |
| Pleasant Grove | 15.00 |
| Pleasant Ridge | 55.00 |
| Reidsville | 125.00 |
| *Rocky Ford | 5.00 |
| *Salem Chapel | 10.00 |
| Shalow Ford | 110.00 |
| Tryon | 340.00 |
| Union (N. C.) | 25.00 |
| Union (Va.) | 35.00 |
| Winston-Salem | 40.00 |
| Total | $2,025.00 |

**Valley of Virginia Conference.**

| | |
|---|---|
| *Antioch | $ 10.00 |
| Bethel | 20.00 |
| Bethlehem | 25.00 |
| *Beulah | 15.00 |
| Concord | 20.00 |
| Dry Run | 10.00 |
| Joppa | 10.00 |
| Leaksville | 30.00 |
| *Linville | 10.00 |
| *Mayland | 10.00 |
| Mt. Lebanon | 20.00 |
| Mt. Olivet (Dyke) | 15.00 |
| *Mt. Olivet (Elkton) | 10.00 |
| *New Hope | 10.00 |
| Newport | 50.00 |
| Palmyra | 10.00 |
| Timber Ridge | 125.00 |
| Winchester | 335.00 |
| *Wissler's Chapel | 10.00 |
| *Wood's Chapel | 10.00 |
| Total | $ 775.00 |

**Western North Carolina Conference.**

| | |
|---|---|
| Albemarle | $ 50.00 |
| *Antioch | 10.00 |
| *Antioch (Seagrove) | 10.00 |
| Asheboro | 25.00 |
| *Bailey's Grove | 5.00 |
| *Bennett | 5.00 |
| Big Oak | 10.00 |
| *Biscoe | 15.00 |
| Brown's Chapel | 10.00 |
| Ether | 15.00 |
| *Flint Hill (M) | 10.00 |
| *Flint Hill (R) | 10.00 |
| *Glendon | 5.00 |
| *Grace's Chapel | 15.00 |
| *Graham | 5.00 |
| *Hank's Chapel | 15.00 |
| *High Point, First | 10.00 |
| Liberty | 15.00 |
| Mt. Pleasant | 20.00 |
| Needham's Grove | 15.00 |
| *New Center | 10.00 |
| *Park's Cross Roads | 15.00 |
| *Patterson's Grove | 5.00 |
| *Pleasant Cross | 10.00 |
| *Pleasant Grove | 15.00 |
| Pleasant Hill | 55.00 |
| Pleasant Ridge | 40.00 |
| *Pleasant Union | 10.00 |
| Providence Chapel | 15.00 |
| Ramseur | 10.00 |
| *Randleman | 10.00 |
| Seagrove | 10.00 |
| *Shady Grove | 10.00 |
| *Shiloh | 15.00 |
| Smithwood | 25.00 |
| *Sophia | 10.00 |
| Spoon's Chapel | 25.00 |
| *Union Grove | 10.00 |
| *Zion, Sanford | 15.00 |
| Total | $ 590.00 |
| Grand Total | $7,720.00 |

## VACATION BIBLE SCHOOL.

(Continued from page 11.)

ing in the Daily Vacation Bible School of the Hillside-Merrimon Methodist Church and the First Congregational Church of Asheville. Miss Zinn, a junior of Schauffler College of Social Service Workers is spending her third summer in the S .S. S. activities. She made a most effective contribution to the DVBS just completed (June 25) by the two churches above. Mrs. Peace, director of the school, made her mistress of ceremonies for the closing program of the school which was so effectively presented as to call forth sincere expressions of gratitude and appreciation. She is planning to make her life work that of religious education, after her graduation from Schauffler next year.

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Never lose your temper; and if you do, hold your tongue and pen—bridle the tongue, throw away the pen.—*Ex.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The good Lord is surely good to us and comes to our rescue in the time of distress. We have sixty acres planted in corn this season. It is the most promising crop of corn we have ever had. In fact, it looks as green and thrifty as riverbottom land. But we had had only one-half inch of rainfall since the first of July, and corn began to look twisted and sick, and very much in need of rain. It had reached the stage where it had to have rain if it made anything. But I am happy to say that on the evening of July 14 we had a most refreshing rain—no storm, no wind, no thunder, no lightning, but just an all-night gentle rain, a little more than two inches in all—a refreshing season. We can hardly be thankful enough to the good Lord who sees all our needs.

The children seem to be enjoying their vacations. Nine members of the Scout troop in Elon got to spend a week at Camp Cherokee near Reidsville, N. C. They were all glad they were members of the Scout troop which gave them this opportunity. Scouting is a fine thing for boys who take an interest and try to advance so as to be an Eagle Scout. Some boys are more interested than others. Fifteen years ago we had here a very competent Scout Master, and he did the boys a lot of good. One of our boys, about twelve years of age, had to swim 100 yards to get the next degree. We had some very cold weather with snow and ice, and as soon as the snow melted away and the pond was full of ice water, this little boy was so anxious to get off the next degree he slipped off one day and went to the pond and swam his 100 yards in the ice-cold water. He did not have even a cold from his experience. He was full of energy and I often said to him, "You could succeed on a big rock in the ocean." He graduated from college and won his wings in World War II in the Air Corps.

Our income report this week shows up a little better. We are still nearly two thousand dollars behind this time last year. This has been brought about by the small income during January, February, and March of this year when the weather was so rough and people could not get to church. Fifty thousand dollars ($50,000) is our goal for the year. We are anxious to make it a "Banner Year" and celebrate my thirty-second birthday as Superintendent of the Christian Orphanage. I know you will not disappoint me.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR JULY 22, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 5,321.59 |
| Eastern N. C. Conference: | | |
| Bethel | $ 20.00 | |
| Catawba Springs | 21.50 | |
| Christian Light | 62.58 | |
| Pleasant Union | 28.38 | |
| | | 132.46 |
| Eastern Va. Conference: | | |
| Christian Temple S. S. | $ 10.00 | |
| Waverly S. S. | 54.00 | |
| | | 64.00 |
| N. C. & Va. Conference: | | |
| Durham S. S. | $ 26.39 | |
| Happy Home | 9.03 | |
| | | 35.42 |
| Western N. C. Conference: | | |
| Brown's Chapel | $ 10.50 | |
| Pleasant Grove | 5.00 | |
| Ramseur S. S. | 18.75 | |
| | | 34.23 |
| Va. Valley Conference: | | |
| Antioch S. S. | $ 9.11 | |
| Dry Run S. S. | 1.20 | |
| Mt. Olivet (G) S. S. | 12.66 | |
| | | 22.97 |
| Total this week from churches | | $ 289.08 |
| Total this year from churches | | $ 5,610.67 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 9,389.98 |
| Mrs. Sullo, children | $ 26.12 | |
| Mr. Hughes, children | 45.00 | |
| Mrs. Fields, for C. Wms | 10.00 | |
| A friend | 5.00 | |
| T. E. Powell | 100.00 | |
| Sale of wheat | 377.99 | |
| Sale of wire | 1.00 | |
| Mabel Haith, rent | 1.25 | |
| L. S. Holt | 150.00 | |
| National Bank | 27.00 | |
| | | 743.36 |
| County: | | |
| Vance (Proctor girls) | | 30.00 |
| Total this week from Special Offerings | | $ 773.36 |
| Total this year from Special Offerings | | $10,163.34 |
| Grand total for the week | | $ 1,062.44 |
| Grand total for the year | | $15,774.01 |

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## SPIRITUAL IMPLICATIONS OF THE NEW DRAFT LAW.

(Continued from page 4.)

low him through heaven and hell, the earth, the sea and the air, and never let him forget the old hymn, 'I would be true, for there are those who trust me.'

"Among our brightest memories of the Solomon Islands campaign are those of sailors whose morale was kept at the highest pitch by correspondence with home churches. They saw their names in church bulletins; they heard regularly from young church friends of their own age group; they were remembered with small gifts on their birthdays or at Christmas time; they were honored while home on leave; they knew that they never either suffered or rejoiced alone, for the love and prayers of their church fellowship followed them to the ends of the earth. This took an enormous amount of consecrated systematic labor on the part of the churches, but seldom in all their history have they been so highly rewarded for a like amount of time and energy.

"Every chaplain soon learned that his job was to help the church at home accomplish its mission. He could not establish deep and strong personal relationships with many of his men, but he could organize groups of like-minded personnel who could fortify each other for spiritual survival. He could provide inspiring worship services where men were reminded that they were children of God, prized by Him as friends and partners in His purpose; but always the chaplain, recognizing his role in the division of labor, realized that a man's personal victory would depend largely on the 'chaplain' back home, without uniform or rank, the pastor of the old home church."

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When the microscopic search of skepticism, which has haunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet, ten miles square, where a man can live in decency and security, supporting and educating his children unspoiled and unpolluted; a place where age is reverenced, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion they discard for every privilege they enjoy, they may well hesitate before they seek to rob the Christian of his hope and humanity of its Saviour—*James Russell Lowell.*

---

The wise Phocion was so sensible how dangerous it was to be touched with what the multitudes approved that upon a general acclamation made when he was making an oration he turned to an intelligent friend and asked in a surprised manner: "What slip have I made?"—*Steele.*

# In Memoriam

### SQUIRES.

Mamie Smith was born May 18, 1908 in Alamance County, N. C. Married to Clyde Squires, December 23, 1931. To this union was born one daughter. Mrs. Squires professed faith in Christ and joined Long's Chapel Christian Church in 1930, where she remained true and faithful till about six o'clock A. M. July 6, when she received the summons from on high to come and join the heavenly host. Funeral services were held from Long's Chapel Church at 4:00 P. M., July 7, with her pastor, this writer in charge assisted by Dr. Jesse H. Dollar. Burial in the cemetery near by. She leaves to mourn their loss besides her husband and little girl, her father, one sister and one brother and friends numbered by her acquaintance.

GUY H. VEAZEY.

### BYRD.

Mrs. Texanna Wright Byrd, eighty-nine, widow of William Henry Byrd of Nansemond County, died June 19 at the home of her son, J. Pressley Byrd, Harrell's Siding, after a short illness. She would have been ninety years of age on July 22. She celebrated her sixtieth wedding anniversary in May, 1938, shortly before her husband's death, having been married in 1878. She had in her possession at the time of her death a copy of The Christian Sun in which the account of her wedding appeared, which was seventy years ago, in May, 1878.

She was the oldest member of Bethlehem Christian Church, Nansemond County, Va., and a charter member of the Ladies Aid and Missionary Societies of that church.

Her funeral was held on Monday, June 21, at the Bethlehem Christian Church, conducted by her pastor, Rev. R. E. Brittle, and Dr. I. W. Johnson. Burial was in the church cemetery.

She is survived by two daughters, Mrs. J. A. Ellis of Suffolk, Mrs. C. L. Harris of Norfolk; three sons, N. W., J. L., and J. P. Byrd of Nansemond County; one sister, Mrs. Mary Hyers of Portsmouth; twenty-one grandchildren, thirty great-grandchildren, and one great-great-grandchild.

### ROBERT L. CHEEK.

On June 21, 1948, death removed from our midst a beloved friend and brother, Robert L. Cheek. He joined Pleasant Hill Christian Church early in life and was a faithful and active member of the Baracca Class.

We, the members of Robert's Sunday School Class, wish to offer the following resolutions:

1. That we realize God doeth all things well. While we mourn the loss of one who meant so much to us, and to others as well, we bow in humble submission to His divine will.

2. That we keep in lasting rememberance the high Christian standards and high ideals of service, kindness, and joyfulness which were his in daily living.

3. That we extend our deepest sympathy to his family in this sad and lonely hour, commending them to the great Comforter who said, "Let not your hearts be troubled."

4. That a copy of these resolutions be sent to the family, a copy entered upon the records of our Sunday School Class, and a copy sent to The Christian Sun for publication.

M. L. FOGLEMAN,
CLIFFORD CARTER,
RAYBORN HINSHAW,
Committee.

### ANDERSON.

Whereas, it has pleased our heavenly Father in His infinite wisdom, to remove from our fellowship, our beloved brother and deacon, George Gallie Anderson, from this life to that life beyond.

Brother Anderson, had been a loyal member of the Church for many years and took an active interest in all phases of his Church's work. He served on the Board of Deacons for 39 years. Recently was made a retired deacon. He was quiet, sincere and devoted to our Church and community.

The Board of Deacons of Concord Congregational Christian Church resolve:

1. That we have lost a most faithful church member and deacon of our Church.

2. That we bow in humble submission to the divine will of the heavenly Father in the death of our friend and brother.

3. That we extend our sincere sympathy to the bereaved.

E. B. TATE,
W. R. SIMMONS, JR.,
A. Y. ALLRED,
J. A. TATE,
H. E. TERRELL,
W. B. SIMPSON,
J. T. ALLRED,
Deacons.

## CHURCH AND RADIO.

(Continued from page 2.)

men, doctors, educators, anthropologists, electrical engineers and specialists in radio programming.

The missionaries will be sent to South America, the Near, Far and Middle East and Africa.

* * * *

*Presbyterian Church Creates Department of Radio.*—At the General Assembly meeting of the Presbyterian Church in the U. S. A. in Seattle, Washington, a new department of religious radio was approved and the Rev. Clayton T. Griswold, the denomination's Youth Budget director, was appointed to head it. Griswold has beenthe commentator for the General Assembly meetings for the past years. He will assume his duties September 1.

The Presbyterian Church in the U. S. A. (Southern) meanwhile, at its 88th General Assembly at Atlanta, Ga., heard its radio committee ask for increased use of radio to "spread the gospel."

* * * *

*Television Causes Salvation Army Headache in the Bowery.*—The popularity of television sets in New York City saloons has made Salvation Army work in the Bowery more difficult. A free seat at many of the major sporting events of the year can be secured in almost any tavern in New York City.

The "angels of the bowery," Captains Olive McKeown and Luella Larder, two Salvation Army lassies who run the Bowery Corps, say, "Many a sincere man determined not to drink has been lured into the barroom just to watch the television and has ended up days later seeing pollywogs, snakes and lots of queer animals and people."

To keep Bowery citizens from the taverns the Salvation Army is raising money for its own television set. An appeal has been made in the *Recorder*, Salvation Army magazine, for funds. The Army has expressed confidence in this "faith project" and when the set is secured the only admission requirement will be a breath free from alcoholic fumes.

* * * *

*Bible Quiz Show Gains Popular Attention.*—WNEW, New York City station, has a Bible Quiz show each Sunday 8:30 to 9:00 a. m. The Rev. Laton E. Holmgren, Associate Pastor of the Christ Church in New York City, is quiz master. Bibles are given as prizes. The program is sponsored by the American Bible Society. The Bible quiz takes half of the program entitled "The Living Bible," the other half is devoted to Scripture readings by Douglas Stanbury and the singing of hymns.

Two members of the staff of the American Bible Society, radio director, Francis Stifler and Mrs. Gladys Crawbuck have developed the questions. The contestants are selected from different churches. Some contestants win the opportunity of appearing on the program because of winning contests in their local churches. Ministers occasionally appear on the program but are ineligible for prizes although they may take part in the Bible quiz.

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# Church Building Financial Notes

**By CURTIS R. SCHUMACHER, Church Financial Adviser**
**Church Extension Division, The Board of Home Missions**

The salesman, when selling, diverts your mind from the price—he stresses the article. The churches, in their Financial Projects, might well profit by his example. In any Financial Project, the church should never be presented as an expense account, or a debt. Salesmen would scoff at such an approach. Picture instead the program of the church—what it means to youth, families, the communty. What place does the church occupy in your life, your neighbor's and the vicinity? What would your town be like without a church? How long would you live in such a city?

No church is a hole in the ground to be filled up—it is a spire which points heavenward. It is a great privilege to help build a temple of worship. Governor Dewey of New York said, "The importance of the work you are doing does not lie alone in the amount of money that is raised. Even more important is the way it is raised."

The Financial Project should not be a begging event. Instead, properly conducted, it should offer the opportunity of investment in that which brings returns in enriched lives, developed characters, saved boys and girls. No investment pays bigger dividends. Each individual profits. Property becomes more valuable, human life safer, virtue less in danger. Who can measure the spiritual benefits? The corporate sin of the church has been its reluctance to ask people to invest in Christianity. It begs, bargains, sells, pleads, but fails to show that what it has to offer is so precious that man cannot afford to miss the chance of participating in these values.

The workers in the church Financial Project should be trained in the technique of this approach. They should be solemnly and consecratedly commissioned as ambassadors of the church to approach the people in the light of this glorious event.

Confidence and courage in the great project are essential in all canvassers. They should be instilled with the conviction that they are not beggars, but are representing the greatest institution on earth, and are inviting people to join in their enterprise. They should show that gifts to such a cause will enrich the giver more than the recipient.

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, JULY 29, 1948. NUMBER 30.

## This IS News!

When two fourth generation American Board missionaries merge—that is news! The culmination of a missionary romance was the wedding on May 25, 1948, of Edward C. Riggs, M. D., and Frances Louise Whitaker, R. N. Edward and Frances flew from Shaowu, China, to Tientsin in order to be married by Rev. Robert B. Whitaker, Frances' father.

DR. AND MRS. RIGGS

Over 115 years ago Elias Riggs, a famed linguist who was literate in 19 languages, went as a pioneer missionary to Turkey. Each generation following him saw a Riggs in Turkey down to the father of Edward Riggs of China, who died when the young doctor was only 10.

Edward Riggs spent part of his boyhood in Turkey. Later after the death of his father, he lived in Denver, Colorado, where he attended grammar school and at that early age made up his mind to be a doctor. More than that he decided to be a missionary doctor.

Between this youth desire and his actual arrival in China as a medical missionary in 1947 lay years of study and labor. Dr. Riggs worked his way through the University of Colorado and the University of Colorado School of Medicine. He served internships in New York City and Boston.

In 1942, with his ambition almost within his grasp, young Dr. Riggs' plans for sailing to China were changed by the war and instead he went into the Medical Corps of the U. S. Army from which he returned in 1946 as Captain Riggs with a background of military service in American, England, and Europe.

On the bride's side missionary history runs back to her great grandfather, Peter Gulick, who began his work in an obscure parish in Hawaii and helped saved the culture of that people. His children and grandchildren carried out the missionary imperative in Spain, Japan, China and the South Seas. It was in China that Lois Gulick, mother of young Mrs. Riggs, was born. Later she returned there as a missionary.

Frances Whitaker Riggs was born in Peiping, North China, and her early life was spent in a typical missionary home where her playmates were Chinese children. She went to school in China until time for college and then studied at Willamette University in Salem, Oregon, and at San Jose State College in California. In 1945 she earned her R. N. (B. S.) at the University of Oregon in Portland, Oregon.

In 1946 she sailed for China—which in a way was like going home to her—and in 1947 she was assigned to the Shaowu Hospital, and Dr. Ed!

# News Flashes

After August 1, the home address of Rev. Carl R. Key will change from Tallmadge, Ohio, to 1421 Ruffin St., Durham, N. C. Mr. Key will assume the duties of Executive Secretary of the North Carolina Council of Churches, September 1.

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Announcement is made of the Massanetta Springs Bible Conference. Two prominent Congregationalists appear on the program, one American and the other British: Drs. Robbins W. Barstow and John S. Whale. Thursday, August 19, is C. C.-E. and R. Day. Dr. I. W. Johnson will preside.

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Henry Reed Bowen, general secretary of the New Jersey Council of Churches, was elected president of the Association of Council Secretaries at its sixth annual meeting. The association is composed of executives and staff members of national, state, and city councils of churches and religious education. Mr. Bowen is one of the few laymen who head interdenominational organization in this country. He is a member of the Congregational Christian Churches.

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### FORMER CHRISTIAN MISSIONARY BURIED AT CHAPEL HILL.

On July 22 death brought Mrs. D. P. Barrett surcease from pain she has suffered during her long illness with cancer. Mrs. Barrett was born Eva Olyn Reed in Alliance, Ohio, March 17, 1883. She moved with her family to Norfolk, Va., nine years later. In 1900 she met and married the Rev. D. P. Barrett of Suffolk, Va., whom she accompanied to the Christian Church mission field in Puerto Rico in 1901. After forty years and six months she returned to the United States, finally settling in Chapel Hill in 1946. There amid warm friendliness of those who knew her, she drew to a close a life full of fruitfulness in children and good deeds.

The funeral service was conducted Friday, July 23, by Dr. D. J. Bowden of Elon College.

Surviving are her husband; six children, Mrs. M. A. B. Rudd, Bethlehem, Pa.; Miss Regina Olyn Barrett, Hickory and Chapel Hill; David Palmer Barrett, Jr., St. Paul Minn.; Mrs. Mabel Barrett Jones, Chapel Hill; John Alfred Barrett, Guatemala City, Guatemala; Warren Barret, Wilmington, and six grandchildren.

### JUBILEE SERVICE AT TIMBER RIDGE.

Sunday morning, July 18, the services at Timber Ridge were devoted exclusively to awarding certificates of recognition to those persons who have been members of the church of the Lord Jesus Christ for fifty years.

Each lady who entered the church building was stopped long enough at the entrance for Mrs. Coulter to pin on a corsage of sweet peas, then they were each one escorted to their places in front, which had been roped off with white ribbon by Mr. Carl Anderson, usher.

After a short sermon from the text: "Ye are a chosen people . . . that you should show forth the praises of God who hath called you out of darkness into his marvelous light," the certificates were awarded to them as they stood before the congregation. The church building was almost filled with people. Mr. Roy A. Larrick, president of the Valley Conference, took pictures of the fifteen ladies and three men to receive these certificates.

Their names follow: Mrs. Sallie Brill, Mrs. Belle Sine, Mrs. Minnie Oates, Mrs. Minnie Muse, Miss Maggie Spaid, Mrs. Lizzie Brill, Mrs. Gettie Oates, Mrs. Cordelia Larrick, Mrs. Nettie Capper, Miss Vernie Arnold, Mrs. Nettie Dunlap (not present), Mrs. Fannie Jackson, Mrs. Martha Shaffenaker, Mrs. Allie Nelson (not present), Mrs. Christine Seldon, Mrs. Jannie Johnson (not present), Mrs. Lattieta Larrick (not present), Mrs. Laura Morris, Mr. A. T. Brill, Mr. A. C. Oates, Mr. F. J. Seldon, Mr. Bradley Johnson (not present).

It is indeed an honor to congratulate these people on their attainment which we believe should be recognized. The Timber Ridge Congregational Christian Church takes pleasure in recognizing and awarding them these certificates.

ROY D. COULTER.

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### SUMMER CAMPS.

We are as sorry as can be that we've had to cancel our summer camps of Roslyn and Camp Hanes. But, under the circumstances, we thought it was the best thing to do.

Roslyn, we're sorry to say, just did not have enough registrations to warrant holding the camp. We though that the Eastern Virginia Junior High young people would like to have their own camp—but perhaps we can hold it next year.

Camp Hanes, as you already know, we thought best to cancel because of the danger of polio—because with the many cases reported every day to the State Board of Health we just did not want to run the risk of hurting any of you while at camp! However, as in the case of Roslyn, we'll hope for far better luck next year.

However, the Young Adult Camp at Johns River with the E. and R. Young Adults, August 8-14, will still be held. Perhaps some of you who hadn't thought of going to camp at all this year will want to go. You can still register, of course. If you don't have blanks, write to me and I'll send you as many as you need. Then, too, the Valley Camp (Junior High and Senior High) will still be held, August 21-28, at Powells Fort Camp. You can get registration blanks from Rev. Clyde Koon, New Market, Va.

Sincerely,
BETTY CHICOINE.

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### VALLEY CONFERENCE REVIVALS.

The following account of revivals for Group Three, Virginia Valley Conference, has been made by the pastor, Rev. R. E. Newton:

The revival was held at Newport Church, June 14-30. The guest minister was Rev. S. E. Madren. Seven souls made profession of faith in Christ. Three have already united with the church and others are expected to present themselves for membership at an early date. Such days of fellowship in prayer and praise give impetus to the work and strengthen both pastor and people for a larger service.

The revival at Joppa was held July 5-11. Brother Newton reports, "Good singing, record attendance. New additions expected in the near future." Rev. Lloyd Gochenour of Harrisonburg, radio preacher, was the evangelist. God is able, available and ready to pour out His blessings upon churches when His people come together in a spirit of humility, penitence, and prayer. We join with our Christian friends in prayer that God may gloriously revive His work in our churches everywhere.

Mr. Newton reports that a revival is scheduled to be held at Dry Run Church, Fort Valley, July 26-August 1. Rev. Clyde Koon, pastor of the Shenrock group, will be the evangelist for this meeting. Let us join these good people in prayer that God may be honored and precious souls saved for service.

Mt. Lebanon, a church which has shown remarkable progress and growth in recent years, has planned for a revival to begin September 13. Rev. Walstein Snyder, Burlington, N. C., has been secured as the evangelist

(Continued on page 7.)

### QUESTIONNAIRE FOR SHALLOW FORD CHURCH.

Dedicating my talents to God I promise to serve Him in the ways which I have checked below (X):

[ ] Attend the 11:00 o'clock worship service each Sunday.
[ ] Attend the evening program each Sunday.
[ ] Invite at least one person a week to attend the services of the Shallow Ford Church.
[ ] Visit new people who move into the community and "talk up" the Shallow Ford Church.
[ ] Pray for the pastor and the work of the church each day.
[ ] Have family prayers or family worship each day.
[ ] Offer prayer with each meal.
[ ] Refrain from criticizing my fellow church members.
[ ] Wholeheartedly cooperate with the decisions of the church made at quarterly meetings.
[ ] Be an active member of the church choir.
[ ] Subscribe to THE CHRISTIAN SUN ($2.00 per year).
[ ] Subscrbe to *Pilgrim Youth* ($2.00), or *Children's Religion* ($1.50).
[ ] Read books recommended by the pastor.
[ ] Volunteer to teach in the church Sunday school.
[ ] Volunteer to be an usher.
[ ] Provide flowers to beautify the interior of the house of God.
[ ] Help prepare church dinners.
[ ] Give of my time in improving church buildings and grounds.
[ ] Help in a clean-up of the church grounds twice a year.
[ ] Do secretarial work, typing, church bulletins, church notices.
[ ] Take care of children during church services.
[ ] Be a "baby sitter" so that parents may attend church meetings.
[ ] Help with plays, pageants and special programs.
[ ] Help with parties, hikes or picnics.
[ ] Help with young people's groups.
[ ] Help with recreational facilities for church groups.
[ ] Help collect clothing to send to Europe or Asia.

Date ..... Name .....

* * * *

*Improvements I Want in My Church.*

[ ] A men's brotherhood.
[ ] An organization for all the women of the church.
[ ] A social organization for young adults.
[ ] Monthly church suppers with programs.
[ ] A week-day church night for the entire family.
[ ] A weekly church calendar.
[ ] Church grounds graded with lawn and parking space.
[ ] Our worship room repapered.
[ ] The floor of our worship room refinished.
[ ] Our church building repainted.
[ ] A recreation ground with horseshoes, etc.
[ ] A softball diamond.
[ ] Recreation equipment for parsonage basement (ping-pong, box-hockey, etc.)
[ ] Water piped to church building.
[ ] Lavatories in church building.
[ ] Sink and other kitchen equipment in parsonage basement.
[ ] Other suggestions: .....

Date ..... Name .....

### PALM STREET CHURCH REDECORATED.

The interior of the Palm Street Christian Church of Greensboro has been painted recently. It was all volunteer work, done by the men of the church. The pastor, Rev. J. L. Neese, did his share, too, proving himself a painter as well as a preacher. Work on a new building is scheduled to begin in the near future. Newly elected Sunday school officers are: Carl Wallace, General Superintendent; Harold Murchison, Ass't Supt.; Curtis Brady, Sec'y; Annie H. Jackson, Ass't Sec'y; Wilbur G. Worsham, Treasurer; Herbert Hersey, Librarian; Paul Brady, Ass't Librarian; and Mrs. Douglas Wilson, pianist. All of these officers came from the young people's class of the Sunday school. On July 10 Rev. Mr. Neese celebrated his birthday with a surprise party given by the church members.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## A SECULAR SUMMER?

There are those who make summer a spiritual experience. Innumerable people still find spritual rejuvination in one or more revival services each summer. It is by no means uncommon for people to visit relatives or friends during the time of their regular protraced meeting. Many denominationals lines are crossed in this way. Spiritual influences are multiplied. Summer schools, Bible schools and conferences, Sunday school conventions and the like offer timely opportunities for those who hunger and thirst after righteousness. Tourists who do not declare a moratorium on worship may include the service of one or more churches in their itinerary. Religious knowledge and appreciation are amplified immeasurably in these ways.

Unfortunately, it must be recorded, all the members of our churches are not so mindful of their spiritual opportunities during this blessed season. If it were deliberately planed some of our people could not eliminate religious observance any more completely. Here is a mother, let us say, who stays awake at night thinking of new expeditions for her obedient household. Every week-end is booked far in advance. Not only is this family with its influence and resources diverted from the church, but these multiplied secular plans and contacts rob the church at both ends. And who has not known the type of family which arrives en masse, unannounced, about the time one would embark for church and thus paralyze all further plans for the day?

The cult of the secular is a growing one. Its menace must be met by more loyal members, by a more aggresive and attractive church program.

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## C-O-R-R-E-C-T-I-O-N-S.

Many corrections are in every issue of our publication. Copy is read for corrections before it given to the typesetter. All copy is proof-read before it goes into print. There is no place where the old adage, "To eer is human," is more obvious than in the realm of publication. One proof reading is no guarantee against all errors. There is always that tantilizing possibility of an error even in corrections. Given a highly fallible editor, printers who must double as proof readers, a weekly schedule of publication to meet and errors are not only expected, their absence becomes slightly short of miraculous.

Few of our readers realize what is involved in the publication of a single issue. There are many headaches and not a few heartaches. Some errors are amusing and inconsequential; others are serious, embarrasing, appalling. It should not be a surprise if editors and publishers grey prematurely. Your sympathy is in the order at all times.

For instance, the editor wrote this sentence for publication in a recent issue: "God does not cast his pearls of rest before the swine of indolence." The editor paused, viewed his creation, and behold it was very good! He gave himself a generous pat on the back for writing such a smart sentence. The word "service" was substituted for "swine" in the process of typing. The "swine" were properly reinstated for the linotype operator but, ironically, yielded to "service" in the published copy. Only the clairvoyant eye can distinguish between swine and service in the editor's handwriting.

On another occasion the copy carried the title of a great hymn: "God is Good." It was quite amusing when proofreading disclosed a slight variation: "God is God." But there is great truth in this error: God **is** God. He not only was God in creation; he is God eternally. God is **God,** and nothing less. He has not abdicated, although many have tried to ignore him or take his place. **God** is God. This is the mighty truth of the Bible which is given multiple testimony in both Old and New Testaments.

We are happy if God makes the foolishness of man to praise him.

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## REVIVALS PLUS.

The traditional revival suffers as a result of being forced to stand on the one leg of conversions or members received. Since new members are not forthcoming in all services of this kind, many people have discarded the revival while others have sought ways of reviving or amplifying it.

Dr. W. W. Sloan has given his revival another leg on which to stand by using the Questionnaire which appears in this issue. This is a practical way of redeeming the revival meeting, of making it an educational as well as an evangelistic enterprise. More visible and lasting results should follow.

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It is impossible to win the great prizes of life without running risk, and the greatest of all prizes are those connected with the home. No father and mother can hope to escape sorrow and anxiety, and there are dreadful moments when death comes very near to those we love, even if for the time being it passes by. But life is a great adventure. and the worst of all fears is the fear of living. There are many forms of success, many forms of triumph. But there is no other success that in any shape or way approaches that which is open to most of the many men and women who have the right ideals. These are the men and women who see that it is the intimate and homely things that count most. They are the men and women who have the courage to strive for the happiness which comes only with labor and effort and self-sacrifice, and those whose joy in life springs in part from power of work and sense of duty.

—Theodore Roosevelt.

# Your Sunday School and Tomorrow

*An Address by* Rev. John Gwyn *of Norfolk at the Eastern Virginia Sunday School Convention*

The Sunday school has no place in the world of tomorrow. Yes, you heard me correctly. I said the Sunday school has no place in the world of tomorrow—*unless* it can adequately meet the needs of the men and women, and boys and girls who attend. We can even say the Sunday school has no place in the total church program today, if it does not meet the needs of the people. And only by meeting the needs today can the Sunday school be effectual tomorrow.

The Supreme Court decision relative to week-day Bible teaching in the public schools has put a greater responsibility, and together with this responsibility, a greater challenge, on the Sunday school. As officers and teachers, we must face up to this new responsibility today, and in a more effective way, plan our program of tomorrow.

You might well ask, then, how can the Sunday school be more effective today? What are the real needs of the people?

I. In the first place, if the Sunday school is to meet the needs of the people today and face up to its potential tomorrow, it must raise its standards of teaching. We can no longer select our teachers on the basis of a willingness to accept a class. They need training and study to teach Sunday school classes just as our public school teachers need preparation for their work.

Our responsibility is to give the same standard of teaching in the Sunday school that our boys and girls receive in the public school. I have been in some Sunday school classes where the teaching reminded me of the little boy whose mother took him to the photographer to get his picture made. After the photographer had posed him, he said, "Now watch the little birdie." The little boy said. "Get away from that kid stuff and expose the plate!" I went to a Sunday school once where the teacher had each one to take a verse in the printed lesson and explain it. Our teaching must be practical and meet the needs of the people. The church or conference must provide leadership and teacher training conferences for all Sunday school teachers.

II. Then, we must use modern methods in our teaching. All of us know that truth cannot change, but the methods of presenting these truths must change. The effective Sunday schol of today, and the Sunday school of tomorrow must use some of these modern methods of teaching. We must, especially, make more use of visual education. It is costly for the small Sunday school, and, perhaps, this conference could work out a plan where the equipment could be available to these smaller Sunday schools. Visual education is a *must* in our Sunday school of tomorrow.

III. The Sunday School, if it is to meet the needs of the people, must not only teach the eternal truths in the Bible, but must provide a laboratory whereby those in attendance can learn to apply these truths in their daily living. They will learn how to apply the principles of Christianity in meeting their own individual problems, and also in the community, national, and world-wide affairs.

The Sunday school can become a powerful spiritual force in the life of the people, the community, the nation and the world, if it is willing to show the people Jesus' way and then have the courage to follow that way. The Sunday school must teach how to live the Christian life. It must teach values.

IV. The Sunday school must show to the people that education continues from the cradle to the grave, and that its teaching is for all ages. It must provide just such a program. The Sunday school of today and of tomorrow must not be only for children but also must present a challenging program for adults.

Adult education is becoming more and more popular in our colleges. Extension courses and lectures are increasing in popularity, and in many communities the Sunday school can to great advantage provide such education to those who are interested, and especially to those who would not otherwise have such advantages.

V. In the world of tomorrow, we *think*, for we know little of tomorrow, that men and women who work will have shorter hours and there will be an increased amount of leisure time. The Sunday school should prepare its program to that end. More recreation should be centered around the Sunday school program.

The Sunday school should be a vital part of the total church program, and we should not be afraid of experimentation and devise ways and means to make the Sunday school more effective today and adequate for tomorrow.

There are seven objectives of religious education we should strive to attain and make a vital part of our Sunday school program. These objectives set down by the International Council of Religious Education, are:

1. *To lead the pupil into a personal relationship with God.*
2. *To give the pupil an understandstanding and appreciation of the life and teachings of Jesus, to lead him to accept Christ as Savior, Friend, Companion and Lord, and to lead him into loyalty to Christ and His cause.*
3. *To lead to a progressive development of Christian character.*
4. *To lead into enthusiastic and intelligent participation of the building of a Christian community and world.*
5. *To develop the ability and desire to participate in the life and work of the Church.*
6. *To give a Christian interpretation of life and the universe.*
7. *To give a knowledge, understanding and love of the Bible.*

How does your local Sunday school measure up to these objectives today? How will you measure up tomorrow?

Concluding, let me say that no matter how competent our teachers are, no matter how effective our methods might be, and no matter what your objectives are, we, as a Sunday school must believe something. Now is the time for us to re-define our faith, to find out what we really believe about the Christian religion. We must have something concrete and definite to offer. If there is theological confusion, in what faith are our young people and older ones as well to be confirmed?

Our responsibility is great, but we do not face our tasks and problems alone. God will be our Guide—and we must lean on Him if we are to meet the challenges of tomorrow.

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A gentleman who thought Christianity was merely a heap of puzzling problems, said to an old minister, "There is a very strange statement, 'Jacob have I loved, but Esau have I hated.'" "Very strange," replied the minister; "but, what is it that you see most strange about it?" "Oh, that part, of course, about hating Esau." "Well, sir," said the minister, "how wonderfully are we made and how differently constituted! The strangest part of all to me is that He could ever have loved Jacob. There is no mystery so glorious as the mystery of God's love."—*N. T. Anecdote.*

# CONTRIBUTIONS

## SUFFOLK LETTER.

From Monday to Friday of the past week I was preaching evenings in the Lebanon Church at Semora, N. C. The Rev. Mark W. Andes is the capable young minister. He is a minister's son, a graduate of Elon, and a theological graduate of Duke. He is of quiet, cultural manner. The spirit and language of worship come easily with him. His people love him, and already they are finding it easy to follow him. His wife is even younger and quite as well trained, and is just as anxious as he to do her part well. They have much indeed to offer their pastorate and their people.

I had lodging and breakfast in a lovely farm home which enjoyed modern equipment of rural electrification. The other nine meals I was served in nine other lovely homes. I visited during the days in a dozen more. All told I was in more than twenty homes. I found farmer folk who were unafraid of work, although the weather was very hot. From early morning until the day's end they were busy. I found a people who had visions of better days ahead. More money for themselves, and larger opportunities for their children. Everywhere there were flowers, and signs of prosperity. Most homes were surrounded by barns and fences and growing crops. There were hills. Many fields were short and quick. Many of the homes were so situated as to give a view across miles of foothills, which were very beautiful. It was quiet. The bark of a dog, the song of birds, the call of children stood out in the quietness.

At times I was sort of wondering if the place of the church in the scheme of things was as high as it should be. Perhaps it was as high or higher than the average. But even with the visiting minister and the regular pastor present the conversation seemed to indicate that the church shared only a relative place in the big goings on in many of those homes. Perhaps I am mistaken but progress seemed greater on farm and farm-home than at the church. There was still preaching only once a month. The young people and children enjoyed the same sort of Sunday school rooms—or lack of them—which their grandfathers and mothers enjoyed. Many homes had been rebuilt until they would have been unrecognizable to those who knew them in days of yore. The roads were different. The schools were different. The crops were different. So much about the church was the same, or "samer"! There were, however, healthy signs of a new day for the church. The people themselves, for instance, wanted it to hold the comparatively high place it held years ago, and they were thinking in terms of making it so. Their loyalty and devotion to their church, their pastor and his wife, and to the special revival services were an inspiration.

JOHN G. TRUITT.

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## CENTENNIAL CELEBRATION.

The one hundredth annual session of the Virginia Valley Central Conference of Congregational Christian Churches will convene at Antioch Church, Rockingham County, Virginia, 10:00 a. m., August 5, 1948, for its regular two-day session (August 5 and 6). This conference has existed since 1838 under different names. According to historians it was organized August 27 1838, at a preliminary meeting held in Frederick County, Va., when Rev. W. G. Proctor was chosen moderator and Rev. Christy Sine named secretary. The first regular session was held at Antioch Church (host church this year), November 8, 1838. This organization gave place to the Virginia Central Conference which was organized August 10, 1849, when the first session was held at East Liberty Church, Page County, Va. In the late "sixties" of the last century there arose a divison over the question of "The Declaration of Principles" and " Form of Government and Directory of Worship" as set forth by the Southern Convention. One group seceded from the Convention and formed what was known as "The Virginia Central Conference" while the other group became known as "The Virginia Valley Christian Conference." Not until 1905 did the two conferences unite into one body known as "The Virginia Valley Central Conference" at Leakesville Church, near Luray, Va. When the merger was made with the Congregational Church in 1932 the name was changed to Virginia Valley Central Conference of Congregational Christian Churches.

Mr. Roy A. Larrick is the president of the Conference and together with his committee has arranged an appropriate program in celebration of this Centennial Anniversary. The theme of the centennial session is "A Century of Devoted Service — That Jesus May Reign." Rev. R. E. Newton, host pastor, will conduct the opening worship period following the call to order by President Larrick at 10:00 a. m., August 5.

The annual sermon will be preached by the Rev. Roy D. Coulter, pastor of the Timber Ridge Church. The theme of the sermon is "Living One Day at a Time." During the morning session of the first day an address, "Christ for a Changing Age and Progress" will be delivered by the Rev. John G. Truitt, D. D., President of the Southern Convention. Other guest speakers will include the Rev. B. J. Earp, former president of the conference whose topic will be: "The Crossroads of Another Century." Mr. Earp is pastor of our High Point, N. C., Church. Charles D. Johnston, superintendent of the Christian Orphanage, is scheduled to speak on the afternoon of the first day. Wednesday evening the program will be in charge of the Pilgrim Fellowship of the conference. Rev. Rev. Robert Lee House will speak. Time will also be given on the first day for the convening of the Christian Missionary Association, Rev. S. E. Madren, president.

An address, "Milestones in Christian Progress," by Rev. W. T. Walters, D. D., of Florida, also a former president of the conference is to be given on the morning of the second day, August 5. Rev. W. T. Scott, D. D., Superintendent of the Southern Convention, will appear on the morning program and speak on the subject, "Building With Christ." Early on the afternoon program the Rev. E. Lautenschlager, pastor of the historical Evangelical and Reformed Church of Woodstock, will be guest speaker and use, "Go Ye Into All the World," as the topic of his message to the conference. The Woodstock E. and R. Church was founded May 14, 1748.

Matters of usual routine will be presented at each session with reports from all departments of the church work. From all indications the churches of the Valley are in a healthy condition and reports will show much progress and great good accomplished during the year now closing.

ROBERT A. WHITTEN.

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What philosophy suggests is probable (or doubtful); what Scripture tells us is certain.—*Samuel Johnson.*

# News of Elon College

*By* President L. E. Smith

## BUILDING OPERATIONS AT ELON.

On January 18, 1923, fire destroyed the administration building on the Elon College campus. The administration building housed all business offices and the library. In addition, it provided social halls for four literary societies and classroom facilities for all instruction given the entire student body. Only the dormitories were left and some off-campus buildings with which to continue the school but it was done without the loss of a day. There was complete cooperation of faculty and students with the president, the late Dr. W. A. Harper, but of course the college could not continue with these temporary and inadequate facilities. Under the aggressive and dynamic leadership of President Harper, an expanded building program was begun. The present five fireproof buildings were erected. These buildings are substantially adequate and modern. No small college has any better. Since the erection of these buildings the college has not been in a position to do any additional building until recently, and only then because of dire necessity.

More than eighteen months ago it was evident that the present power house and facilities that have served the College so well for forty-three years would have to be replaced with new ones. The Board of Trustees of the college authorized the building and equipping of a new heating plant. Work began on this undertaking more than a year ago. It has been difficult to get needed materials and skilled labor has been scarce. The building has been completed. Boiler room equipment, facilities for heat distribution, and installations are nearing completion. Mr. Rowe of Rowe-Walsh-Jones, Durham, N. C., contractors, has notified us that the company will be ready to build a fire in the furnaces Monday, July 26. This is good news and means that we shall surely have the heating plant ready for service when school opens in September. This will insure comfort for the coming winter. (It would be good if Mr. Rowe could give us protection from the heat in summer.) Should there be those with unpaid pledges to the college, it would be of great help to the program if they could send payment at an early date. Building operations are fearfully expensive.

The college's building program will not stop or even halt with the completion of the heating plant. At Elon College we need and must have a gymnasium. This is a "must" if we are to continue our present fine program of physical education. The erection of the gymnasium has been properly authorized. Plans and specifications are being completed this week. Bids will be asked for immediately and when the contractor has been selected, or a plan for erection of the gymnasium is agreed upon, building operations will begin. This will be another expensive undertaking but with interest and cooperation of all it can and will be done.

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## CONFERENCE APPORTIONMENTS.

For more than two years our Convention Office has been receiving contributions from Sunday schools and churches for the college and transmitting the same to the college. This relieves our office of some responsibility and work, but it does not provide for personal contact with our Sunday schools and churches through the treasurers or sending individuals. These contacts have proven helpful in building the program of support to its present encouraging figure. As a rule, even churches and Sunday schools like to do business with the individuals or organizations they support. However, the Convention Office is doing a splendid job. It is prompt and efficient in its service and each week the college looks forward to a communication from that office. Usually it comes and is encouraging. It would be most helpful to the college and its program if all of our churches and Sunday schools would cooperate with the Convention in its plans for the support of the college. The college is anxious to cooperate and is encouraged by contributions for which it expresses appreciation.

| | |
|---|---|
| Preivously reported | $4,512.17 |
| **Churches.** | |
| N. C. & Va. Conference: | |
| Lebanon | 13.80 |
| Western N. C. Conference: | |
| Albemarle | 15.00 |
| **Sunday Schools.** | |
| Eastern Va. Conference: | |
| Norfolk, First | 15.00 |
| Windsor | 20.23 |
| Va. Valley Conference: | |
| Wood's Chapel | 5.00 |
| Total | $ 69.03 |
| Grand Total | $4,581.20 |

---

## VALLEY REVIVALS.

(Continued from page 2.)

for the Mt. Lebanon meeting. This church is located near Walstein's home and we predict that the services will be well attended and much good accomplished.

Mr. Newton announces that there will also be a series of evangelistic services held in the Leaksville Church, the date and guest minister to be announced later.

From Brother Newton's field come encouraging reports. Dry Run and Newport Churches have each spent a sizeable sum of money in painting and decorating their houses of worship. Mt. Lebanon already has a substantial sum raised to begin the erection of a new church building. The old building has been outgrown. There is great promise for the growth of this church, situated in a prosperous and thickly populated rural section. There is great opportunity for a vital service to the community and the Kingdom of Christ. Leaksville Church folk have made plans for a basement under the church. They will add greatly to the usefullness of this progressive and forward looking church by providing more adequately for its program of activities.

The Joppa Church also has plans in the making to paint and otherwise improve its house of worship.

There is every indication that these fine churches, located in the heart of the Valley of Virginia are growing and will become strong fellowships extending their arms of service, for Christ, throughout the world.

Robert A. Whitten.

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## DR. LAUBACH REPORTS.

More than 250,000,000 illiterates throughout the world have learned to read by using the phonetic method, the Rev. Dr. Frank C. Laubach, pioneer literacy expert and Congregational missionary educator reported at a press conference at the headquarters of the Foreign Missions Conference of North America.

Dr. Laubach has just completed a nine-month tour of eleven African countries, where, under the auspices of missionaries, government officials, and business concerns, he has established literacy classes in sixty-three different African languages and dialects. During his twenty years as a missionary educator, he has taught people to read in 156 different languages.

Dr. Laubach told newsmen that the basic principle of his system is the association of pictures, words, and syllables. His method, which is similar in many respects to ancient Egyptian hieroglyphics and Chinese characters, utilizes charts and graphs which depict objects or ideas through pictures of familiar objects.

At the press conference, Dr. Laubach demonstrated his method by drilling newsmen in the first lesson of the Amharic language. Within a few minutes, each of his temporary pupils could identify five basic word sounds in this ancient coptic language used in Ethiopia.

The average illiterate, according to the missionary educator, can learn to read his native tongue in about two weeks. At the end of the first learning period, the illiterate is given a diploma in recognition of his progress, and introduced to a primer or reader which contains a 1,600-word "recognition vocabulary" utilizing Dr. Edward L. Thorndike's and a Harvard basic word list. Employing the most-used words in the language, this vocabulary accounts for 95 per cent of all the words the pupil will encounter in his native tongue.

Once the pupil is familiar with Dr. Laubach's teaching method, he is admonished by his teacher to instruct someone else. This "chain-letter" method of instruction, Dr. Laubach said, has greatly accelerated the literacy rate among world populations.

In Africa all adult education is being carried on through the use of the phonetic method, Dr. Laubach said, much of it based on his books, charts, and graphs.

While on his latest African tour, Dr. Laubach was asked by the Firestone Company to establish a literacy program on their large rubber plantation in Liberia for 30,000 native employees. Emperor Haile Selassie of Ethiopia invited him to set up a similar program for his subjects, as did King Farouk of Egypt. In Mexico last year, the government taught over a million people to read by adaptation of the Laubach method.

In discussing the future of his literacy work, Dr. Laubach said that the greatest need for the rapidly growing literate population in Africa, and other foreign countries was a "fresh, interesting, and popularly written literature." The literature now available, he added, is "pretty dull, stilted, and academic, and fails to hold the new student's interest."

Dr. Laubach plans to spend the remainder of this year in the United States, where he will visit churches, schools, and colleges. Next year he has been invited by the Siam government to spend two and one-half months establishing a literacy program. He will also visit Korea, Australia, and New Guinea in behalf of literacy work.

Dr. Laubach's work is sponsored by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America.

## MISSIONARY OFFERINGS.

**Sunday Schools.**

| | | |
|---|---|---|
| Durham—N. C. & Va. | $ | 25.00 |
| Norfolk, First—E. Va. | | 26.17 |
| Wood's Chapel—V. Va. | | 6.00 |
| Total | $ | 57.17 |

**Churches.**

| | | |
|---|---|---|
| Albemarle—W. N. C. | $ | 15.57 |
| Happy Home—N. C. & Va. | | 8.45 |
| Holland—E. Va. | | 200.00 |
| Norfolk, First—E. Va. | | 45.00 |
| Norfolk, Rosemont—E. Va. | | 45.00 |
| Total | $ | 313.02 |

**Church Extension.**

| | | |
|---|---|---|
| Albemarle—W. N. C. | $ | 34.46 |
| Berea—N. C. & Va. | | 26.06 |
| Mebane—E. N. C. | | 8.00 |
| Mebane—E. N. C. | | 10.00 |
| Mt. Lebanon—V. Va. | | 5.00 |
| Union, N. C.—N. C. & Va. | | 48.35 |
| Union, Va.—N. C. & Va. | | 29.46 |
| Wake Chapel—E. N. C. | | 18.43 |
| Total | $ | 179.76 |

**Shaowu.**

| | | |
|---|---|---|
| Albemarle—W. N. C. | $ | 134.46 |
| Berea—N. C.& Va. | | 26.06 |
| Bethel—N. C. & Va. | | 10.00 |
| Holland—E. Va. | | 100.00 |
| Mebane—E. N. C. | | 10.00 |
| Mebane—E. N. C. | | 8.00 |
| Mt. Lebanon—V. Va. | | 10.03 |
| Pleasant Grove—N. C. & Va. | | 2.00 |
| Spring Hill—E. Va. | | 11.29 |
| Union, N. C.—N. C. Va. | | 48.36 |
| Union, Va.—N. C. & Va. | | 29.46 |
| Wake Chapel—E. N. C. | | 18.43 |
| Waverly—E. Va. | | 100.00 |
| Total | $ | 508.09 |
| Total period July 15-22 | $ | 1,058.04 |
| Previously acknowledged | | 30,889.17 |
| Total since Sept. 1, 19947 | $ | 31,947.21 |

WM. T. SCOTT,
*Superintendent.*

## CORRECTION.

In the Southern Convention Office report of receipts for funds received December 1, 1947-May 31, 1948, in THE CHRISTIAN SUN of July 15, through error Cypress Chapel was credited with $58.00 for Superannuation and $25.30 for Christmas Fund for Veterans of the Cross. The report should have read as follows:

**Superannuation.**

| | | |
|---|---|---|
| Holland | $ | 58.00 |

**Christmas Fund—Veterans of the Cross.**

| | | |
|---|---|---|
| Cypress Chapel | $ | 10.30 |
| Holland | | 15.00 |

In this report contributions for Missions, Elon College and the Orphanage were not reported because these are reported weekly in THE SUN. Also it should be noted that contributions reported for the Committee on War Victims and Reconstruction covered the period from January 15-May 31, 1948.

WM. T. SCOTT,
*Superintendent.*

I once met a little boy in Wales, crying bitterly at his father's door, afraid to go in. I asked him what was the matter. He told me that his mother had sent him out clean that morning, but that he had got into the water, and made his clothes dirty. So he feared to go in, because his father would punish him. We have soiled our characters by sin, and therefore is it that we fear death—dread the meeting with our Father?—*Thomas Jones.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### AN APPEAL FROM MRS. PARIS.

Our Convention President, Mrs. O. H. Paris, has recently sent out a letter to the presidents of local women's societies in the Convention. This also goes to presidents and advisers of young people's societies. In this letter she has called to our attention the fact that if we are going to help our church meet its Post-War Emergency Program, it must be done before January 1. We are asked and urged to have an Unseen Guest Meal. Such a meal had been planned for the School of Missions, having each guest announce the name of their Unseen Guest (Angie Crew, the Jacksons, Jackson baby, some hungry child, etc.), and perhaps a vacant chair for each one. The proceeds from this meal would be over and above apportionment and should be sent to the state treasurer, marked, "Unseen Guest Fund." In with her letter, Mrs. Paris enclosed a list of suggestions on how to have this type of meal: At out-of-door picnics where ice cream and cakes are sold, have a box labeled, "For My Unseen Guest —Share and Share Alike." Carry the Unseen Guest plan into each home for family meals. At any occasion where you are selling articles place an offering bowl on each table with the sign, "An Equal Share for My Unseen Guest." Many more suggestions are given, and Mrs. Paris has suggested that we especially try to have this in August or September, when many societies may be having picnics.

Mrs. Paris had something to say about our Bible course for the coming year. "For a number of years now," she says, "we have been wishing we could have our own Bible study material. Well, our wish has come true. Dr. Ferris Reynolds, Head of the Department of Religion at Elon College, has prepared a text book on the Book of Galatians entitled *The Gospel Unlimited.*"

The women's societies are to be promotional agents for this study course, so that the whole church may be included. The pastor or some other person may teach *The Gospel—Unlimited* in twelve lesons at the Wednesday evening prayer service or some other time. Too few of us have any actual Bible study, and it is not fair to expect to get a thorough Bible course in one evening.

In order to get the value of such a study, each person should have a copy of *The Gospel—Unlimited.* They are 40c per copy or three for $1.00. Your church may want to furnish copies to all who attend the course, or maybe your society could give all their members a copy. It is a very small investment to pay 40c for your Bible study material for a whole year, and there is not a single woman in the Southern Convention who knows everything about the Bible.

A price list of books and packets was included in Mrs. Paris' letter, and I will give just a few: Women's 1948-49 Packet, $1.50; *On Our Own Doorstep* (Home), 90c; Leader's Guide (*On Our Own Doorstep*), 35c; *China — Twilight or Dawn* (Overseas), 90c; Leader's Guide (for above), 35c; *The Gospel—Unlimited,* 40c each, three for $1.00. (Please include 10c for postage and handling.) Send orders to: The Literature Department, Southern Convention, Elon College, N. C.

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### QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for quarter ending June 30, 1948:

Balance on hand last report ... $ 220.79

RECEIPTS.

**Women's Societies.**

(On Apportionment.)

| | | |
|---|---|---|
| Antioch | $ 14.00 | |
| Bay View | 17.50 | |
| Berea (Nans.) | 20.00 | |
| Berea (Norfolk) | 15.00 | |
| Bethlehem | 30.00 | |
| Christian Temple | 87.50 | |
| Cypress Chapel | 25.00 | |
| Cypress Chapel (Agnes Brittle Circle) | 10.00 | |
| Damascus | 25.00 | |
| Dendron | 20.00 | |
| Eure | 13.00 | |
| First, Norfolk | 18.75 | |
| First, Portsmouth | 30.00 | |
| First, Richmond (For March 31) | 12.00 | |
| First, Richmond | 10.00 | |
| Franklin | 75.00 | |
| Holland | 40.00 | |
| Holy Neck | 37.50 | |
| Hopewell (For March 31) | 3.10 | |
| Isle of Wight | 20.00 | |
| Liberty Spring | 50.00 | |
| Little Creek | 6.50 | |
| Mt. Carmel | 13.25 | |
| Newport News | 25.00 | |
| New Lebanon | 5.30 | |
| Oak Grove | 8.50 | |
| Oakland | 18.75 | |
| Rosemont | 38.43 | |
| Second, Norfolk | 24.40 | |
| Shelton Memorial | 5.00 | |
| South Norfolk | 25.00 | |
| Spring Hill (For March 31) | 2.50 | |
| Spring Hill | 2.50 | |
| Suffolk | 150.00 | |
| Suffolk (Staley Society) | 27.40 | |
| Union (South.) | 15.50 | |
| Wakefield | 5.00 | |
| Waverly | 12.50 | |
| Windsor | 16.30 | |
| Windsor (Missionary and And Society | 10.55 | |
| | | 985.73 |

**Young People.**

| | | |
|---|---|---|
| Bay View | $ 1.25 | |
| Berea (Nansemond) | 9.00 | |
| Bethlehem | 25.00 | |
| Burton's Grove | 8.00 | |
| Christian Temple | 19.50 | |
| Cypress Chapel | 15.00 | |
| Dendron | 15.00 | |
| Eure | 8.25 | |
| First, Portsmouth | 1.00 | |
| First, Richmond (For March 31) | 2.00 | |
| First, Richmond | 2.00 | |
| Franklin | 6.25 | |
| Holland | 4.00 | |
| Holy Neck | 10.00 | |
| Liberty Spring | 15.00 | |
| Little Creek | 2.50 | |
| Mt. Carmel | 7.00 | |
| Newport News | 8.00 | |
| Newport News (High School Group) | 3.00 | |
| Oak Grove | 2.00 | |
| Oakland | 8.75 | |
| Rosemont | 15.61 | |
| South Norfolk | 10.00 | |
| Spring Hill | 10.00 | |
| Suffolk | 15.00 | |
| Windsor | 21.86 | |
| | | 244.97 |

**Juniors.**

| | | |
|---|---|---|
| Bay View | $ 1.25 | |
| Berea (Nansemond) | 6.25 | |
| Bethlehem | 6.00 | |
| Christian Temple | 8.75 | |
| Cypress Chapel | 5.00 | |
| Dendron | 1.00 | |
| Eure | 1.25 | |
| First, Portsmouth | 2.00 | |
| First, Richmond (For March 31) | .50 | |
| First, Richmond | .50 | |
| Franklin | 7.50 | |
| Holland | 10.00 | |
| Holy Neck | 5.00 | |
| Liberty Spring | 6.25 | |
| Little Creek | 2.00 | |
| Mt. Carmel | 3.00 | |
| Newport News | 3.00 | |
| Oakland | 1.25 | |
| Rosemont | 9.22 | |
| Rosemont (Primary) | 4.00 | |
| Suffolk | 10.00 | |
| Union (South.) | .86 | |
| Windsor | 6.53 | |
| | | 101.11 |

**Cradle Roll.**

| | | |
|---|---|---|
| Berea (Nans.) | $ 25.00 | |
| Bethlehem | 27.01 | |
| Christian Temple | 2.00 | |
| Cypress Chapel | .50 | |
| Damascus | 16.00 | |
| Dendron | 4.45 | |

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Friends

At a church meeting recently, numbers of people spoke to me about this weekly letter or column that I write. Some of them had suggestions to make, some disagreed with things I had written and the majority asked me, "How do you find the time or when do you write?"

There is an answer to that question! I write morning, noon or night —whenever the inspiration strikes or when it doesn't. I have written with two children sitting at my feet and have typed my material with a baby on my shoulder. It can be done. Sometimes I feel in a "writing mood" and write my page for weeks in advance—the publisher likes that for he can get his type set and proofread at his leisure. I like it, too, for while it takes time, once done, I'm free for a few weeks. It is like homework done immediately after school. Occasionally I write about current happenings, then there are the seasonal articles and best of all: news from you. So if I can find time to keep house, play with the children and mind the baby, surely you can send me some news. Please?

* * *

It happens that this letter is being written at night. It is a hot, humid night and not too far away thunder is rolling in angry clashes. Are you afraid of storms? They are a part of God's plan for our universe. We may think of storms as being violent and ugly, but there is beauty and majesty in the noise, and think of the cool refreshment after the storm has passed. When the sheets of driving rain stop, we can see the renewed earth looking and smelling its best. The clean, sweet smell of grass after a storm is quite wonderful, I think.

* * *

I am sorry that the poliomyelitis epidemic in North Carolina has caused the cancellation of many gatherings and brought fear and unhappiness to many people. Two years ago, a little girl at our Newport News Church, Eileen Rash, became ill with this disease. After a long struggle in the hospital at Norfolk, Eileen came home. She isn't well yet but she has made progress. Now Eileen is walking with braces and crutches and doing a good job. These hot days are not pleasant for extra weight and bundles as her braces are, but she keeps at it. Eileen goes to school and attends Sunday school, too. She went to the Daily Vacation Bible School this summer. Because I know her, she has come to be a symbol to me of all the children who have had polio. A greeting to Eileen and prayers for her full recovery as well as all others who are stricken this summer.

Now as I write these final words, the storm has come and the rain is falling. Soon it will be cool and I shall enjoy my rest.

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## SUMMER VACATION PASTIMES FOR CHILDREN.

*By* RUTH PECK MCLEOD.

*Issued by the National Kindergarten Association.*

Mrs. Brown, who had recently moved next door to Mrs. Carl, overtook that lady on the street, and the two walked home together.

"Now that school is out for the summer, my Tom is constantly asking to go to your house to play," said Mrs. Brown. "I hope he isn't troublesome. Unlike Tom, all of your children seem to know how to entertain themselves. I suspect, though, that you subtly direct some of their activities. Do you?"

"I do plan many of their pastimes —subtly, as you say," was the smiling answer. "Work and play are fundamentally the same, and a child, mentally, places whatever he is doing in one class or the other, according to the urge it arouses. For instance, washing the car is actually not as strenuous as playing football, but a game of football is likely to be much more enjoyable, unless the natural urge to wash the car is supplemented. It might be that a desired trip would loom into view, or perhaps just a wish to surprise Father would fill the need.

"My husband and I feel that we want the summer season to be a valuable one—one in which the boys and girls will continue to develop mentally and morally, as well as physically. Chores in and around the house, that are in keeping with the ages and abilities of the youngsters, are excellent for growth in skill and for teaching the children to accept responsibilities. The boys can do such work as cutting the grass, trimming the hedge, and washing windows; the girls can sweep, dust, cook, and sew. They all can work in the garden.

"In addition the children with regard to occupations outside the home during vacations, we always keep in mind their vocational tendencies. Jim, our eldest son, since he has been old enough has had photography as his hobby, and he thinks of making it his profession. Last summer he worked with one of our leading photographers. While he didn't earn a great deal of money, he was very happy because of the experience he was gaining. He has been greatly encouraged this past winter by having won several prizes for pictures that he had taken of the Smokies.

"All Jack's thought is for science. Of course, he's still quite young, but he has taken pleasure and satisfaction in his experiments, made with a chemistry set we had bought him. He and another boy, who is also interested in chemistry, fill our basement at times with the most distressing odors, but they are careful boys and I know they visualize themselves as famous research scientists, so I don't complain.

"Jane's enthusiasm centers about dramatics. She keeps me busy hunting up old costumes for the plays she and the other girls put on. Jim, who is good at art as well as photography, helps her by painting scenery for the shows. The girls cleared five dollars at one of their benefit performances, and they were delighted to be able to give it to the Crippled Children's Hospital They had worked together for several weeks at learning their parts and getting their properties together. That was a real educational project.

"Our playground equipment has been of great benefit for relaxation. Naturally, the smaller children enjoy this most of all, but Frank, our youngest boy, has his special interest, too—he loves animals. He takes care of the chickens, rabbits, and dogs. It is his ambition to be a farmer. He has read books on poultry and knows how to cull the flock and to feed the chickens so that they will produce the most eggs. His expenses are noted in order to be able to tell the amount of money he earns from the eggs he sells.

"The longer I live in our comfortable suburban home, the more I wish that every family could have a place like it in which to bring up their children. There are so many things that can be done where there are spacious grounds. Our youngsters made a tent out of an old shower-bath curtain. They also have a fish pond that

(Continued on page 15.)

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

### THE NEW 1948-49 LITERATURE IS OUT.

By now, most of you have received your order blank for the new literature for your societies. We urge you to fill it out and send it back (with your check or money order) to the Southern Convention Office, right away.

*Study Books—*

We've listed all the study books for all the ages, both the Home theme books ("America's Geographical Frontiers") and the Overseas theme ("China in the Asia of Today"). Even the Cradle Roll and Nursery children haven't been forgotten! Get yours—for all your age groups. Use the books — and the fine Leader's Guides—in your societies, in your Sunday school classes, in Wednesday evening services, or in special study groups for that specific purpose.

*Packets—*

You'll want at least one of the three packets, too:

*Children's Packet*—This year, for the first time, we're offering a packet for children's societies (boys and girls of Junior age, that is, 9-12). It has in it a Plan Book, some special projects "aimed for" this age group. And, we've included the two study books for the Junior age, *Mingo of the Merry-Go-Round* and *Dike Against the Sea,* with the two Leader's Guides for each. Besides this, we've also put in a fine cut-out map of China which makes a fine study project for the boys and girls. We want each church to have a packet for its children. What is the price? $3.00, which includes the study books and all! (We should add that in the Children's Plan Book there are some pages devoted to Cradle Rolls and Primaries.)

*Young Peopel's Packet* — This is our second year for a young people's packet, and we think this year's surpasses last year's (although we were very proud of the first attempt.) The theme is that of the Young People (Pilgrim Fellowship) at their National Council, held at Defiance, Ohio, in June, 1948—"For the Facing of This Hour." The programs, month-by-month party and project suggestions, "extras," and the Plan Book are good. And if you don't believe us, buy one, and see! The prine is the same as last year—$1.00.

*Women's Packet*—We like the theme for the women this year: "Horizons Unlimited." And you'll see how it runs all through the packet for the women, too. And you'll like the devotional programs, written by some of the leaders in our Convention. The packet is just so full of good material and help that even if you have a complete year of programs lined up (using what's in your packet) you'll still have ample to choose from! The price of the packet is $1.50.

*The New Bible Study Book—*

We really have something here! Dr. Ferris Reynolds, Head of the Depart-

(Continued on page 15.)

## ORDER BLANK

| ADULT | Price | Number | Total |
|---|---|---|---|
| ON OUR OWN DOORSTEP (Home) | $ .90 | ..... | ..... |
| LEADER'S GUIDE (Home) | .35 | ..... | ..... |
| CHINA—TWILIGHT OR DAWN (Overseas) | .90 | ..... | ..... |
| LEADER'S GUIDE (Overseas) | .35 | ..... | ..... |
| THE GOSPEL—UNLIMITED (Bible study book) 40c ea., 3 | 1.00 | ..... | ..... |
| WOMEN'S 1948-49 PACKET | 1.50 | ..... | ..... |
| **YOUNG PEOPLE** | | | |
| FORTY-EIGHT PLUS! (Home) | .90 | ..... | ..... |
| DISCUSSION AND PROGRAM SUGGESTIONS (Home) | .35 | ..... | ..... |
| RISING THROUGH THE DUST (Overseas: China) | .90 | ..... | ..... |
| LOOK AGAIN AT CHINA (Overseas) | .50 | ..... | ..... |
| DISCUSSION AND PROGRAM SUGGESTIONS (China) | .35 | ..... | ..... |
| YOUNG PEOPLE'S 1948-49 PACKET | 1.00 | ..... | ..... |
| **JUNIOR HIGH (Ages 12-14)** | | | |
| PUERTO RICAN PUZZLES (Home) | .65 | ..... | ..... |
| WITH JUSTICE FOR ALL (Leader's Guide; Home) | .35 | ..... | ..... |
| TAI-LEE'S PRECIOUS SEED (Overseas: China) | .90 | ..... | ..... |
| A NEW CHINA (Leader's Guide; China) | .75 | ..... | ..... |
| **JUNIOR BOYS AND GIRLS (Ages 9-12)** | | | |
| SURPRISE FOR MINDEH (Overseas: China; Grades 3-5) | .75 | ..... | ..... |
| CHILDREN'S 1948-49 PACKET (Includes 2 study books and 2 Leader's Guides) | 3.00 | ..... | ..... |
| **PRIMARY BOYS AND GIRLS (Ages 6-9)** | | | |
| WISHES COME TRUE (Home: Puerto Rico) | .90 | ..... | ..... |
| PRIMARY TEACHER'S GUIDE ON PUERTO RICO | .35 | ..... | ..... |
| THE WATCH-GOAT BOY (Overseas: China) | .90 | ..... | ..... |
| PRIMARY TEACHER'S GUIDE ON CHINA | .35 | ..... | ..... |
| **CRADLE ROLL AND NURSERY (Pre-School)** | | | |
| ROSITA: A Little Girl of Puerto Rico (Home) | .50 | ..... | ..... |
| AH FU: A Chinese River Boy (Overseas) | .50 | ..... | ..... |
| ESA: A Little Boy of Nazareth | .50 | ..... | ..... |
| KEMO: A Little Girl of Africa | .50 | ..... | ..... |
| MITSU: A Little Girl of Japan | .50 | ..... | ..... |
| THE THREE CAMELS: A Story of India | .50 | ..... | ..... |
| **OTHER BOOKS YOU WILL WANT** | | | |
| WINGS OVER CHINA (Stories; all ages) | .15 | ..... | ..... |
| SHE MADE MANY RICH (Stories; Virgin Islands; all) | .15 | ..... | ..... |
| PIONEER HAWAIIAN CHRISTIANS (Stories; all ages) | .15 | ..... | ..... |
| THE MAN WITH TWENTY HANDS (Stories; Home; all) | .15 | ..... | ..... |
| THE BISHOP OF ALL BEYOND (Stories; Alaska; all) | .15 | ..... | ..... |
| FUN AND FESTIVAL FROM CHINA (All ages) | .35 | ..... | ..... |
| *TOTALS | | ..... | ..... |

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# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## EBED-MELECH, THE ETHIOPIAN.

Lesson VI—August 8, 1948.

Memory Selection: *As we have opportunity, let us do good to all men.* —Galatians 6:10.

Lesson: Jeremiah 38:1-39:18.

Devotional Reading: Matt. 25:31-46.

*Troubled Times.*

The times were out of joint and there was none to set them right. Babylon was astride the world like a giant Colossus and there was apparently nothing that could be done about the matter, at least nothing that Judah could do. Thus it was that Jeremiah frankly told the king Zedekiah that the only thing to do was to surrender, and thus to salvage what he could from the disaster. It was of course seemingly a counsel of a coward and it aroused the opposition and the hatred of the military leaders. They asked the king to turn over Jeremiah to them to be put to death, for his words were weakening "the hands of the men of war that remain in this city, and the hands of all the people." It did look like treason. But Jeremiah knew how to read the signs of the times and although the words were unpopular and fraught with personal peril to himself, he boldly proclaimed them.

*A King But a Coward.*

Zedekiah was a king but a craven coward. He was like some of the men who are now ruling in Europe, a puppet in the hands of powerful military cliques. He turned Jeremiah over to these military leaders with the words "for the king is not he that can do anything against you." He could have done something if he had been a man instead of a mouse. He was a weak-kneed and week-willed. He knew full well the implications of what he was doing—it might well mean the death of the great prophet. But he had no backbone and he gave in by giving up Jeremiah.

*God's Anointed.*

After this military gang got Jeremiah in their hands they evidently realized the seriousness of the thing they had planned. And perhaps from fear rather than from compunctions of conscience they decided that instead of killing him outright they would put him into a dungeon in the prison and let him starve or smother to death. It could have been of course mere callousness, a desire to prolong his suffering rather than to end it all by one fell stroke. In any event they put him down into a dungeon which although not filled with water, was a mass of mire at the bottom, into which the luckless prophet sank up to his arm-pits. He was left thus to die.

*A Slave But a Hero.*

There was royalty in the king's house if not in the king's heart. It was in the heart of one of the king's slaves, a man with a strange name, Ebed-melech, another of the unknown men of the Bible and of history. The plight of the prophet touched the heart of this slave. He did a daring thing. Slave, and foreigner and black man that he was, he went directly to the king and interceded in behalf of Jeremiah. It might well have cost him his life, either at the hand of Zedekiah the king, or at the hands of the military clique which had put Jeremiah in the dungeon. Here was moral courage and human kindness at their best. The king was perhaps already troubled by his conscience about the matter, and convicted by the eunuch, he straightway set about to atone for his sin. He gave Ebed-melech an armed guard and told him to rescue Jeremiah and to see to it that he was given food and water and shelter. And thus the life of this great prophet was saved. And thus the life of the race was enriched. For much of Jeremiah's ministry to his people, and his message to posterity, came after this incident in his life. And yet there are not many people who know anything about this captive slave with compassionate spirit.

*The End of the Kindgom.*

Jeremiah's words found tragic fulfilment. Babylon marched against Jerusalem with its armed might and the city could not long resist. Contrary to Jeremiah's advice Zedekiah attempted to escape by might and was taken prisoner. He saw with his own eyes the slaughter of his own sons and his nobles, and then after he was bound with chains, his own eyes were put out. To complete the disaster his royal house was burned and the walls of Jerusalem were broken down. Thus came to an inglorious end the kingdom of Judah, never to be established again. From this time the Jews have been in a sense men without a country.

*One Good Turn Deserves Another.*

Kindness pays even if it never pays in kind. The kind heart is its own reward. The kind deed is recompense in itself. One should not be kind simply for hope of gain. And much kindness is never repaid in terms of money or gain. But kindness cast upon the waters has a way of coming back again, and it often comes back pound cake. This humble, heroic slave was simply obeying a humane and noble impulse when he interceded in behalf of Jeremiah. But that act paid handsome dividends a little later, for when the city was captured and plundered the life of Ebed-melech was spread in accord with the word of the Lord at Jeremiah's mouth. It doesn't always end that way in the books of this world but it does end that way when the final entry is written down in the Lamb's book of life.

*The Fine Act of Being Kind.*

This matter of being kind is a big factor in the life of the world. Indeed much of the world's woe is due to the lack of the spirit and the practice of the art of kindness or being kind. There is almost always an opportunity for practicing it, and it hardly ever costs much to practice it, But it can mean so much and so so much. And as that prince of kind men once wrote, "God has put in our power the happiness of those about us, that is largely to be secured by our being kind." (Henry Drummond.)

*Let's Try It.*

Let's try being kind to those with whom we come in contact, well say just for this coming week. Start in the home with those with whom we live most intimately but with whom we are often so unkind. And let us carry the spirit of kindness out into all our relationships this week. Let's try kindness, sincerely, persistently, graciously.

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

| | | |
|---|---|---|
| Eure | 1.25 | |
| First, Richmond (For March 31) | .50 | |
| First, Richmond | .50 | |
| Franklin | 2.00 | |
| Liberty Spring | 10.00 | |
| Little Creek | 1.00 | |
| Mt. Carmel | 1.00 | |
| Oak Grove | 3.56 | |
| Oakland | 4.00 | |
| Rosemont | 29.50 | |
| | | 128.27 |

**Thank Offering.**
**(Shaowu.)**

| | | |
|---|---|---|
| Johnson's Grove | $ 10.00 | |
| Newport News (Edna Webb Circle) | 10.00 | |
| Rosemont | 35.23 | |
| | | 55.23 |

**Life Memberships.**

| | | |
|---|---|---|
| Bethlehem | $ 40.00 | |
| Christian Temple | 30.00 | |
| Damascus (Pilgrim Fellowship) | 10.00 | |
| Dendron | 20.00 | |
| Eure | 10.00 | |
| | | 110.00 |

**Memorials.**

| | | |
|---|---|---|
| Bethlehem | $ 10.00 | |
| Suffolk | 10.00 | |
| | | 20.00 |

**Friendly Service. (Franklinton.)**

| | | |
|---|---|---|
| Cypress Chapel (Young People) | $ 5.00 | |
| First, Portsmouth | 5.00 | |
| Franklin | 10.00 | |
| Newport News (Edna Webb Circle) | 15.00 | |
| Newport News (Kate Newman Circle) | 10.00 | |
| Newport News (Jr. C. E.) | 5.00 | |
| South Norfolk | 20.00 | |
| | | 70.00 |

**Offering—May Fellowship Day.**

| | | |
|---|---|---|
| Damascus | $ 6.00 | |
| First, Portsmouth | 4.00 | |
| Little Creek | 5.00 | |
| | | 15.00 |
| | | $1,730.31 |

**District Meeting Offerings.**

| | | |
|---|---|---|
| Suffolk | $ 51.20 | |
| Norfolk | 33.32 | |
| Waverly | 8.37 | |
| | | 92.89 |
| Grand total for quarter | | $2,043.99 |

DISBURSEMENTS.

| | | |
|---|---|---|
| Dr. W. T. Scott (Rev. Ralph Shrader's Exp.) | $ 25.00 | |
| Franklin Printing Co. | 13.75 | |
| Gurley Press | 16.50 | |
| Board of Publications (Printing Minutes in Annual) | 40.60 | |
| Miss Chicoine (Part exp. of delegate to Defiance Y. P. Conference) | 12.00 | |
| Mrs. W. T. Harrell (Part exp. to Gen. Council) | 25.00 | |
| Mrs. W. V. Leathers, Treasurer | 1,730.31 | |
| | | 1,863.16 |
| Balance in Treasury July 15 | | $ 180.83 |

Respectfully submitted,
MRS. W. B. WILLIAMS,
*Treasurer.*

1253 24th Street,
Newport News, Va.

## TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Churches, first quarter, second year bi-ennium, 1947-49:

**Receipts.**

| | | |
|---|---|---|
| Eastern Va. Conference: | | |
| Women | $1,235.96 | |
| Young People | 259.97 | |
| Juniors | 106.11 | |
| Cradle Roll | 128.27 | |
| | | $1,730.31 |
| Va. Valley Central Conference: | | |
| Women | $ 173.90 | |
| Young People | 113.34 | |
| Juniors | 5.00 | |
| Cradle Roll | 5.00 | |
| | | 297.24 |
| North Carolina Conference: | | |
| Women | $1,319.13 | |
| Young People | 62.11 | |
| Juniors | 51.16 | |
| Cradle Roll | 19.33 | |
| | | 1,451.73 |
| Total Receipts | | $3,479.28 |

**Disbursements.**

| | | |
|---|---|---|
| Home Missions, General Fund | $1,269.67 | |
| Young People's Home Mission Fund | 210.21 | |
| Thank Offering (Superintendent's Home) | 63.76 | |
| Friendly Service (Franklinton College) | 70.00 | |
| Committee on Evangelism | 5.00 | |
| | | 1,618.64 |
| Foreign Missions, General Fund | $1,269.68 | |
| Young People's Foreign Mission Fund | 2210.21 | |
| Thank Offering (Shaowu) | 55.23 | |
| Shaowu Mission Fund | 41.60 | |
| | | 1,576.72 |
| | | $3,195.36 |
| Penny-A-Meal | | 38.92 |
| Check to W. T. Scott, Supt. | | $3,234.28 |
| Check to United Council of Church Women (May Fellowship) | | 15.00 |
| Check to Mrs. Leathers (Savings) 20 Life Memberships, 3 Memorials | | 230.00 |
| Total Disbursements | | $3,479.28 |

NOTE: $148.35 Young People's Camp Fund held, pending distribution, July 23, 1948.

MRS. W. V. LEATHERS,
*Treasurer.*

## WOMAN'S SOCIETY AT SUFFOLK REPORTS.

The Woman's Missionary Society of the Suffolk Christian Church is working diligently to attain the rating of a Superior Society. Under the capable leadership of Mrs. W. A. Daughtrey, who has served as president for two years, the society is steadily going forward in helping to put a larger stress on missions.

The program committee with Mrs. John G. Truitt, chairman, chose as the theme of the year's program's, "Opening Doors," as suggested by the woman's committee. At each monthly meeting an interesting program and a well-planned devotional has been given. This article will not be a complete report of the year's work, but a brief mention of some of the most outstanding events.

On July 12, a covered-dish supper was held on the church lawn with about thirty-five members present. Each person brought whatever dish she desired and when everything was arranged on a long table, there was a variety of food, and an abundance of it. To this writer's delight someone had brought a whole home-made pineapple cake.

After the supper, a very interesting program on our missionaries for special study, was presented by Miss Mamie Basler, who also read a devotional meditation prepared by Miss Virginia Brinkley.

One of the highlights of the year's work so far has been the review of the mission study book, *Committed Unto Us*, by Mrs. Robert M. Kimball of Franklin. This program was a joint meeting with the W. W. Staley Society and was well attended.

In February, the thirty-sixth birthday anniversary was celebrated with the Hawley Circle in charge of the program. This circle, with Mrs. Ray Richardson, leader, is doing splendid work and turns into the president each month a report that could easily set an example for any circle in our Convention.

During May the society sponsored the second annual woman's banquet which was attended by 225 people. When the final reports were given on the banquet, it was considered a great success in every way.

The Mueller Circle, Mrs. J. B. Kent, leader, presented at the June meeting an original playlet on "Opening Doors to Deeper Loyalty to Our Church." This short play portrayed loyalty as shown through the various organizations of the Suffolk Christian Church. (Should any society desire a copy, Mrs. Kent would be glad to send them one.)

The society was looking forward to the School of Missions at Elon. With eight or ten delegates already registered, it was a disappointment to hear the school had been cancelled, but each one heartily agreed that it was for the best—and looks forward to a bigger and better School of Missions in 1949.

Much interest has been shown in the Cent-A-Meal offering and it is hoped that when the final figures are shown they will be most gratifying. A box was sent to Miss Angie Crew in Japan as part of our Friendly Service project.

The Bible study book, *Thy Kingdom Come—Beginning in Me*, has been beautifully taught at the nine circle meetings each month. It is believed that renewed interest has been shown in this study this year.

May we continue to work in harmony for Christ and strive to complete this year's work with a true superior measure of achievement.

MRS. J. W. UNDERWOOD,
*Corresponding Sec'y.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

"Making hay while the sun shines" has been occupying the time of our farmer boys part of the time this week. The little boys enjoy getting out in the field and helping do what they can to assist. It takes one man to drive the tractor and two to tie the wires. Then one little boy ten years of age can stand on the back of the baler and take a little forked stick and make the hay go into the baler when it gets chocked up. He enjoys riding the baler, because it is very light and easy work when the hay is not too heavy. Sometimes a little boy can take the place of a man when there is a light job to be done.

Modern farm machinery makes farm work more enjoyable than it was when the writer was a teen-age boy on a farm. While we farmed in that day the hard way, I have never regretted for a minute that I was reared on a farm. Being reared on a farm has been worth a great deal to me in my work at the Christian Orphanage, because in this work here one has to do many kinds of work. In all the years I have been here in this work I have never asked a boy to do any job that I would not do myself. Thirty-two years ago when I first took over this work I always said, "Come on boys and we will go," and they were always ready and willing to go. At that time we had quite a number of practically grown boys who were able to do good work—strong and stout. We are not so well blessed now as then, as nearly every boy who is capable of doing good work has gone out, and we are left with a group of little tots under ten years of age who are not worth much on the farm. Yet, they can pull hog weeds out of the tomato patch, and how fast they can grow! It reminds me of my boyhood days when I had to dig sassafras sprouts, and I thought our farm could produce all there was in the whole county. It was cold work on a cold day.

Fifty thousand dollars is our goal—twenty-five for the churches and twenty-five from special offerings. Let us say, "Come on and let us raise it."

CHAS. D. JOHNSTON,
*Superintendent.*

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**CLOTHING DONATIONS RECEIVED.**
**January 21 - July 21, 1948.**

Miss Mary E. Lassiter, Norfolk, Va.: clothing.

Mr. and Mrs. Frank Mitchell, Burlington, N. C.: clothing.

Mrs. Clara Simpson, Chapel Hill, N. C.: clothing.

Miss I. West, Whaleyville, Va.: clothing.

Woman's Auxiliary, Burlington Christian Church, Burlington, N. C.: Easter clothing.

Miss Nellie Mae Holt, Burlington, N. C.: clothing.

Mrs. Edna Tapscott, Burlington, N. C.: clothing.

Sellars Department Store, Burlington, N. C.: clothing.

Mrs. Willie Duck, Dadeville, Ala.: clothing.

Miss Maude Iseley, Burlington, N. C.: clothing.

Mrs. A. Y. Allred, High Point, N. C.: clothing.

Woman's Missionary Society, Mt. Zion Christian Church, Mebane, N. C.: clothing (all new).

High Point Christian Church, High Point, N. C.: clothing (all new).

Woman's Missionary Society, Flint Hill Christian Church (R), Sophia, N. C.: clothing.

Woman's Missionary Society, Henderson Christian Church, Henderson, N. C.: clothing.

Woman's Missionary Society, Leaksville Christian Church, Luray, Va.: clothing.

Woman's Missionary Society, Hank's Chapel Christian Church, Pittsboro, N. C.: clothing.

Woman's Missionary Society, Long's Chapel Christian Church, Burlington, N. C.: clothing.

Mrs. O. C. Osborne, Waverly, Va.: clothing.

Mrs. J. W. Jackson, Norfolk, Va.: clothing.

The Underwood Guild, Sanford Christian Church, Sanford, N. C.: clothing.

Mrs. L. E. Carlton, Paces, Va.: clothing (all new).

Mrs. Augresta Rhinehart, Mt. Crawford, Va.: dress material.

"The Fidelis Class," Rosemont Christian Church, Norfolk, Va.: clothing for Clifton Tuck.

Ladies Aid Society, Albemarle Christian Church, Albemarle, N. C.: clothing.

Woman's Auxiliary, First Christian Church, Greensboro, N. C.: clothing.

Mrs. R. T. Brittle, Dendron, Va.: clothing.

Belew Creek Christian Church, Belew Creek, N. C.: clothing.

Woman's Missionary Sciety, Berea Christian Church, Elon College, N. C.: clothing.

Woman's Missionary Society, Happy Home Christian Church, Ruffin, N. C.: clothing.

Mrs. C. F. Rudd, Portsmouth, Va.: clothing for Janet Beers.

Woman's Missionary Society, Pleasant Ridge Christian Church, Ramseur, N. C.: clothing.

Ladies' Aid Society, Berea Christian Church (Nans.), Drivers, Va.: clothing.

Miss Nancy Tuck, Nathalie, Va.: clothing.

Woman's Missionary Society, Union Christian Church, Burlington, N. C.: clothing, quilts, towels, etc.

Mrs. Bessie Johnson, Gibsonville, N. C.: clothing.

Ingram Christian Church, Ingram, Va.: clothing (all new).

Mrs. R. E. Brittle, Suffolk, Va.: clothing for Rachel and Jackie Wilkins.

Holland Christian Church, Holland, Va.: clothing.

Woman's Missionary Society, Bethel Christian Church, Burlington, N. C.: clothing for Rachel Wilkins.

Woman's Missionary Society, Pleasant Ridge Christian Church, Guilford College, N. C.: clothing.

Liberty Christian Church, Liberty, N. C.: clothing.

Maude Hedley Bible Class, Norfolk, Va.: clothing for Angeline Haith.

Woman's Missionary Society, Mt. Carmel Christian Church, Walters, Va.: clthing.

Miss Amy Louderback, Shenandoah, Va.: clothing.

Woman's Missionary Society, Pleasant Grove Christian Church, Halifax, Va.: clothing.

Little Creek Junior Society, Norfolk, Va.: clothing.

Mrs. William Watts, Raleigh, N. C.: clothing.

Miss Edith Walker, Burlington, N. C.: clothing.

Mayland Sunday School, Broadway, Va.: clothing and candy.

Miss Olive Showalter, Harrisonburg, Va.: clothing.

Woman's Missionary Society, Wake Chapel Christian Church, Fuquay Springs, N. C.: clothing for Betty Proctor.

Mrs. C. C. Young, Durham, N. C.: clothing.

Young People's Christian Endeavor, Newport News Christian Church, Newport News, Va.: clothing.

Mrs. A. L. Goswick, Williamsburg, Va.: clothing.

Woman's Missionary Society, Shiloh Christian Church, Ramseur, N. C.: clothing, towels, soap, etc.

Circle No. 6, Burlington Christian Church, Burlington, N. C.: socks (all new).

Mrs. F. E. Butler, Suffolk, Va.: clothing.

Mrs. R. J. Dunn, Danville, Va.: clothing.

Mrs. W. J. Bidgood, Portsmouth, Va.: clothing.

Ella Grimes Bible Class, Portsmouth, Va.: clothing.

Mrs. Lindsey Neville, Chapel Hill, N. C.: clothing.

Mrs. J. H. McEwen, Burlington, N. C.: clothing.

Miss Wilma Holt, Burlington, N. C.: clothing.

Mr. George Holt, Burlington, N. C.: clothing.

Mrs. James Rakestraw, Portsmouth, Va.: clothing.

Mrs. Zora Brown, Ramseur, N. C.: clothing, towels, etc.

Mrs. C. Hartman, Charleston, S. C.: clothing.

Mrs. Douglas Donald, Dendron, Va.: clothing.

A friend, Suffolk, Va.: clothing.

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**REPORT FOR JULY 29, 1948.**
**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 5,610.67 |
| Eastern Va. Conference: | | |
| Norfolk, First, S. S. .... | $ 25.00 | |
| Rosemont (Simmons children) ..... | 25.00 | |
| Windsor S. S. ..... | 34.20 | |
| | | 84.20 |
| Western N. C. Conference: | | |
| Ether S. S. ..... | $ 5.58 | |
| Pleasant Ridge ..... | 80.00 | |
| | | 85.58 |
| Va. Valley Conference: | | |
| Wood's Chapel S. S. ..... | | 5.75 |

(Continued on page 15.)

## BIBLE CLASS ON WEEK-DAY SANCTIONED.

Only one plan of the Virginia Council of Churches for week-day religious instruction in the State's public schools, a plan which eliminates all "control, supervision or responsibility" by school authorities, was declared "constitutionally unobjectionable" in an opinion released by Attorney-General J. Lindsay Almond, Jr.

The Attorney-General ruled, however, that the majority of plans for religious education previously existing in Virginia, revealed "certain responsibilities retained by school authorities" and, therefore, would be unconstitutional.

Through a letter to G. Tyler Miller, State Superintendent of Public Education, Attorney - General Almond sanctioned only one of three plans offered by the Virginia Council of Churches.

The approved plan is as follows:

"In situations in the State where a group of competent and responsible parents shall petition a county or city school board to release pupils of the elementary grades for non-compulsory, non-sectarian religious instruction for a period of one hour each week, the State Board of Education sanctions such an arrangement, providing that parent or guardian shall sign an appropriate request for such release and providing that parents in the local community shall be responsible for securing these signed requests outside of the public school and providing that the school board granting such a release and the parents to whom the pupils are to be released and such religious instructors as these parents may employ, shall understand and recognize that all classes in religious and moral instruction shall be operated independently of the control, supervision or responsibility of the public school and providing further that no public funds may be used."

*Hands Off, He Counsels.*

Mr. Almond commented as follows: "This plan states that the public school authorities shall have no control, supervision or responsibility over the classes in religious education. So long as the plan operates in this manner, it is my opinion that it is constitutionally unobjectionable."

Remarking that week-day religious education in Virginia public schools in the past reveals certain responsibilities retained by school authorities, Mr. Almond declared such plans as of doubtful constitutionality.

"It appears," he explained, "that in the great majority of of cases, the school authorities were responsible for the failure of the child to report to the religious education class, and were likewise responsible for the discipline of the child should he misbehave in class beyond the authority of the religious education teacher to control him.

"I have grave doubts as to the constitutionality of any plan operating in such a fashion."

The education department previously had received a ruling from Walter E. Rogers, assistant State Attorney-General, that "the mere use of public school buildings during regular school hours for non-sectarian non-compulsory religious instruction, under a 'released time' plan, divorced from the type of school supervision criticized in the Champaign, Ill., case would not be forbidden."

Superintendent Miller immediately prepared letters to division superintendents in the State advising them of the attorney-general's ruling.

Mr. Miller said that local school authorities will have to compare their plan for religious education with the one approved by the attorney-general and use it as a basis of instruction. He stressed that all school supervision of any sort would have to be removed from the religious classes, according to the opinion.

The earlier ruling by Mr. Rogers approved non-sectarian prayers at the start of assembly programs in the schools and the study of churches as they have influenced history.

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## FOR THE CHILDREN.

(Continued from page 10.)

they constructed with concrete; their dad helped them with that. Then he showed them how to build an outdoor oven. Many of the picnics of this neighborhood are held in our yard because of this oven. The boys and girls cook their frankfurters and bacon on it.

"One of our neighbors, as you may have noticed, has a field that is perfect for baseball and another has a tennis court—so, you see, this community is ideal for children. Of course, the main requisites for summer pastimes are that they will be safe and profitable for the child. Here, it is not so much a question of finding something pleasant to do as it is of deciding which activity to select. We always urge as much out-of-door recreation as possible.

"Beneficial summer programs need to be unobtrusively originated and nurtured by understanding parents, but there is no effort that brings more gratifying results. Such projects make for happy, contented children who are developing satisfactorily in all ways."

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## THE NEW 1948-49 LITERATURE IS OUT.

(Continued from page 11.)

ment of Religion at Elon College, has written our Bible study book, just for us! And without knowing the women's theme for the year (Horizons Unlimited), he chose for his title *The Gospel—Unlimited!* If you haven't bought yours as yet, you'll want to, right away. You may have one copy for 40c or (and you'll probably want to do this) you may have three copies for $1.00. We'd like to suggest that the women ask their pastor (or some one else) to help them study the book at the Wednesday evening prayer service or some other time. Share this fine study of Galatians with your church! *The Gospel—Unlimited!*

*How Shall You Buy All These Fine Materials?—*

Just send your order to: The Literature Department, The Southern Convention Office, Elon College, N. C. And make your checks and money orders payable to the Southern Convention. (And, one more thing: will you please add ten cents (10c) to your total for the cost of handling and postage? Thank you!)

We'll be happy to help you in your selection of literature and materials for the coming year—and we'll be looking forward to hearing from you!

Sincerely,

BETTY CHICOINE.

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## ORPHANAGE REPORT.

(Continued from page 14.)

| | | |
|---|---|---|
| Ga. Conference: | | |
| Vanceville S. S. ..... | | 3.00 |
| Total this week from churches | | $ 178.53 |
| Total this year from churches | | $ 5,789.20 |
| **Special Offerings.** | | |
| Amount brought forward ..... | | $10,163.34 |
| Mrs. Gregory, child ..... | $ 35.00 | |
| Mr. Russell, for Faye ... | 100.00 | |
| Mrs. Kinch, children .... | 15.00 | |
| Mabel Haith, rent ..... | 1.25 | |
| Interest, Arch loan ..... | 9.60 | |
| | | 160.85 |
| Total this week from Special Offerings ..... | | $ 160.85 |
| Total this year from Special Offerings ..... | | 10,324.19 |
| Grand total this week ..... | | $ 339.38 |
| Grand total for the year .. | | $16,113.39 |

# The Creating God

By STANLEY U. NORTH, Chaplain
1948 Annual Meeting, Home Missions Council of North America

*"In the beginning God created the earth, and God saw that it was good."*
—Psalm 19.

Pearl Buck more than anyone else has popularized the phrase "the good earth." The Chinese, who is much closer to the soil than is the average American, is more keenly aware of his dependence upon the soil than are we who live out of cans and who are inclined to lose our sensitiveness with regard to agricultural processes. As we open a can of string beans, or of peas, I suspect we rarely think of the farmer plowing, harrowing, and fertilizing his field, in preparation for the seeds to be planted, and much less do we think of the migrant farm laborers—fathers, mothers and children—who live a nomadic and underprivileged life to the end that we may open our cans and grow fat.

Nor do we give much more thought to the canning process, with its thousands of hands sorting and washing the food in preparation for the sterilizer and the container. It is not that we are calloused, but rather that we are far removed from the process. And, therefore, it is good that the Home Missions Council calls our attention and quickens our consciences with reference to the humble, but very important, laborer and his family who make possible our daily bread.

The good earth gives us everything. We ourselves came from the earth and shall return to it.

Is the earth less than the good earth, therefore? The answer is NO. God saw that it was good and it remains good. Earthquakes, blizzards, ice storms, hurricanes, tornadoes, floods—all are a part of the creative process out of which the earth has become inhabitable. Warfare, too, is of the good earth. It is nature's penalty exacted for man's transgression of earth's goodness. The creating God is deadly in earnest. Either man will conform to the goodness of the earth or be destroyed.

If this be true—then our task is of the utmost importance. And in the performance of our task we need to have this basic concern, namely, that we shall be in harmony with the goodness with which God endowed the earth.

The record has it that God created man in his own image—from the earth. It is our Christian faith, however, that man is God-like in terms of his soul rather than of his physical body. It is the genius of creation that man who has emerged from the good earth shall achieve for himself an eternal soul.

*Prayer*—Eternal God, Creator of the universe, all-powerful and all-wise, Who didst see fit to fashion man in Thine own image, grant that we may be willing and worthy partners in the on-going process of creation.

Forgive us, we pray Thee, that we have so timidly followed the leading of Thy Spirit. We remain separated, despite the prayer of our Master, that we might all be one. We continue to put greater store on creedal differences of the past than we do on the fundamental truth of Thine inclusive love, revealed by Jesus and the prophets and the saints down through the years.

The world, which Thou hast placed at our doors, O God, demands dynamic faith, courageous spirits, indomitable wills, adventurous leadership, prophetic utterances. These are times when small mindedness will no longer suffice. The sectarian spirit is outmoded. Truly before us lies the Promised Land. We will either possess it or be dispossessed. Forbid that we should allow greed and selfishness, pride and conceit, jealousy and envy to rob us of our birthright as sons of God. Grant that we shall in truth be disciples of Him whom we delight to call Master, in Whose name we pray.
Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, AUGUST 5, 1948. NUMBER 31.

Dr L E Smith X

## Just for Today

Just for today I will try to live through this day only, not to tackle my whole life problem at once. I can do things for twelve hours that would appall me if I had to keep them up for a life time.

Just for today I will be happy. This assumes that what Abraham Lincoln said is true: "Most people are about as happy as they make up their minds to be." Happiness is from within, it is not a matter of externals.

Just for today I will try to adjust to what is, and not try to adjust everything to my desires. I will take my family, my business, and my luck as they come and fit myself to them.

Just for today I will take care of my body. I will exercise it, care for it, nourish it, not abuse nor neglect it, so that it will be a perfect machine for my bidding.

Just for today I will try to strengthen my mind. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

Just for today I will exercise my soul in three ways. I will do somebody a good turn and not be found out, I will do at least two things I do not want to do, as William James suggests, just for exercise.

Just for today I will be agreeable. I will look as well as I can, dress as becomingly as possible, talk low, act courteously, be liberal with praise, criticise not at all, nor find fault with anything, and not try to regulate nor improve anyone.

Just for today I will be unafraid, especially not afraid to be happy, to enjoy what is beautiful, to love and to believe that those I love, love me.

Just for today I will have a quiet half hour by myself and relax. In this time I will think of God and get a better perspective of my life.

—Charles M. Simmons.

# News Flashes

Rev. J. F. Apple is conducting a revival at Antioch (E. N. C.) this week.

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Superintendent W. T. Scott assisted Rev. J. F. Morgan in administering the communion service at Second Church, Norfolk, Sunday.

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Miss Pattie Lee Coghill of New York and North Carolina is attending the Virginia Valley Conference this week.

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Dr. Samuel L. Johnson who writes this week on Pastoral Counseling is pastor of the Park Manor Congregational Church in Chicago.

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Dr. James W. Fifield, Jr., is now broadcasting weekly in Richmond over WMBG and WCOD (FM) Fridays at 12:45 p. m. Dr. Fifield is Director of Spiritual Mobilization.

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Rev. E. M. Carter will be preaching in a meeting with his home church —Beulah—next week in the Alabama Conference. This church has given three of its members to the Gospel Ministry.

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Dr. Frank H. Lewis of Portsmouth, Va., was the preacher for a union meeting with Rev. E. M. Carter in the Mt. Auburn community, July 11-16. The people heard Dr. Lewis gladly.

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## NEWS FROM WESTERN NORTH CAROLINA.

*By* Rev. F. C. Lester, D. D.

Dr. and Mrs. F. C. Lester and family are taking a much-needed vacation in Florida visiting Mrs. Lester's parents, Mr. and Mrs. H. B. Carleton, in Winter Park.

—o—

The ministers of the W. N. C. Conference held their last meeting of the season at the home of the conference president, George T. Gunter in Trinity, in June. The next meeting is to be in Septebmer at the Asheboro Church.

—o—

On Sunday, July 25, the Rev. L. M. Pressnell, pastor of Seagrove, baptized seven new members of that church. This was the result of a recent revival in which the Rev. F. C. Lester of Asheboro assisted, and of the fine personal work of Mr. Pressnell. All seven were men.

This seems to be the year for laymen in the W. N. C. Conference. Conference has a layman for president and a woman for secretary. Two weeks ago the Sunday school convention elected a layman, Sybrant Pell of the Pleasant Ridge Church, as its president. These are jobs that laymen can do, and these are men that can do the jobs.

—o—

The group left in Big Oak after some withdrew two years ago to set up an Independent Christian Church has paid its Conference Apportionments for the year, has made a gift to the Shaowu Mission, and has a balance in the treasury. It is hoped that before long the title to the property can be cleared, and the work can move forward even more apidly.

—o—

When Randolph County health officials quarantined the children and young people of that county the Sunday schools took a body blow. But our Asheboro Church would not be counted out. Each week material is being sent to members of the Sunday school so all classes can do the work at home. A service of worship is included. So is a report blank and an offering envelope. Dr. and Mrs. Lester delivered this material to fifty homes on Saturday before the first quarantined Sunday. Fifty-one people reported and made an offering. They will be counted as having attended the Sunday school.

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## THE SUMMER PROGRAM IN CARROLL COUNTY.

Our churches in Carroll County, Va., are making excellent progress in their summer program. The first week in July a week of revival services was held at the Rocky Ford Church. The average attendance each evening at 7:30 p.m. was 60 people. At the closing service on Friday night, six young people came on profession of faith and were received into the church. Rev. Roy D. Coulter, pastor of Timber Ridge Church at High View, West Virginia, was the guest speaker at this series of services.

The Sunday school at Rocky Ford elected new teachers and officers at the first of July. The school there had been inactive since early in the winter. The average attendance has been 25. Mr. Walter Edwards is the superintendent of the school. The feeling is that our attendance will increase now that we are organized and making an excellent new start.

The Sunday school at Elk Spur has continued its work since Dr. Allan Gleason left last August. Under the capable and efficient supervision of Mrs. Worth Utt, the school is making prorgess. It has an enrollment of 80. Sunday, July 18, we had 100 per cent attendance. There is a small Sunday School group meeting regularly at Ivy Hill School with 12 young people enrolled. Brother Revere Morris, a member of Fancy Gap Methodist Church, has continued to teach this group since the former pastor left.

The Pilgrim Fellowship groups have reorganized at both churches and at Ivy Hill School. On Wednesday evenings, Elk Spur young people meet at 7:30 p.m. for group games and a period of worship and study. Ivy Hill meets on Thursday evenings. Rocky Ford meets on Saturday evenings at 7:30 p. m. This Pilgrim Fellowship has an enrollment of 49 young people with average attendance of 31. In all the groups there is a great deal of interest and enthusiasm in the Pilgrim Fellowship activities.

The Elk Spur Church has its regular preaching service on the first and third Sundays at 11:00 a. m. Rocky Ford has its services at 3:00 p.m. the second and fourth Sundays. The attendance is good at both of these churches.

On July 23 a two-weeks' sesion of Vacation Church School closed at Elk Spur. Thirty-six children from three to twelve years of age were enrolled with an average attendance of 30 each day. On the closing day of the school, the parents were invited to share a picnic supper on the grounds with their children. The children presented an interesting program based upon their two-weeks' study. 24 certificates were awarded to those who had been present for seven or more days. Miss Lurena Zinn from the Board of Christian Education was director of the school and primary teacher. Rev. Allen Hurdle taught the Junior-Intermediate group and Mrs. Allen Hurdle taught the Beginners group. Each day the children were picked up and returned home by a truck. We feel that our school was a great success and profitable to the parents and teachers and friends who helped make this success possible.

The first two weeks in August, we plan to hold Vacation Church Schools at Rocky Ford and Ivy Hill. Rocky Ford will have its session in the morning and Ivy Hill in the afternoon. On the staff of teachers will be Mr. Hurdle, Miss Luerena Zinn, and two men from the Moravian Church. Rev. John Fulton, Executive Secretary of the Moravian Board of Christian Education, has made possible this

(Continued on page 7.)

## REVIVING THE REVIVAL.

*By* W. W. Sloan.

"I wouldn't be caught in a revival meeting. It is an admission of defeat, that a church is dead and needs to be revived. My church isn't dead," a leading and successful minister of the Southern Convention told me when he heard that Shallow Ford Church was to have a week of special services.

In some way this good brother represents the majority of our churches, for far less than half the Congregational Christian Churches across the country have had a week's program of daily revival services in the past ten years. Many of these have substituted a program of personal visitation evangelism with a high degree of success.

Does this mean the revival service is a hang-over from the dark ages, a thing of the past? I, for one, am convinced that the revival is worth saving, but it definitely needs a face-lifting. Can we picture Jesus shouting, crying, jumping over benches? If not, we need to avoid such religious ecstacy, for we should take Jesus as our guide in life and action.

How can we rescue the revival, make it more in accord with the spirit and attitude of Jesus? When churches had services regularly but once or twice a month, a concentrated dose of religion once a year was essential. Now with most churches having constructive religious instruction each week, is this intensive spurt necessary? These are questions every church, not only of our denomination but of several other denominations, is facing.

For a number of years the Shallow Ford Church has been having the customary revival service with little positive results from the standpoint of making the community, the church or individuals more Christian. They have faled to revive, bring new life to the church. Yet, in our conservative attitude of clinging to the past we scarcely considered omitting a week of evangelistic services.

Our week's program is now past and we are in a position to evaluate it. In general the Shallow Ford people feel we have made definite progress—that this week was more successful than any for many years. Rev. Kenneth D. Register, who assisted the pastor, and several ministers who gave their advice are quite happy with the method and success of the program and feel it should be shared with the readers of The Christian Sun.

The plan used was to enable people to discover how they could become more Christian and then commit themselves to definite items of advance both as a church and as individuals.

After the sermon Monday night each person present was given a questionnaire (see page 3 in last issue) bearing the title, "Improvements I Want in My Church." Some probably felt that the advances of the past year, building a parsonage, having services every Sunday morning and every Sunday night, adopting the Pilgrim Series in the Sunday school, developing a junior church and a church kindergarten, developing young people's societies using denominational materials, and now putting a furnace in the church building, along with numerous minor improvements, were all the Shallow Ford Church needed. However, after the sixteen items of this questionnaire had been studied the idea of a much greater program for the local church began to crystalize .

Most of these items were recognized as needed and some people began to worry lest we attempt all sixteen of them in the next three months—how could we pay for them all?

The following evening a more personal questionnaire was presented to the congregation. Although the first list of suggestions could not be used in other churches without extensive alteration the second, third and fourth papers could be adopted by other churches with very little change.

The head of the second questionnaire (published last week) read, "Dedicating my talents to God I promise to serve Him in the following ways which I have checked (x)." The twenty-six items cover many phases of Christian service.

The sermon Wednesday night dealt with that which is dear to many peo-

(Continued on page 14.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

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**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## A CHRISTIAN CLIMATE.

We are climate conscious. Matters not how disagreeable the climate, some will complain while others will brag about it. The vast majority of people are weather prophets who freely offer their mature conclusions concerning the imminent change of the weather. And, of course, the weather provides a ready point of departure for every bogged-down conversation. Thus the seasons with their infinite variety of climatic conditions provide a perennial topic for discussion.

Climate is determinative. The most important and best-known current in the Atlantic Ocean is the Gulf Stream, which derives its name from the Gulf of Mexico, out of which it flows between the Coast of Florida on the west and the Bahamas on the east. The Gulf Stream is readily recognizable by its high temperature and dark blue color. The central part of the drift makes its way toward the western shores of Europe and moderates their climate.

England with its northern latitude is greatly blessed by the Gulf Stream as it is bathed by the tempering winds. People do their best work in a moderate climate where they must be industrious in order to make a living but do not dissipate too much energy in combating the elements. We realize that America and England are superior nations because, for one thing at least, they enjoy a superior climate. Don't complain about the weather; Thank God for it!

While the physical climate shapes human lives to a larger degree than we usually assume, there is another and equally significant climate—the climate of the spirit. We both create and are created by spiritual climate.

We recall that Jesus could do no mighty work in Nazareth because he was paralyzed by the chilling cynicism, the clammy climate of skeptism. We, as Christians, have a responsibility for creating a climate in which the good shall flourish and the evil shall die.

A minister once said to his finance committee: "It is my business to create the spiritual atmosphere in which giving is made easy." Members of the church are climate conditioners also. They may create the climate of friendship, understanding, forgiveness, and hospitality to new truth.

There is the story of the man who visited a very fashionable church and came away with pneumonia. He was not accustomed to the frigid climate. How is the climate in your church? Is it conducive to worship, evangelism, progress? The Christian should be an active "climatizer," in the home, the church and the community.

The larger significance of this truth is reflected in a statement made by a delegate to the World Council's first assembly at Amsterdam: "From and through the revealing and guiding experience of worship, there will be sought a basis of common principle upon which Christians around the world can cooperate for world order, can determine that favorable climate and nourishing atmosphere in which Christian community and Christian world can be achieved."

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## HOW TO EMBARRASS A MINISTER.

Do you want to embarrass a minister? It is easy to do. The easiest way is to invite him to perform a ministerial duty in another minister's parish.

Weddings and funerals are definite functions of the church. A Christian seldom asks any one other than a minister to perform these functions. He does this because the minister represents his church. No Christian who is loyal to his own church will ask any one other than his own pastor to perform the duties of the local church. No minister ever wants to interfere with the work of a fellow minister. To ask another minister to conduct a wedding or a funeral is to deny loyalty to one's own church.

In several denominations a minister is strictly forbidden by his ordination vows and the rules of his denomination to perform any church function in another minister's parish, except at the request of the local pastor or when the local pastor is completely unable to do it himself. Our Congregational Christian churches are not so rigid, although this relationship is nearly always the first point emphasized in a course in ministerial ethics or in ministers' codes of honor.

The church ministers to its people from birth through death. The church through its pastor is responsible for the Christian nurture of the home, the Christian education of children, a Christian attitude toward marriage, an intelligent understanding of life and death. When another minister performs the duty of the pastor the pastor has been prevented from doing a part of the task which God has called him to do in the community.

The church through its pastor ministers in sickness and death. The funeral is the most sacred and intimate privilege of the pastor to demonstrate, through his relations to the family, the love of God. Only the present pastor can be of other than passing help. Only he can from day to day heal the wounds of bereavement. Christian homes are the foundation of the church. Marriage should intimately tie the new home to the church. Only the pastor of the church can bring about this relation and nurture it.

But what can a minister answer when some prospective bride says, "You married my sister; I want you to marry me" or a bereaved person says. "I joined the church when you were pastor; I want you to bury my dear one"? If he has a Christian respect for the ministry of his fellow pastor he must say, "No." But can he make those who have come to him understand? He can, but it requires tact, kindness and firmness, and some of our ministers lack one of these three qualities.

Let us not embarrass a minister by asking him to do that which his conscience tells him he must not do. Let

us not put friendliness for some former pastor or acquaintance above loyalty to our own church. The minister is the servant of the church; we should not put him above the church. If we simply cannot be married or bury our dead without the presence of some minister not now our pastor, then let us ask our pastor to invite the other minister to assist him in the service. The local pastor is responsible for and in charge of every service in his church. He may invite his fellow-minister to function with him, but as long as he is pastor he alone is the representative of his church. As Christians we must uphold the hands of our pastor.

# Some Principles Underlying Pastoral Counselling

*By* Samuel Lawrence Johnson, *Chicago, Illinois*

Mental, emotional and spiritual illness are matters for prime consideration to man. What is the position of the parish minister in this regard?

Illness of the spirit and of the emotions may often be aborted if an individual can come under the care and observation of a carefully prepared parish minister. The minister must never try to take the place of a psychiatrist—that is not his job, he has a unique field. By the relieving of spiritual and emotional tensions and the redirecting of spiritual energy he can bring about an entirely new outlook on life.

Unfortunately the average protestant minister in the United States has not been properly trained to meet this situation.

During the winter of 1947 the chaplain's office at Chicago's famed Wesley Memorial Hospital conducted a study which produced some interesting data substantiating this contention. Among the fact disclosed were these:

1. Many patients did not want their minister to know they were hospitalized. (A similar study in the Bethany Hospital, Chicago, showed that 35 per cent of the patients in this institution definitely did not want their minister to call upon them.)

2. A distressing number of local ministers when informed by the Chaplain's office that a parishioner was a patient in the hospital failed to make a call.

3. Many of those ministers who made calls on parishioners in the hospital did more harm to the patient than good.

An air of mystery hangs around illness with its medical treatment and strange smells. The visitor may often be shocked or made uncomfortably curious by what he hears and sees. The patient although perhaps not understanding them quickly detects such attitudes. Clergymen, like most laymen, are fearful in the presence of illness or when called upon to visit the sick room. Fear is contagious. If a minister is the visitor the patient may react by losing confidence in the clergyman, questioning the doctor's treatment, or just becoming more jittery generally.

What then is the answer to this situation? First the minister must acquire particular understandings and techniques. All too often his knowledge of illness is only general. Furthermore, he must learn to become aware of and recognize tensions and have very specific knowledge as to how to cope with them.

The best way for a minister in the United States to acquire knowledge and skills for the care of the ill is by enrolling himself for clinical training in one of the many great hospitals where he can be guided by the physicians and other ministers who have given particular attention to this specific work.

The clergyman taking clinical training is first introduced to general hospital routine. The instructor in nursing arts undertakes to familiarize him with bedside techniques. He makes beds, manipulates all of the gadgets that can be incorporated into a hospital bed.

The minister associates with the doctors. He goes on rounds with specialists, as do the interns and residents, and learns first hand the various types of treatment used. He comes to know the doctor on his home ground and the doctor learns to know him. The clergyman asks questions of the medical specialist and the physician of the clergyman. They come to respect each other for their individual talents and training.

The operating room with all of its drama makes up a part of the everyday life of the minister's training in a hospital. He learns the language of the medical man and is not frightened by the many methods of therapy. Finally he calls on patients.

Some patients are referred to him by doctors who recognize spiritual illness and feel that their patient will recover much more quickly if his inner tensions are released by discussing intimate problems with someone whom he feels he can trust. Other patients are referred by nurses, other patients, orderlies, maids, and the social service department—in fact anyone who has contact with the man or woman who is sick.

After his period of training the clergyman is ready to return to the parish ministry. He has become familiar with illness, is not frightened, nor shocked by it. He has learned techniques and skills, which he will find ever helpful in working with his parishioners.

The pastor enters a counseling situation differently from any other person, psychiatrist, psychiatric social worker or other psychotherapist for the clergyman comes to the counselee as the direct representative of God. Paishioners may at times view their ministers as errand boys and baby tenders or professional entertainers but at one and the same time they see them as uniquely set apart.

The minister must think of himself particularly as God's assistant and be aware that God may use him in an unknown way to create peace of mind. He is a particular instrument that God may use in His dealings with His children.

The psychiatrist and others who are professional counselors must wait for clients to come to them for help—the clergyman goes looking for trouble. Part of his work is to call constantly upon his parishioners with ear and mind sharply tuned for signs of distress. He often knows a good deal about the situation before he is formally asked to give help.

The alert pastor will call with the attitude that each and every one of his flock has problems to solve and will assume that he might be asked to give help. He will pick up undertones and overtones in conversation and reflect them, hoping that in so doing his parishioner may become conscious of some point of tension.

The pastor must listen. Among Russell L. Dick's many contributions to pastoral work none is more significant than his constant insistance upon what he calls the "Listening Ministry." Freud's great discovery was that many mental disturbances and emotional upsets could be alleviated through an individual's verbalizing his problem.

Putting into words problems and tensions in the presence of a trusted individual, who has the skill occasionally to reflect particular relevant observations may stimulate further thought, give comfort and direction,

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

It is a joy to work at the church in these days. There are so many big problems to be solved, so many opportunities to serve, and so much joy in having some part in making the church, which has meant so much to us all, a good success in our commuity, and Conference, and Convention. Not everyone will look at it as you and I do, but we believe in the church and all that it stands for and so we shall give it our best. If someone calls on us to be the president of the missionary organization of our church, or to teach a class in our Sunday School, or head up the young people's work, or serve as chairman of some committee, or prepare some special program, we shall surprise them by telling them we are glad to do the best we can. And then we shall not begin to think of those who could have done it better, but will set ourselves diligently to the task of performing our duty to the best of our ability.

If you cannot serve on the committee—as chairman I mean—just tell the one seeking your help that while you cannot do it yourself you will do the best you can until you find for him someone who will take your place, and then go to work at the committee, and if you are serious about finding someone to take your place try that also, and that will help you to do the original request with greater enthusiasm. You and I will not let little things stand in the way of our doing the best we can for our church, because we know its worth, and value to our homes and our land, and besides we know its Founder, and He knows us, and we have a fellowship with Him which is worth far too much for us to offer flimsy excuses for doing the things we can do for His Church.

And there are a great many things about any church that might be improved, or any Conference, or our Convention, to be sure there are—it could take up a great deal of our time thinking about them, but there are so many good things being done —or Christianity is a farce and the Church which the Lord established is a failure—that we might as well just get right in and do the best we can toward making it better. In that course lies more happiness and joy for ourselves, and more joy and happiness for others. In that course lies patience and progress.

The other day I was tempted to be impatient, and next morning when I was writing out my regular daily morning prayer these verses came to me:

Help me to be patient is my prayer,
Not a mean old man, nor a bad old bear;
Yes, full of temper if it tempered be,
But full of strength, O Lord, from Thee.

Help me to show wisdom is my wish,
When something upsets my cart or dish;
Help me to overlook another's fault,
And take myself with a pinch of salt.

Help me to be ready, O Lord, I pray,
To share my neighbor the right of way;
And should he shove I still do not care
To be a mean old man, or a bad old bear!

Let us have a good time in life by doing our best and by helping others to do their better.

JOHN G. TRUITT.

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## THE QUEST FOR HAPPINESS.

Every believer in the Pursuit of Happiness, as one of the three human rights set forth in the Declaration by Thomas Jefferson, should have read the article dealing with this subject in the July 12 issue of *Life* magazine. The views of some eighteen persons were brought out and, strange to say, among all of those scholars and leaders — ministers, professors, statesmen and business men — very few of them seem to feel that human happiness depends to any great extent upon religious doctrine. One felt that the greatest fulfilment of happiness can be experienced without adherence to Christian principles at all. Many of them were of the opinion that ideal working conditions, including cooperation between labor and management and adequate opportunity for advancement, were the chief ingredients in the pursuit of happiness.

The three unalienable rights, "Life, Liberty and the Pursuit of Happiness," asserted by Jefferson are the fundamental principles upon which this country was founded. And we cannot think of "How Jefferson's heirs have succeeded in realizing happiness, or how intelligently they have pursued it" without linking their efforts with the accomplishment of the first two of these rights. There must be Life and Liberty abundantly; if not, there can be no happiness.

Nations have sought happiness and found it in numerous ways. Egypt sought it in the grandeur of her monuments and enterprises; China sought it in wisdom and courtesy; Judea sought and found happiness in rigid restraint. When the Mediterranean world became Roman master or Roman slave, Stoicism was adequate to every need. With the advent, however, of the Renaissance in Europe, wealth and luxury—two long lost brothers—returned and men began to believe in the earth again. People commenced once more to love beauty and pleasure and to honor men who could create forms capable of perpetuating mortal loveliness. Never were artists more favored, and never did a people place happiness more trustfully in art than did the Italians who, for approximately three hundred years, made their land the picture gallery of the Western world.

When Columbus discovered the New World the Atlantic took the place of the Mediterranean. England sought happiness in Empire-building, Germany in science, and France sought it with all the skill and subtlety of an inventive race. Finally, this new world, too, began to grow rich and bring to its shores adventurous souls from every nation. Because of the feverish spirit and restlessness that came from each immigrating family, this new people was most surely to seek happiness through action and success. Like a very lusty athlete, it was proud of its brawn and energy. It sought welfare of the body before the soul, security before gentleness and wealth before art. Its energies were given to growth.

Now, this New World (America) abounds in rich mansions adorned with beauty created by alien hands. While we try hard to love that beauty, to imitate and understand it, there are times when we must wonder if, after all, happiness has been found. Rich men have come to regard wealth in a matter-of-fact manner and somehow to feel, with all their earthly security, a slight emptiness of heart. Will they one day leave their mansions, as it were, set aside their wealth and renew their search for happiness? Maybe they will. America is finding that wealth is not all, and that it is not always innocent. Someone has said, "I takes much philanthropy to deodorize a fortune." Perhaps when a man gives lavishly of his wealth we tend to forget how he earned it. This is probably the secret to his greatest happiness.

Life is short and it is seldom granted to anyone to rise from poverty to riches and from ignorance to culture in a life-time. Thus we must choose

(Continued on page 7.)

# News of Elon College

*By* President L. E. Smith

## THE EXPANSION PROGRAM FOR ELON COLLEGE MUST GO ON.

Prior to 1946 the College requested that the Southern Convention concur in an effort to secure $100,000 with which to establish the Staley-Atkinson - Newman Memorial Foundation for Christian Education in Elon College. The Southern Convention in biennial session, 1946, authorized a campaign to raise $1,000,000. The Staley - Atkinson - Newman Memorial Fund was to be a part of the Million Dollar Campaign. This fund was to be known as the Stabilization and Improvement Fund; $550,000 was to be used for buildings and improvements and $450,000 to be added to the Endowment Fund. In the allotment of the proposed funds a new heating plant was not considered. It developed, however, that this was the first building in the new program that had to be constructed. The power house building, chimney, boiler room equipment, and facilities for heat distribution are nearly completed and will be ready for use in a few days. These additions are first class and will cost approximately $130,000 —$52,000 less than the low bids.

The buildings included in the original draft were the gymnasium, the dining hall, and four dormitories. These buildings cannot be erected at anything like the original estimates. Prices have advanced so radically.

At the recent biennial session of the Convention held at Liberty Church, Vance County, it was voted to increase the Million Dollar Campaign to a Two Million Dollar Campaign. The Executive Board of the Convention in conjunction with the Board of Trustees of the College was directed to form and organization and proceed with a campaign. To date there has been approximately $400,000 secured in cash and pledges that should properly be counted a part of the $2,000,000 to be raised. This is a fine start and should convince all who are interested that the full amount asked for can and will be realized.

Two million dollars is a lot of money. It is certainly a lot of money for our seemingly limited constituency to raise. It will require the active participation of the entire membership of the Church, every alumnus of the College, and our friends to succeed we must.

A wider vision than we have yet experienced will be required. We must realize that without comprehensive information, intelligent constituency, and sane leadership every program of every board, committee and institution within the Convention must suffer, that this wider vision for the Church is impossible without the College and that the College cannot render the service that is expected without adequate financial support.

No one is expecting the churches of the Southern Convention to contribute $2,000,000 to the College. This is not to be a church campaign as we usually think of campaigns. That is to say, the $2,000,000 will not be allotted to the local churches and each church asked to raise a given quota, but the campaign is to be conducted on an individual basis. Every individual will be approached for an individual contribution either in cash or a pledge to be paid over a term of years.

Convention and college authorities are now working on a plan which, when completed, will be presented to the proper authorities for approval and implementation. Won't you, my friend, be thinking and praying for this necessary and understandable undertaking?

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## APPORTIONMENT GIVING.

The most optimistic among us are sometimes tempted to be discouraged. There are those upon whom we depend for help. When they fail us, it is disappointing. On the other hand, those who as a rule are pessimistic are easily encouraged by the voluntary assistance on the part of those who are expected or not expected to be of help. No one, I am sure, can fully realize the anxiety, the fears, the hopes, and the expectations of those who hold responsible positions in the church or in our church organizations when they look to those who are expected to give assistance. If such assistance comes, all good and well. If the assistance fails, there is no other source to which we may turn for the necessary help. When it comes to running a college no one has to be told that outside help must come from some source. Since ours is a church institution, we cannot look to the state. We must look to our constituency. Many, many of our friends never disappoint us; others are not quite so faithful; and others seem not to understand or they do not care. Elon College is so essential to our church and its efficiency is mandatory if we are to meet the expectations of the public including our church constituency. Encouragement means a lot. Contributions always help. The college is grateful for every assistance.

| | |
|---|---|
| Previously reported ..... | $4,581.20 |
| **Sunday Schools.** | |
| N. C. & Va. Conference: | |
| Liberty ..... | 3.42 |
| Eastern N. C. Conference: | |
| Pope's Chapel ..... | 5.00 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Isle of Wight ..... | 62.00 |
| Va. Valley Conference: | |
| Joppa ..... | 6.00 |
| Total ..... | $ 76.42 |
| Grand total ..... | $4,657.62 |

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## CARROLL COUNTY.

(Continued from page 2.)

cooperative church work by sending these two young men to aid us in the schools. We are indeed grateful to him and to the Moravian Church for this generous aid. With great joy we look forward to working together in the schools.

Sunday, July 25, we were happy to have the Sunday Schools from Round Knob Missionary Baptist Church to visit our school at Elk's Spur. Our total attendance was 122. All enjoyed the spirit of study and fellowship. These churches have made it a practice to visit each other at least once each year for some time. This is a wonderful step toward mutual understanding and cooperative church work in the community.

Allen Hurdle, *Pastor,*
*Carroll County Churches.*

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## THE QUEST FOR HAPPINESS.

(Continued from page 6.)

one or the other. Happiness doesn't always come with an inheritance, but it comes most lkely with our rise from ignorance to wisdom and culture. Therefore, the future of this great country must abound, it seems, in an intelligent search for happiness—not in wealth and success—but in the higher and more cultural things of life. *Faith, hope* and *love* as taught and emphasized by Christ seem to expand even the cells of the human body and cause it to rise to its noblest purpose. This acceleration of our processes makes for both life and growth and provides the pleasure which is the basis of all true happiness.

Fred F. Myrick.

# Missions — The World for Christ

## REPORT ON AFRICA.

"Africa is today well before the footlights on the stage of international affairs and may at any moment be in the spot-light," say Dr. James Dexter Taylor, Congregational Christian churchman and educator just back from Johannesburg, South Africa.

Dr. and Mrs. Taylor are staying at 107 Pleasant Street, Amherst, Massachusetts. He was born in Waltham, Mass. and is a graduate of Amherst College. Mrs. Taylor was born in Springfield, Mass.

A genial, alert white-haired man, no prophet of gloom but a lover of peace, Dr. Taylor, nevertheless, faces certain facts realistically, pointing out that in World Wars I and II portions of Africa were important battle fields.

"When Germany's future is decided upon, the former Italian colonies in North Africa will claim the attention of the United Nations, with Soviet claims for a foothold there well to the fore," comments Dr. Taylor who, with the exception of furloughs, has lived in Africa since 1899.

"Should there be another war many of the strategic bases of the Western powers will be in Africa and not only most of the gold to pay for it but much of the uranium with which to fight will come from there," he adds, pointing out that Johannesburg is only 38 hours from New York by air and her 5,000-acre international airport will soon be ready to receive the stream of air-traffic that already is pouring in from north, east and west and overstraining present inadequate facilities.

"Africans in all parts of the continent in response to education and the impact of western culture, are showing their capacity for every kind of skilled labor and professional service to which they can get access," Dr. Taylor says.

"South Africa, by an amazing political overturn has set aside her international statesman, Field Marshall Smuts, and his moderately liberal regime, and has saddled itself with a reactionary government whose announced program, if acted upon, will set back the clock of progress for the Africans 100 years," he adds.

"Never have the Africans so needed the sympathy and help and guidance of the Chirstian church as they do today. They freely acknowledge that most of the already great progress of their race they owe to the missianaries."

Commenting on what South African troops did in World War II in driving Italy out of Abyssinia and in turning back at the border of Egypt, at El Alamein, Rommel's crack troops, he commented: "Seventy thousand Africans participated in those campaigns. Although most of them were denied the status of actual combatants, thirty-four of them were decorated for valor and one of these, if he had been white, probably would have received the Victoria Cross."

Loved and respected for his honesty, sincerity and hard work by both whites and blacks, Dr. Taylor has been in the midst of racial situations involving white, black and brown (Indians) races, as well as the effort to weld into a nation two diverse white races—British and Dutch, with its two languages, two cultures and two sets of traditions.

He has been a fine teacher; a preacher and a "bishop" to a large group of the African Congregational Christian Church; a spear-head in the movement for church unity; a social worker; a translator (working 14 years on a revision of the Zulu Bible); an undaunted organizer of *interracial* groups planed to bring about better understanding and to raise the civic and economic standards of the Africans.

(Continued on page 15.)

## Missionary Offerings for July 23-30, 1948.

### Home Missions.

| Church or Sunday School and Conference | Regular | Church Extension | Special |
|---|---|---|---|
| Bethlehem (Nans.) S. S. (E. Va.) | $ 2.71 | | |
| Concord (V. Va.) | | $ 4.35 | |
| Greensboro, First, S. S. (N. C. & Va.) | 12.30 | | |
| Ingram S. S. (N. C. & Va.) | 11.74 | | |
| Joppa (V. Va.) | 4.00 | | |
| Norfolk, Christian Temple S. S. (E. Va.) | | 4.50 | |
| Norfolk, Rosemont (E. Va.) | | 41.50 | |
| Pope's Chapel S. S. (E. N. C.) | 2.00 | | |
| Portsmouth, First (E. Va.) | 4.40 | | |
| Seagrove (W. N. C.) | 30.00 | | |
| Waverly S. S. (E. Va.) | 24.00 | | |
| Woman's Missionary Board, Southern Convention | 1,269.67 | 19.46 | |
| Young People | 210.21 | | |
| For Franklinton Center | | | $ 70.00 |
| For Committee on Evangelism | | | 5.00 |
| Totals | $1,571.03 | $ 69.81 | $ 75.00 |
| Total for Home Missions | | | $ 1,715.84 |

### Foreign Missions

| Church or Sunday School and Conference | Regular | Shaowu | Special |
|---|---|---|---|
| Big Oak (W. N. C.) | | $ 11.82 | |
| Bethlehem (Nans.) S. S. (E. Va.) | $ 2.71 | | |
| Concord (V. Va.) | | 4.35 | |
| Greensboro, First, S. S. (N. C. & Va.) | 12.31 | | |
| Ingram S. S. (N. C. & Va.) | 3.35 | | |
| Joppa (V. Va.) | 4.00 | | |
| Liberty, Va., S. S. (N. C. & Va.) | | 5.15 | |
| Mebane (E. N. C.) for "Morning Star" | | | 10.00 |
| Mt. Bethel (N. C. & Va.) | 7.00 | | |
| Mt. Olivet (R) (V. Va.) | | 20.00 | |
| Newport (V. Va.) | | 12.61 | |
| Norfolk, Christian Temple S. C. (E. Va.) | | 4.50 | |
| Norfolk, Rosemont (E. Va.) | | 41.50 | |
| Pope's Chapel S. S. (E. N. C.) | 2.00 | | |
| Portsmouth, First, S. S. (E. Va.) | 4.41 | | |
| Reidsville, First (N. C. & Va.): | | | |
| Mr. and Mrs. Mueller | | | 696.00 |
| Miss Summerville | | | 320.00 |
| Waverly S. S. (E. Va.) | 24.00 | | |
| Woman's Missionary Board, Southern Convention | 1,269.68 | 116.29 | |
| Young People | 210.21 | | |
| Totals | $1,539.67 | $ 216.22 | $ 1,026.00 |
| Total for Foreign Missions | | | $ 2,781.89 |

| | |
|---|---|
| Total period July 23-30, 1948 | $ 4,497.73 |
| Previously reported | 31,947.21 |
| Total since September 1, 1947 | $ 36,444.94 |

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*
637 S. Sunset Drive, Winston-Salem, N. C.

## THE WORKSHOP FOR LARGER SOCIETIES.

It is a bit difficult to put on paper suggestions that might have come out of a workshop on "Help for the Larger Societies," and yet our Workshop Chairman for the School of Missions, Mrs. W. J. Andes, thinks it might be worth while.

For the first afternoon, we had planned to talk a bit about organization. For instance, is your society set up on a scale that corresponds to our State and Convention officers? There should be a local person to handle every department, just as the Conference and Convention has such a person—a Spiritual Life Chairman who would look after and promote Bible study and devotional life programs—a Life Membership and Memorial Chairman who would urge groups to buy Life Memberships and Memorials and get them in on time—a good Interdenominational Chairman who would see to it that her society observes World Day of Prayer, World Community Day and May Fellowship Day, making sure that she knows where the offering for these days should go—a Friendly Service Chairman who knows about the year's Friendly Service projects and keeps them ever before the society—and so on down the list. The work of any society is made much easier when an organization functions along these lines.

A "larger" society should by all means be divided into circles—thus such things as projects, suppers, flowers for church, church visitation can be allocated to the different circles. Members seem to develop a greater sense of responsibility as their time for service comes around.

Now the second afternoon of our Workshop we were going to discuss programs. literature, Year Books and what have you. Mrs. Andes did such a good job in her recent article in the SUN on literature that I want you to look that up, read it again, and then sit right down and order your packet. By this time you have received the price list and order blank.

The first and most important thing to do after getting your packet (and Study Books) is to call a Program Committee together, take the Plan Book that Mrs. Scott has prepared for you, and plan your year's program month by month, selecting leaders and every little detail. Then, let this same committee or an appointed person get all material together and have printed or memographed a Year Book. It will be worth many times the work and cost. In this way, you can put in every member's hands and before her very eyes just what your year's work will be.

Begin now to plan for your Thank Offering Service on November 7th, or around that date. We are suggesting that you make it a public service, letting the whole church participate. As you know, our Thank Offering will go for Committee for War Victims and Reconstruction. Many societies have given liberally for this cause, but it's the difference between what has been done and what *must* be done that counts and so "In His Name and for their sakes" our church pleads for action. May we fall in line working together to make this our greatest Thank Offering.

There are many ways to study and present our Mision themes—"America's Geographical Frontiers" and "China in the Asia of Today." An ideal way would be to pass the study books around for different members to read and later have some person (local or visitor) present the book at an afternoon meeting, all-day session or supper meeting. Of course, it can be given in sections at your regular monthly meetings. I would like to see more of our members actually study and read the books for themselves. That is the way we can really enjoy them.

As I said in a recent letter to you, we are asking that you make an extra effort to see that our Bible Course—"The Gospel Unlimited," written by Dr. Ferris Reynolds of Elon College, is really studied this year. Not only do we want every society member to have a copy and study it, but we are suggesting that it be made a study course for the whole Church. Perhaps your minister could present it at the Mid-week prayer service. Order copies from the Convention Office at three for $1.00.

On the last afternoon of our Workshop we had planned to open a box of questions and suggestions that concern larger societies. These would have been dropped in during the week. Some would have been problems that needed discussing, some would have been "good ideas" that have worked. Now, won't you make this "Church Women at Work" page a question and suggestion box? Send them in to Mrs. Andes and watch for your answers in later issues—right?

MRS. O. H. PARIS, *Leader for Workshop for Larger Societies.*

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## MRS. SIBLEY VISITS GERMANY.

Mrs. Harper Sibley, noted church laywoman and president of the United Council of Church Women, has been appointed by the War Department to serve for ninety days as an adviser to the U. S. Military Government in Germany. Along with other prominent educators and social workers, she left Washington, D. C., on July 14 for Germany, where she will serve as member of a team to aid in restoration of cultural, religious, and social institutions. While in Germany, Mrs. Sibley will consult with church groups, prominent churchwomen, and government officials with a view to developing discussion groups and religious and social activities in churches. One of Mrs. Sibley's assignments will be to help set up machinery through which German women can learn more about activities of American churchwomen, and American institutions. While in Europe, she will attend the first assembly of the World Council of Churches in Amsterdam, Holland, in August, as an official observer for the United Council of Church Women.

In discussing her assignment by the War Department, Mrs. Sibley said: "There is growing recognition on the part of government officials that the major task of reconstruction in Germany must be borne by women." Declaring that women represent the most vital and important segment of the German population, Mrs. Sibley pointed out that there are 168 women in Germany, to 107 men. "When you consider that the great percentage of men are found in old and young groups, it is plain to see that women will play the decisive role in moulding the new Germany."

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Christ had something to say about economics. He said, "Lay not up your treasures on earth, but lay them up in heaven." Today, because we have laid up no treasure in heaven, we are in danger of losing what we have laid up on earth. Unless we rebuild God in our hearts, we will never rebuild and reconstruct the world.—*Beever.*

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Dear Sunday School Boys & Girls:

When I went to Sunday school it was considered "proper" to memorize passages from the Bible. I belonged to Christian Endeavor and all good Junior Endeavorers were required to answer the roll call with a verse of scripture. We began with simple ones like, "Honor thy father and mother . . ." and kept on until we could say all of the Ten Commandments or the Beatitudes. Many were the Psalms that I and my fellow-members learned.

Today I am told a good teacher does not require her pupils to memorize long passages unless the scripture can be used for a project "or something." I must confess to being old-fahsioned "or somethin'." Ideally, I am told, verses should be committed to memory in young adulthood and thus retained. But it just isn't so. No young adult will struggle with the 42nd Psalm containing the big word *adversaries* as I did and I won an award for it, too. In all seriousness I doubt the value of just learning the Ten Commandments but I do believe that every boy who intends to study law will want to know something about them.

The children whom I have taught have been asked to memorize certain passages of the Bible. I feel that they will remember these words, some of them anyway, and find great joy and comfort from them later in life. Sometimes I am far from home and not thinking about any particular thing when a verse like "Shall they not teach thee, and tell thee, and utter words out of their heart?" comes to mind. They are words from the book of Job and were committed to memory long ago and lay somewhere in the treasure trove and then behold: I thought of them!

If your teachers or parents insist on memory work, cooperate. The golden words from the King James version of our Bible will bring you pleasure many times. A great teacher and writer whom I know and admire recently said that he felt a coldness of writing in the present day because the youngest writers did not know the Bible or its splendid language. Learn its beautiful words in youth, in adulthood read it for solace and wisdom.

Some passages to learn are:

1. Selections from the Proverbs.
2. Psalms or selections from the Psalms.
3. Verses from Matthew or Luke concerning Jesus.
4. A good one to learn this week is I Peter 3:8-12.

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## WHY ANN TEASED SALLY.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

Ann finished pasting the last picture in her geography notebook, then, leaning over, slyly pinched Sally, who was practicing. There was a shriek and a scuffle.

"Ann, you're always annoying Sally," scolded Mother.

Soon there was more trouble—Sally's music had disappeared. Mother, exasperated, sent Ann upstairs.

"You never punish Sally; she's your pet," muttered Ann, making a face at Sally as she passed.

"It's just a constant fuss," mother complained, after the girls were in bed. "I've ignored it, thinking the girls would outgrow this bickering, but I believe they are getting worse."

"Well, who's to blame?" inquired Father.

"Why, Ann, of course; she's always teasing Sally."

"She must have some reason. If we could get at the cause of the teasing, we might stop it."

"Cause of teasing? I have thought of that. I wonder if there really is a definite cause." Mother, meditating on this, slowly rolled up the darned stockings. "Last winter, the teacher suggested that we give Ann more attention, so she wouldn't think we were partial to Sally. I said, 'Ann isn't jealous,' but I could see the teacher was not convinced."

Mother went on turning the matter over in her mind. A little while later she looked up. "Alfred," she said, "I'm afraid I'm to blame. The teacher is right; Ann is jealous. Do you remember how Ann loved to carry her pink baby-blanket about and would never go to sleep without it? Well, one day I wrapped Sally in this blanket. I remember I didn't ask Ann to lend it to Sally; I just took it. Ann cried very hard and scorned the larger blue blanket I gave her. After that, I never could leave her alone with Sally, although up to that time she had delighted in her baby sister. Once I found Ann sitting on the baby; another time she was pounding her with her little fists. Sometimes she took the pink blanket away from the crib. Although she was only a baby herself, I punished her to keep her from doing such things again."

"Then you were busy with Sally and naturally turned Ann over to me," said Father. "She liked me but wanted you."

"Yes, I remember how she often came asking, 'Do you love me, Mama?' I would answer, 'Of course'—but in a casual way. She was so aggravating, pulling Sally's hair and snatching her toys, that I really didn't feel very loving."

"That wasn't a good way to improve her disposition, was it? I think I've heard you say that Sally was sweeter than Ann—right before the girls, too. You thought they didn't understand."

"But I'm afraid they did," their mother admitted. "Do you think Sally is selfish?"

"She can't help being a little selfish; we've been so partial to her. Suppose we try being partial to Ann for a while. It will do them both good."

Rushing downstairs the next morning, Sally shouted, "Ann mussed my curls!"

Mother, forgetting her new resolution, was angry and started for the stairway, but Father's eyes reminded her.

"Sally, you provoke Ann by making so much of your curls," she said. Then she added, "Try to stop running to us with everything."

The surprised Sally went meekly upstairs.

"See the sunshine on Ann's hair!" exclaimed Father at breakfast. "How it brings out the gold."

"Yes, your hair is lovely, Ann," said Mother, "and you've combed it nicely. Straight hair has so much style. How about a ribbon? What color suits Ann's hair? Sally, you say. Her dress is neutral, so her hair decides the choice."

Sally forgot herself in considering a headband for her sister's hair, while Ann beamed with happiness over the unusual attention.

"That was fine," said Mother after the girls had gone off happily to school.

"Yes, it worked like magic," Father agreed, "but there will have to be a lot more of this. We can watch the teasing. When it stops, we shall know that Ann is no longer jealous of Sally and that we are treating the two girls with equal fairness."

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

## IMPRESSIONS OF DEFIANCE.

Defiance offered to the young people of our denomination an opportunity to again rededicate themselves to the work of the church of today and to the church of tomorrow. I believe the attendance this year was the largest of any council meeting thus far. Those who attended were representing many localities and several countries. Some were from well organized state youth organizations while others came to receive guidance for building a new framework for a youth organization within the state.

Memories of three such meetings are in my mind. My first was at Deering in New Hampshire in 1942. Then followed Doane in 1946. And now Defiance.

Varied reactions are felt by delegates attending a National Council meeting. Newcomers are sometimes overwhelmed by the fast-moving programs and on the other hand are inspired by the high quality of programs and leaders. Then there are those who are attending for the second or third meeting. They sense the vast potential of this gathering of young people and are equally inspired to greater tasks.

New emphases were adopted for the four areas of action. They represent the desires of the delegates for a forward-moving program. One of the important actions in the next few months is in the field of interdenominational action which will be guiding continued cooperation with the young people of the E. & R. Church. Strong approval was given to the merger by the youth of our churches.

Six delegates from the Southern Convention have the knowledge and inspiration which can make a difference in our own youth program. "We would be building temples still undone . . ." must be the continuing challenge to each young person in each of our churches.

C. BAXTER TWIDDY, *Pres., The Southern Convention Pilgrim Fellowship.*

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## NORTH CAROLINA REPRESENTED AT DEFIANCE.

Fleta Moffitt and the writer left Greensboro at the weired hour of 2:30 a. m., Thursday, June 24. In Richmond at 8:00 a. m. we met the three Virginia delegates (Sugah Moore, Baxter Twiddy, and Melvin Bunch) and continued our journey to Defiance College in Melvin Bunch's car.

Upon arriving at the college, we found ourselves a part of some two hundred young people from all over the United States—yes, even the entire world. Besides our delegates from the United States and Hawaii, we were happy to welcome our friends from Puerto Rico, England, Scotland, Holland, and China.

Our Southern Convention was represented by five young people and one adult adviser. The Southeast (South Carolina, Kentucky, Georgia, Tennessee, Alabama) had seven delegates and one adult adviser. Since we "Southerners" were outnumbered and much in the limelight because of our accent, we banded together in our state demonstrations.

As you know, the National Pilgrim Fellowship Council is interracial and there were three Negro delegates from the Southeast who very helpfully took part in our demonstrations and activities. When young people are joined in their purpose of serving Christ, the color of skin or the difference in speech is forgotten.

One outstanding feature that I noticed about other groups was their unity and strength. Of course, I realize that our Convention Pilgrim Fellowship is fairly new in this organization. However, if we are to grow and be able to take our rightful place in the front ranks of Pilgrim Fellowship groups, we must really study and work for the progress of our Pilgrim Fellowship organization. I believe we can do it, but it will require determinaton, cooperation, up-to-date ideas, and hard work to make our Pilgrim Fellowship what we want it to be.

MELVA FOSTER, *Chairman, Missionary Action, N. C.-Va. Pilgrim Fellowship.*

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## SIXTH NATIONAL COUNCIL OF PILGRIM FELLOWSHIP.

The sixth National Council of Pilgrim Fellowship met at Defiance, Ohio, July 25-30. There were delegates present from thirty-six of the forty-eight states, with representation from five foreign countries. Out of such a gathering should come an enriching experience of the ecumenicity of the Church of Christ; Defiance created such a mood of solidarity.

The National Council was in no sense an aftermath of the General Council. In many respects the youth meeting was of greater signficance than the adult gathering with more apparent spirit of unity and dedication to the "oneness" of the Church of Christ. The brilliant oratory which sets forth pious platitudes and utopian idealism was noticeably absent from the proceedings. In place of oratory there were clear, concise statements concerning the task of Christian youth in a sinful world. The delegates who were present were not interested in publicity propaganda; they were serious-minded young people intent upon the task of world reconstruction.

In an attempt to find an answer to the problems of Christian living, the young people found the bed-rock of their conviction in the Bible. The report of the Commission on Personal Action recommended that Bible study become an integral part of the total program of Pilgrim Fellowship as a means of understanding our Christian faith. But study was not to be the sole means of achieving Christian personality. It was further recommended that personal discipline through the practice of Christian living become a second phase of the total program. This would include membership in cell groups and the inner fellowship of the "concerned." Finally, to round out a program of Christian commitment, the Commission recommended that young people witness for the Christian faith through a comprehensive program of evangelism.

Those of us who were present at Defiance felt the inner surge of the Holy Spirit working through young lives committed to the cause of Christ. Although the days ahead may be dark with unrest and indecision, God hath not left Himself without a witness. The spirit of Defiance is not a memorable experience to be stored away in the recesses of the mind but it is a dynamic, life-force emerging out of the present world situation, creating Christian world community.

JAMES B. ALLEN, *Pastor, First C. C. Church, Lynchburg, Virginia.*

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The low ways are easy, but failure and death lurk there. The highways are steep and rough, but life waits there.—*Selected.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## ANDREW, THE MAN WHO BROUGHT OTHERS.

Lesson VIII—August 15, 1948.

Memory Selection: *He brought him to Jesus.*—John 1:42.

Lesson: Matthew 4:18; Mark 1:16-21, 29; 3:18; 13:3-7; Luke 6:14; John 1:37-42; 6:8-9; 12:20-22; Acts 1:12-14.

Devotional Reading: John 6:1-14.

*A Fisherman and a Fisher of Men.*

This man Andrew was a fisherman. He was a quiet, dependable sort of fellow. He never made the headlines. He did not make great speeches. But he had a genius for bringing people to Jesus—the most important, and the greatest work in the world. When Jesus first saw him and his brother beside the Sea of Galilee he told them that if they would come after Him, he would make the to become fishers of men. He did just that. Those words, by the way, are a parable of the elevating, dignifying power of the touch of Christ. Fishers—fishers of men. Even commonplace tasks have a new meaning and dignity when they are done for Christ.

*Andrew's Formula for Personal Evangelism.*

The simple story of how Andrew found his own brother, Simon Peter, and brought him to Jesus, as recorded in John 1:37-42, contains a simple and effective formula for the very important, and much neglected business of doing personal work. If the readers of these Notes would put these principles into practice there would result an amazing growth in church membership, a real revival, and a new glow in their own religious experience. There is nothing that gives such a lift to one's religious life as to win another to Christ. There is nothing that makes Christ more real than just this.

1. Andrew had had an experience with Christ. You will recall that as Jesus was walking along one day, two disciples of John the Baptist saw Him, and in response to His invitation to "Come and see" where He lived they went and abode with Him that day. We do not know what they talked about, but when they finally left Jesus, their hearts were burning within them. That young Galilean prophet had cast His spell upon them. They had found something which answered to the deep that was within them. They had had an experience with Christ that had changed their outlook and had given meaning and direction to their lives. To be sure they did not know all that it meant, or that it would mean, but the fact remains that Andrew had found a "great treasure" in Christ and he wanted to share it with others. He wanted others to share his experience. That is the natural impulse in the life of one who has found Christ. He wants to, or he ought to want to share this experience with Christ. One reason why more people do not do more personal work is because they have nothing, or little to share with others. If we discover a new hair tonic that gives good results we tell others. If we have good results with a certain medicine we want everybody to use that kind of medicine. But we keep silent about the treasures of Christ Jesus. There is of course the truth here that one cannot very well share with others what he does not have himself. Ministers and Sunday school teachers cannot get far in telling others about God and Christ unless they first of all have had an experience of God in Christ.

2. Andrew began where he was. "He first findeth his own brother, Simon Peter, and he brought him to Jesus." Andrew began right in his own home, with the man next to him. Philip began with Nathaniel, his fellow-townsman. It is a sound method. Begin where you are, begin with the man next to you. Parents should begin with children and children should begin with parents. Take the man next to you at the desk or in the shop or on the farm or in the classroom or in your social group or your civic club. When Jesus sent His apostles out to make disciples of all the nations, He told them to begin at Jerusalem, to begin right where they were. We do not have to go far afield if we are in earnest about this business of winning people to Christ. Every day every one of us has the chance, generally speaking, to do personal work, if we begin with the man next to us, if we begin where we are.

3. Andrew let Christ make His own appeal. He brought Peter to Jesus. He did not engage in a long argument, he did not discuss theology, he did not try to argue Peter into the Kingdom of God—he simply brought him to Jesus and allowed Jesus to make His own appeal. It is sound strategy and method. The personal worker needs to know how to meet the excuses that are often given by those who try to evade Christ's challenge. But their main business is to present Christ, to introduce people to Christ, to bring people to Christ. Christ can hold His own. He needs no defender or apologist. We are not simply to try to get folks to join the church, we are to introduce them to Christ.

*Andrew Had an Eye for a Boy in the Crowd.*

When Philip was at his wit's ends as to how they were going to feed the great multitude that had gathered to hear Jesus, Andrew said, "There is a lad here with five barley loaves and two fishes." True he wondered what good this bit would do among so many. But Philip was the the kind of man who could see a lad in the multitude, who could see the possibilities of even a boy in a situation like that. Thank God for the ministers and the Sunday school teachers who see the boys and girls in their towns and communities and classes and parishes, who see something of their finer possibilities.

*Andrew Points the Gentiles to Jesus.*

Near the close of the ministry of Jesus, certain Greeks came up to Jerusalem inquiring about Him. Perhaps they had heard about His miracles or more likely still they had heard about His teaching, its simplicity and its power. In any event they said, "Sirs, we would see Jesus." Philip hardly knew what to do, so he spoke to Andrew about the matter. Andrew knew what to do. He brought the Greeks to Jesus. He worked at this important business all the time.

*The Romance of Personal Evangelism.*

One never knows the outcome of a word spoken in an effort to win another to Christ. Little did Andrew dream of the significance of his simple but sincere effort to bring his brother, Peter, to Jesus. But when one begins to think about the place that Peter played in the life of the early Church and of his continuing influence even today, he begins to see something of the romance of personal evangelism. Or take the case of the Sunday school teacher who won Moody to Christ and thus started this flaming evangelist on his fruitful career in winning men to Christ!

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Be so that thy conduct can become law universal.—*Kant.*

PASTORAL COUNSELLING.

(Continued from page 5.)

The idea that the pastor listen does not carry with it the suggestion that he go to sleep, rather he must be actively awake to everything that is said. If it is apparent that a period of time will be needed for exploration of problems the wise pastoral counselor will make very careful notes of each conference trying as nearly as possible to record verbatim everything that is said both by the counselee and the counselor. By a careful study of these notes insight may be gained by the pastor. Medicine did not begin to progress until post mortems became the practice. It was through carefully analying his mistakes that the physician learned. All too many pastors are content to shrug off their mistakes and forget about them.

Questions do not necessarily have to be omitted from the listening ministry. As the surgeon uses the scalpel so the counselor can employ the proper questions to open up vast unexplored areas. But the questions must be handled with care. The physician could open a patient's abdomen with one deep cut—but he doesn't do that. Each stroke of the knife is made with considered care, cutting only where and when it is safe to do so. Each blood vessel must be ligatured or else the loss of blood might easily kill the patient. The skilled counselor will move very slowly, asking questions only when the counselee is ready to answer. The art of asking questions is the chief art of pastoral relations.

The pastor must ever be cautious of proceeding more quickly than the parishioner is ready to go. Because of his wide contacts the minister may be able to penetrate the needs and conflicts of his counselee but he must never betray this knowledge until the person whom he is trying to aid arrives at a point of acceptance. After the counselee has embraced a fact then the pastor can elaborate and interpret perhaps with some real advantage. A good adage to keep in mind is that "The longest way around is the shortest way home."

Interpretation is sometimes demanded—time may be short and this method resorted to in order to save others than the counselee from suffering more pain than necessary. Interpretation is an explaining of causes underlying particular behavior. This is related to the process of active listening and is used in conjunction with the listening ministry but it can also be a very dangerous method in the counseling procedure. The danger lies in the pastor not being able to give the correct interpretation. No matter how true a thing may be in his mind unless it is acknowledged as true by the counselee it it has no validity. "A man convinced against his will is of the same opinion still," has been the traditional way of stating this long recognized fact.

When the parishioner counselee has been given an opportunity by his minister to state his problem, tensions, and wrong doings and the like and the conference has come to a conclusion a simple statement to the effect: "I am sure that God understands and will help you," or "I know that with God's help we will be able to shed light upon this situation," will give confidence and strength.

There is a considerable difference between the statement of reassurance by the Protestant minister and the statement of absolution by the priest. The statement of absolution carries a tone of finality, suggesting that that which has been done is past and over with. The Protestant reassurance is far more wholesome in that it recognizes everything one does has a continuing effect upon one's life. The effect of any experience upon an individual cannot be eradicated but it can be minimized by proper knowledge and understanding.

Reassurance must be utilized with care by the pastor. He must not use it unless he is perfectly certain that what he says appears to him to be absolutely true. His word of reassurance will be embraced by his counselee and relied upon. Should however, this word or reassurance be given heedlessly and the problem not resolved, a greater conflict will in all probability result in the mind and personality of the counselee. It is beholding upon the parish minister-counselor to do no harm.

The particular personal crises which come most often to the attention of the parish minister may be classified under the headings of *pain; fear; guilt feelings;* and *loneliness.*

Pain is that emotional disturbance caused by severe distress of body or mind. It is the unpleasant sensation aroused by the excitation of nerves or nerve endings—it is the exact opposite of the sensation of pleasure. This experience may be brought on by hunger, thirst, physical injury or mental trauma.

This sensation is not without positive value. Without pain the individual would not have any warning of impending danger or harm. We should fall prey to all sorts of destructive forces and elements which because of pain can either be avoided, alleviated or controlled.

Pain of unknown origin makes man search for the cause — and when he cannot find the cause seek for palliatives. When the pain results from emotional or spiritual trauma the clergyman may help his parishioner recognize the cause and having diagnosed it assist in the building up or the rebuilding of spiritual resources. When it is the sequel of physical hurt through disease or accident, he can lead the sufferer to the living waters, to that place where he may find "the peace which passeth all understanding."

Fear is basic and primitive. This is an emotion we hold in common with all of the animal kingdom. It is the reaction of the being as a preparation for conflict. It is instinctive when we are confronted with uncertainity. It is the desire to escape from something that may possibly cause pain. It is an emotion characterized by dread or expectation of harm. It is a condition which the individual can be aware of in himself.

A second type of fear is a hidden or unrecognized emotion. In this one strives to escape from something—but does not realize it. It is apprehension which gnaws at one's poise and faith. This is the fear of failure which is without basis; the unaccountable fear of high places, close places, animals, the dark or any number of other things. This is the fear which destroys an individual's confidence and which seeks relief in a psychisis.

Fear can be a protective emotion if rightly understood but it can also be one of the most destructive forces known to man. The role of the minister counselor is to explore, with the counselee, fears and the reasons for his fears and help him to adjust his thinking along healthful lines. The clergyman can be a particularly valuable aid in cases of fear of death. He has a faith in a moral God and in the fact of the immortality of the soul. By conveying his own confidence he can assist his counselee to gain a firm grasp of truth and truth will banish fear.

Guilt feelings like fear are of two distinct types. The first is recognized; it is on the conscious level. The second is the hidden or the unconscious feelings of guilt caused by those things which we have forced into forgetfulness.

Often it is guilt feeling that brings the minister face to face with the question of God's punishment for wrong doing. It is here that the counselor will have to think through carefully the sources of suffering. He must be cognizant of the system of laws by which the world is held to-

(Continued on page 15.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It is great to be the head of a large family. I have reared ten children in my home, and they are all now grown. The youngest finished at State College, Raleigh, N. C., the first of June. They are all married except three, and out of the group I have one medical doctor, who is a first lieutenant in the army, one dentist, one lumber dealer, one salesman, one textile engineer, two teachers, one secretary, one insurance executive, and a daughter who keeps house for me. I have been able to rear all ten of them and have never lost a child—a big family. I don't know of anything that can bring more happiness to one than a little child. I have had lots of pleasure in rearing them all.

The Christian Orphanage is a big family, too. Since I have been in charge I have handled more than five hundred boys and girls. Most of them have made good average citizens. Of course, some have done better than others. We have sent out from this Institution quite a number of girls who are now private secretaries for some of the largest corporations in the country. We have sent out many nurses who are scattered from Atlanta, Georgia to New Hampshire. Some of them are the first girls we sent out as nurses years ago, and some of them are practicing their profession now.

Some years ago when Dr. L. E. Smith was president of the Southern Convention the writer had charge of THE SUN's subscription list. We considered each subscriber as a member of THE CHRISTIAN SUN's big family. We felt personally an interest in each subscriber. If a subscriber asked that his or her name be dropped it always made me feel as if I had lost a member from THE CHRISTIAN SUN family. We fell in love with each subscriber and it always gave me a heartache to lose one. If all the subscribers of THE SUN *would* consider themselves a member of a great big family of CHRISTIAN SUN readers and would take an interest in the big family, I hardly think it would be so hard to keep the subscription list up to standard all the time. Through the years we have learned to love each and every one.

Then we have another big family, the Sunday schools in our churches which are made up mostly of little children. We have worked with the Sunday schools so long that we feel that we are a part of them. Then too, they have contributed so beautifully all these years, and when they grew up they still contributed to help us in this work with the little children here. It makes us feel as if they were my own children.

President "Teddy" Roosevelt advocated large families. We have always believed in large families, and are glad we are the head of a large family of orphan chldren. We get lots of joy out of handling them. They are so kind and gentle that I love them all as if they were my own.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR AUGUST 5, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 5,789.20 |
| Eastern N. C. Conference: | | |
| Piney Plain ..... | $ 17.00 | |
| Pope's Chapel S. S. ..... | 6.50 | |
| | | 23.50 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) S. S. . | $ 13.12 | |
| Rosemont ..... | 40.00 | |
| Portsmouth, First, S. S. . | 9.41 | |
| | | 62.53 |
| N. C. & Va. Conference: | | |
| Durham S. S. ..... | $ 17.20 | |
| Greensboro, First, S. S. . | 28.93 | |
| Reidsville S. S. ..... | 20.00 | |
| | | 64.13 |
| Western N. C. Conference: | | |
| Hanks Chapel S. S. ..... | $ 18.00 | |
| Shiloh ..... | 20.00 | |
| | | 38.00 |
| Va. Valley Conference: | | |
| Joppa ..... | $ 6.00 | |
| Newport ..... | 12.94 | |
| | | 18.94 |
| Ala. Conference: | | |
| Corinth ..... | $ 6.47 | |
| New Hope S. S. ..... | 3.39 | |
| | | 9.86 |
| Total this week from churches | | $ 216.96 |
| Total this year from churches | | $ 6,006.16 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $10,324.19 |
| Mrs. Simmons, children . | $ 25.00 | |
| Mr. Haith, children ..... | 5.00 | |
| Mr. Hairfield, children .. | 20.00 | |
| Big Oak Independent S. S. | 7.91 | |
| Dr. & Mrs. W. C. Goley .. | 5.00 | |
| | | 62.91 |
| County: | | |
| Alamance ..... | | 15.00 |
| Total this week from Special Offerings ..... | | $ 77.91 |
| Total this year from Special Offerings ..... | | $10,402.10 |
| Grand total for the week .. | | $ 294.87 |
| Grand total for the year .. | | $16,408.26 |

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Fame is a vapor, popularity an accident, riches take wings. Only one thing endures, and that is character.
—*Horace Greely.*

REVIVING THE REVIVAL.

(Continued from page 3.)

ple—money. Each person present was given an opportunity to commit himself to either or both items of the statement, "Recognizing that all that I have has been entrusted to me as God's steward I propose for the following year to (1) pay ten per cent of my income to Christian work; (2) pay to the Shallow Ford Church each week (a) for current expenses, (b) for the parsonage fund, (c) for the work of our church beyond the Shallow Ford community" the amount checked after each category where spaces were given for amounts ranging from five dollars to twenty-five cents.

Thursday and Friday nights a fourth type of commitment was made available to all to whom it would apply: "Recognizing Jesus Christ as my Master and Guide and wishing to do the will of God, I desire to be enrolled as a member of the Shallow Ford Church. I promise to attend instruction classes conducted by the pastor to learn the aims of the Christian religion, the meaning of the sacraments, the principles of the Congregational Christian denomination, and the organization of the Shallow Ford Church. (One of the following items was to be checked): I am a member of the ..... church at ..... and as that a letter transferring my membership to the Shallow Ford Church be secured. I am a member of another church, but probably cannot secure a letter of transfer, so should like to join the Shallow Ford Church by renewing my confession of faith in Christ. I am not a full member of any church, and wish to join the Shallow Ford Church by confession of faith in Christ."

Despite the oppressive heat and the polio scare, interest and attendance ran high. Remembering that "where there is no vision the people perish" the Shallow Ford people have found a new vision of what Christianity can mean to the church and the individual. If there had been no signatures to this fourth paper the week's program would have been extremely worthwhile. However, we can also report that more adults are joining the Shallow Ford Church as a result of signing this fourth paper than have been received by the church after any revival for a great many years. A more intensive series of preparatory classes than that given adults will be held for junior high school and high school young people this fall after the polio epidemic is over.

Of course other churches in the Southern Convention have used a similar method of bringing new life to their communities. The writer would be glad to hear from them. Together we can improve, refine this method. The writer would likewise be glad to help where he can in using this method in other churches. The revival can be revived.

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PASTORAL COUNSELLING.

(Continued from page 13.)

gether; the laws which make a cosmos out of what would otherwise be a choas. Protestant much become far more realistic concerning guilt feelings. The Roman Catholic confession is helpful in cases of conscious guilt feelings but of little value in deep rooted hidden emotions. If the Protestant can come to feel that he like the Roman Catholic has someone who will listen to him when he wants to talk—his spiritual and emotional health is bound to be improved.

Loneliness is an emotion commonly met by the pastor counselor for it underlies much of human behavior. It stimulates the love of one human being for another. It is responsible for the attachment between children and parents. It is that emotion which has caused men to gather in communities. Loneliness is almost as basic in human nature as fear.

Loneliness is a very strong factor in causing men to seek after the presence of God. It is man's feeling of aloneness which makes the presence of God such a necessary thing. It is doubtful if man would have sought God had not it been for this strong desire for the comforting feeling of a strength which he believes is in God.

A man's loneliness causes him to do one of two things or both: he becomes aggressive or deeply depressed. Like the other emotions described, loneliness can be either a blessing or a curse depending entirely upon how it is used.

Being a friend to a man and opening up the way to the presence of God are the two things the pastor-counselor can do to give comfort and help a person gain healthful stimulation from this universal sensation. Acute loneliness if prolonged over a protracted period of time may lead to disorientation and serious mental disturbances. It may bring about depression, intense worry, anxiety, drinking, sexual laxness and actual physical illness. Loneliness is a strange emotion. It has created some of the world's greatest sinners and some of her greatest saints.

Prayer—one of the most potent therapeutic media available to the counselor is used almost exclusively in pastoral wark. Prayer makes the counselee vividly aware that he is not alone in his struggle and if he can be taught to relax, think about God, bathe himself in the spirit, he will gain comfort and fortitude.

God does not send unhappiness and pain because he wants men to suffer. Man causes pain for himself. God is not a malicious God, rather He is a God who stands ready to help man to control and correct. When one considers the things that cause man's discomfort: Self-pity, inferiority, lack of or fear for security, loss of prestige, loss of affection, old age, envy, anger, physical excesses, disease, hunger bereavement, and a whole host of other things, one realizes only too well that these do not come from God—they are man created. God has shown man and would show him further how to correct much of that which upsets his peace of mind. Prayer, communion with God, clearifies and removes obstacles to inner peace.

Frustration, most simply defined, is wanting something in vain. The mental pain aroused by frustration can be extremely intense. Prayer is one of the most effective instruments for relieving such pain. Through prayer the parishioner-counselee can face up to his desire—question if his wishes are valid. One of the most difficult tasks for everybody is to learn we cannot have everything. There are many limits to desire. One can cry a lifetime for the moon but one will never get it. Time, health, strength and any number of other factors determine these limits.

Prayer—meditation in the presence of God can assist in establishing these limits in the mind then redirect and sublimate one's spontaneous desires to chosen ends. In prayer one offers up one's desire to God and questions in His presence if what one desires is worthwhile or if it is what one should desire. If our desires are good for us then God will help us to fulfill them—if not He can give us comfort.

Experience reveals that many frustrated, defeated, thoroughly unhappy people have found guidance through prayer. What God does in prayer is to speak to our conscious mind through our subconscious and to make clear hidden sources of strength. Paul said "I live; yet not I, but Christ liveth in me." That is the sum and substance of the value of prayer in cases of troubled mind for "If God be for us who can be against us."

Man can have peace of mind if he is willing to search for it. The search may sometimes be difficult. The pastor-counselor must be ready and willing to step in when the difficulties are recognized by the parishioner, to lead him to find the help of God. Jesus said:

"Let not your heart be troubled: believe in God, believe also in me . . . Peace I leave with you . . . Let not your heart be troubled, neither let it be afraid . . . In the world ye have tribulations: but be of good cheer; I have overcome the world."

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REPORT ON AFRICA.

(Continued from page 8.)

Dr. Taylor has written for both the white and black daily press in South Afirca. A born promoter he has raised thousands for good causes ranging from churches and hospitals to night schools, and including recreational programs to take boys off the streets, and others, including movies to bring light to the men and boys in the coal and gold mine compounds.

During World War II he organized the Finnish Mission Appeal when Finland was attacked by Russia and later was the sparkplug of the whole Orphan Missions Movement in South Africia. In 1937, to offset anti-Semitic propaganda, he organized a Jewish Christian Fellowship. Health Centers, Child Welfare Work, Red Cross, Cripples Care, Carnegie Non-European Library Committee, on and on runs the list of causes that have had his helping hand.

One associate in Johannesburg, writing just before the Taylors sailed for the U. A. A. said, "The Taylors have given many years of the most devoted and distinguished service to South Africa and the African people. They expect to leave Johannesburg about the end of March, *if they survive the round of farewell functions being planned by the many organizations that owe them so much!*"

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# The Sovereign God

By STANLEY U. NORTH, Chaplain
1948 Annual Meeting, Home Missions Council of North America

*And the Lord God said: I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*
—Genesis 6:5-8; 8:20-22.

Of course the story in naive. God loses his patience and wipes out the race except for a favored few. The fact is, that disastrous floods were a phenomenon of early civilizations as they are of our own day and generation. The difference is that early man had no knowledge of the relationship between denuded hillsides and mountains, and swollen rivers, whereas we do. The attitude of our society, until very recent times, has been one of ruthless greed toward its natural resources. Nor is the current conduct of society what one might call completely enlightened. We know the techniques of flood control in contrast to early man who was totally ignorant of such matters. To the latter a flood was an act of an angry God. To him the remedy was simple; propitiate the God. The Tennessee Valley Authority is a demonstration of what we can do in the control of floods if we have a mind to.

Early man was far from a fool. He was wrong in his understanding of the relationship between cause and effect. But he was right in his conviction that sin carries an inescapable penalty. His concept of his God, who in anger deliberately destroys mothers and babies and dumb creatures along with sinners, is woefully immature. There is a ruthlessness about life. It is not that God, exercising his sovereign power, commands it, but rather that man so often prefers an immediate mess of pottage to his birthright.

It is of interest that, the waters of the Genesis flood having subsided, Noah built an altar and offered a burnt offering unto the Lord. The record has it that God smelled the sweet savor of the sacrifice and said in his heart: "I will not again curse the ground any more for man's sake . . . neither will I again smite any more every living thing, as I have done."

Of course what we have in the flood story is not a picture of God as God is, but of God as early man conceived him to be. Notwithstanding there are fine spiritual insights in the story. How often we ourselves place a major emphasis upon ritual, assuming that beyond that point God is responsible. Be it noted that floods have continued from Noah's time to our own, and as far as the individual who is drowned is concerned it makes no difference whether the earth is destroyed or just the Missouri Valley—he's dead. Let it be said that worship is of basic importance; it becomes deeply significant, however, only when its insights are implemented in terms of life.

And in this connection our story suggests a caution: we need to be very sure that the God we worship be truly God, rather than a creature of our limitations. A God who is unresponsive to the cries of terror of babies and children being drowned, as if they were so many rats, but who is moved by the sweet savor of a sacrifice, is something less than God.

And let it be added that the cries of terror on the part of children today are of a volume never before experienced by the race. The flood is not of water, but of destitution and misery. And by that token it behooves us not to be preoccupied with the rituals of sectarian denominationalism as if the sovereign God were more concerned with creedal correctness than he is in the physical and spiritual health of his children around the world.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, NUMBER 32.

Mrs W C Wicker 1-1-49

## The Oberlin Action on the Merger

By ALFRED GRANT WALTON

The Oberlin Council reached a decision. It approved a plan to unite the Congregational Christian Churches with the Evangelical and Reformed Church to form the United Church of Christ in America. The decision was reached by the democratic process which is characteristic of our Congregational tradition and in which we all earnestly believe. The outcome represents not only a parliamentary decision; it represents a spiritual achievement.

The plan involves the approval of the Basis of Union with certain interpretations which are intended to make more clear the true meaning of the Basis of Union.

The plan includes the following points:

While the name of the new denomination is to be the United *Church* of Christ, it is to be distinctly a fellowship of *churches*.

No church is asked to give up its own name. Any change of name is completely discretionary on the part of the church itself although many churches may wish to indicate in some way the larger fellowship with which they are associated.

The autonomy of the local church is acknowledged and it is clearly indicated that there shall be no invasion of the rights now enjoyed by local churches.

Churches, associations and conferences retain their present status maintaining the same relation to the United Church which they now hold to our own denomination. They do not unite with anyone except by their own volition and with their own consent.

The plan contemplates a real union of Christians in a deepening fellowship in which all will work together in the ecumenical spirit for a realization of the Christian goals to which all are dedicated.

While the Council has approved the Basis of Union it has agreed not to implement it until a 75 per cent vote of the churches has been secured, or if this percentage has not been obtained, to proceed to implementation only after a definite percentage, to be determined later by the Council, is deemed sufficient.

At least three persons who have been known to be definitely critical of the Basis of Union have been put on the Commission of Interchurch Relations and Christian Unity thus giving minority opinion due recognition.

The plan carries a pattern which may open the way for an even larger expansion of the United Church and calls upon the Commission to be alert to such possibilities.

As one who has opposed the Basis of Union, my objections are now withdrawn. It is my judgment that "no" voting churches may very properly reverse their decisions and churches that have not yet voted should support the present proposals. The will of the majority has a right to prevail. A desire is greater than a difference; a purpose is more important than a prejudice. Let us secure not only the 75 per cent approval of the churches but an even higher percentage that we may come into the United Church with full strength and let us make this action the first step toward even greater achievements in days that are to come.

# News Flashes

The editor will preach at the First Church, Portsmouth on next Sunday, supplying for Rev. Stanley Carne who is on vacation in Maine.

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Mrs. John G. Truitt, president of the Eastern Virginia Missionary Conference, announces that the conference will be held at Newport News on Thursday, October 7, instead of on Friday, October 1, as previously announced. This adjustment is made in order to secure Dr. Stanley U. North as the guest speaker.

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Rev. R. A. Whitten of Winchester is the new president of the Valley Conference. He succeeds Mr. Roy A. Larrack who has served for ten years, a record for a layman. Other Conference officers are: Rev. R. E. Newton, vice-president; Rev. S. E. Madren, secretary; Mr. C. A. Phillips, assistant secretary; O. W. Andes, treasurer.

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Thirty-two people — nineteen of them by profession of faith—were received into membership of the Shallow Ford Church last Sunday by the pastor, Dr. W. W. Sloan. This is but one result of the program described in the article, "Reviving the Revival," appearing in last week's CHRISTIAN SUN. Twenty-one of these new members are adults. Additional members are expected to be received on World Communion Sunday, October 3rd.

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Thursday, August 19, will be observed as Congregational Christian-Evangelical and Reformed Church Day at Massanetta Springs Bible Conference. Dr. Althouse of Hickory, North Carolina, will be the special speaker for the day and Dr. I. W. Johnson of Suffolk will preside. It has been suggested that people from the Valley coming to the Conference for the day might bring picnic lunches.

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Home-Coming Day will be held at Damascus Church near Chapel Hill, N. C., the fifth Sunday in August. This service will be held in connection with the customary Fifth Sunday Rally of Chapel Hill, Damascus, O'Kelly's Chapel, Martha's Chapel and Morrisville Churches. The Rev. Bernard V. Munger and the Chapel Hill choir will conduct the morning worship service. Rev. O. D. Poythress will preach at the morning service and Rev. J. E. McCauley in the afternoon. Both of these ministers who now serve in Eastern Virginia were reared in the Damascus community. Rev. G. C. Crutchfield announces that all former ministers and members are invited to spend the fifth Sunday at Damascus.

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## FRANKLIN SANCTUARY RENOVATED.

Approximately $7,500 has recently been spent to renovate the auditorium of the Franklin Congregational Christian Church. The pipe organ has been rebuilt and electrified and a new console purchased. Beautiful oak paneling, eight feet high, has been built into the wall at the back of the pulpit platform and extending across the church. The choir loft has been rearranged and enclosed in oak paneling four feet high. The walls of the Church were painted a light ivory.

The Church is also planning to install a stained-glass window of Christ ing the Garden of Gethsemane on the wall back of the pulpit. The window is being presented to the Church by Messrs. J. Vaughan, Ernest L., Jr., and John M. Beale in memory of their parents, Mr. and Mrs. Ernest L. Beale.

The Men's Bible Class has presented to the Church a very attractive outdoor Bulletin Board.

ROBERT M. KIMBALL.

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## CENTENNIAL SESSION OF THE VALLEY CONFERENCE.

The Virginia Valley Central Conference met in its one hundredth session at Antioch Church, near Harrisonburg, August 4-5. The sessions were well attended despite heavy rains. The spirit was excellent and the Conference made forward-looking plans. All the churches were represented by pastor and delegates, and all churches paid conference apportionments, most of them paying all or more than the apportoinment for Convention causes, and all paid the "conference fund."

Mr. Roy A. Larrick, devout and capable layman, ended his ten-year tenure as president of the Conference. Mr. Larrick has zealously given of himself through the years in service to his church and conference. He is gracious in his presiding, and thorough in his preparation for the sessions. He has always had strong and progressive plans and programs to present. The recent session was characteristic of his good planning.

A more detailed report on the Conference session will be presented at a later date by the conference correspondent but this writer wishes to pay his personal tribute to Mr. Larrick and his co-laborers in the Valley Conference.

WM. T. SCOTT,
*Superintendent.*

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## BIBLE STUDY DISCUSSION GROUPS PLANNED FOR CHRISTIAN YOUTH CONFERENCE.

Discussion of the Bible and its aid to living a Christian life today will have an important place on the program of 5,000 Protestant young people who will meet at Grand Rapids, Mich., August 31-September 5 for the third Christian Youth Conference of North America.

The delegates will meet in 160 groups for an hour each day from 11 A.M. to 12 noon with young people themselves presiding and adults leading the Bible study discussion, according to Rev. Dennis Savage, conference director.

The discussions will consider the themes for each day: "Why Are Things As They Are?" "What's the Answer? The Church," "What's the Answer? Personal Commitment," and the "The Answer Applied."

A Bible study discussion guide is being written by Dr. John C. Trever, director of the Department of English Bible, International Council of Religious Education. This guide will be included in the program booklet distributed to all conference delegates and visitors.

Included among the youth leaders are college and theological students, teachers, secretaries, and others, such as an assistant manager of a furniture shop, a physical education instructor, and a textile worker. Several delegates to the Second World Conference of Christian Youth held last year in Norway will preside. The youth leaders range in age from 16 to middle twenties.

Adult leaders include national and regional executives of denominational boards of Christian education and youth work, local church ministers and directors of religious education, editors of youth publications, and city, state, and national staff members of churches and religious education. They range in age from 24 years and on.

Many denominations will be represented among both youth and adult leaders.

# CONTRIBUTIONS

### SUFFOLK LETTER.

To attend the Virginia Valley Central Conference was a real inspiration. Roy A. Larrick, of Winchester presided over this one hundredth anniversary session with a combination of charm and courtesy seldom excelled. The host church, Antioch, and pastor, the Rev. R. E. Newton, were amply ready for this session, and the reports and attendance made one proud to be a part of such church people.

Three former presidents—the Rev. W. T. Walters, D. D., the Rev. R. L. Williamson, and the Rev. B. J. Earp were presented and each presided for a part of this session. Even I was courteously asked, as President of the Southern Convention, to preside and present the Rev. Wm. T. Scott, D. D., Superintendent of the Convention, for his address. Dr. Scott made a great address stressing all phases of the Convention work with an understanding and zeal which showed real "care of the churches."

I did not arrive in time to hear the Rev. Roy A. Coulter's conference sermon, but I did hear addresses made by Revs. B. J. Earp, R. Lee House, W. T. Walters and W. T. Scott. They were all exceptionally well prepared and received.

There was a large attendance and I believe every church in the Conference was represented. And progress was indicated in all reports. This is the first Conference to hold a session since the meeting of the Southern Convention at Liberty (Vance), North Carolina, and they voted to accept the increased apportionate voted by the Convention. This was very commendable.

May I add a personal word of appreciation for the lovely home—E. A. Showalter, in which Mrs. Truitt and I were entertained. It was great, and their family circle made up an ideal Christian home.

JOHN G. TRUITT.

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### LIBERTY (WNC) CHURCH HAS MEMBERSHIP DRIVE.

Not long ago I received the following letter. The writer requested that I write the facts given in the letter as an article for THE CHRISTIAN SUN. Instead of re-writing the facts, I would like to quote the letter direct. The thoughts in it are very good and credit should be given to the writer:

"Dear Betty:—

"Here's the dope on our (church) membership drive.

"Emphasis was placed on securing as many new members as possible from our Sunday school, as well as our church attenders who were non-church members. Each member was asked to call on and enlist a given number of church members from the list he was given to visit. Parents were asked to talk to their children, telling them of the benefits derived from dedicating their lives to Christ and the blessings of being a church member, thus opening the way for the enlistment groups to secure these younger children as members.

"The minister was asked to open the doors of the church on Sunday, April 11. At that time twenty-two people joined the church. Out of this number, three were transfers from another church. The other nineteen joined on profession of faith.

"On the fourth Sunday night, April 25, the baptismal service was held. Again the church doors were opened. This time three more people joined—two on profession of faith and one by letter.

"This was a long awaited and prayed for event. I think every church member present was overjoyed and well blessed to see this fine group of various ages dedicate their lives to the work of God.

"Would appreciate it a lot if you would re-write this and send it in to THE CHRISTIAN SUN. I know it will encourage other small churches to put on an enlistment program. Of course

(Continued on page 15.)


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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# THE EDITOR'S MESSAGE

## ANTIOCH.

There are numerous churches by the name of Antioch and the reason is obvious: "The disciples were first called Christians at Antioch." Rural churches especially, of the various denominations, have employed the name. It is a good, usable, Biblical name, one which does not require explanation to those outside the community. Would that more church names were in this category!

We have five Antiochs in the Southern Convention —two in the Western North Carolina Conference, and one in every other except the North Carolina and Virginia Conference. Why doesn't someone organize an Antioch in that Conferece? There is a community somewhere which would be blessed by an Antioch.

A name hallowed by antiquity, multiplied and perpetuated by wide usage, has current significance in many localities. Only the recording angel can compute the good wrought by these manifold Antiochs. Through lessons taught, sermons preached, weddings and funerals, revivals and anniversaries, pastoral ministry and lay leadership, these far-flung Antiochs have stood "as an hiding place from the wind a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

The Centennial of the Virginia Valley Central Conference was held at Antioch. The church antedates the Conference by fifteen years, being organized in 1833. Generations have looked to this church for spiritual guidance. A host of people have enjoyed its hospitality. May it flourish as the green bay tree during this second century!

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## A CENTURY OF SERVICE.

The Valley Conference celebrated its Centennial last week. It is neither the oldest nor the youngest conference in the Convention. The Eastern Virginia Conference is 127 years old, the Eastern North Carolina and the North Carolina and Virginia Conferences are each 122 while the Western North Carolina Conference is only 77 years old. Here is a grand total of 543 conference years.

The Centennial was appropriately observed, old friendships were renewed, and plans for the future were made. High spirits of the Conference leaders were not dampened by the inclement weather. Two former presidents, Rev. B. J. Earp and Dr. W. T. Walters were extended the courtesy of the chair by President Larrick. The varied program moved according to schedule under the watchful eye, thoughtful planning and presiding genius of Roy A. Larrick.

Considerable progress has been made during this first century. The Conference has been handicapped by numerous problems and disadvantages, but a new century beckons. Some valuable lessons have been learned and improvements made. Churches have been yoked for greater efficiency. The minimum salary scale assures competent leadership.

What are the lines of advance for the second century? An intensification and amplificaton of the present program, to be sure. Some churches need improvements and additions. Others may find it expedient to move to a more favorable location. The Conference should invade cities and new communities, as well as bless the countryside. The Valley of Virginia is prosperous and progressive. This should be a grand century for the Conference.

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## WORLD-WIDE EFFECT OF COMMUNISM IN CHINA.

Dr. Earle H. Ballou, a missionary statesman with nearly thirty years residence in China, from his own observations, especially in the past year and a half, stated:

"If the Communists win in North China, it will be a disastrous defeat for everything you and I can hope for in that country. Its consequence may eventually be disastrous for our own country as well. Communist control in China can only mean a vast expansion of the darkness and gloom already enshrouding so much of our world."

He said that "inefficient and corrupt as is the Nationalist Government at present there still lies in it possibilities of internal reform through a not inconsiderable mass of sober, intelligent public opinion." Doctor Ballou's opinion is that, while there is no easy, clean-cut choice between China's political factions, more progress can be made toward true democracy under the Nationalist Government than through Chinese Communists.

A Vermonter by birth, Dr. Ballou was graduated from Yale University and Hartford Theological Seminary, with a D. D. from Middlebury College. He first went to China as a Congregational Christian missionary under the American Board in 1916; has served as Secretary for the National Christian Council of China, the interdenominational organ of the Chinese Churches; on the Boards of Directors of Yenching University and the College of Chinese Studies in Peiping; as Chairman of the Board of Directors of the Peiping American School and as Chairman of the Executive Committee of the Peiping Union Medical College.

In 1938, he was sent to Madras, India, as a member of the China delegation to the International Missionary Council Meeting.

In 1943, he returned to the United States on the repatriation ship, Gripsholm, after which he served for two years as Executive Secretary of the Associated Board for Christian Colleges in China, with headquarters in New York. In 1946, he returned to China, coming back to the United States from Peiping, North China, in 1948, to serve as Acting Secretary for China.

Doctor Ballou is the author of *Dangerous Opportunity*, of several articles about China, and co-author of *Christians in Action*. He was made a Thirty-third degree Scottish Rite Mason in Shanghai in 1947, being a member of Southern Jurisdiction, U.S.A.

Having spent so many years of his life in China, Doctor Ballou has seen China slowly awaken to nationhood. Having lived under Japanese military domination and in areas of Chinese guerrilla fighting, he has known China in periods of achievement and progress, as well as famine, civil war and floods. He feels that, if the Communists win in China, "it will be a tragic defeat for everything we hoped for in that country, and might eventually be disastrous to America as well."

He warns: "A house divided against itself cannot stand. Civilization is so divided today. 'The One World' we so joyously hailed a few years ago simply does not exist. There are forces at work too powerful and too determined that the sort of 'One World' you and I hope and pray for shall not exist. They want a very different sort of world, in China as well as elsewhere. And, until the question as to whether they are to have their way or are to change their attitude toward those who differ from them is settled, no other question can be settled finally or satisfactorily."—*Scottish Rite News Bulletin.*

# I Took a Little Child to His Heavenly Father

## A Parable for Teachers*

*By* Thomas Alfred Tripp

I

I took a little child by the hand to lead him to the Heavenly Father. On the way we came upon the Great Garden of Flowers.

"Might I have some of these flowers?" asked the Little Child.

"No," I replied. "You cannot have them. If you took them you would crush them. They would wither and die and the Heavenly Father would be displeased. Beware of disturbing that which belongs to God."

The Little Child frowned as though he did not understand and looked back wistfully once or twice. He really needed flowers, he confided, and desired them above all else.

Soon, however, we came to the Great Out-of-Doors where are the busy bees, the beautiful butterflies and all the things that God hath made. The child seemed to come to life anew and was filled with many questions. What a thirst for knowledge! He asked about everything he saw but I hushed all his questions.

"You must not inquire into the things of God. Do not get your religion and your life mixed up like that," I commanded.

Furrows grew on his little brow and he seemed to be greatly puzzled. There were so many things he wanted to know and he could not understand why he should not ask about them.

We came to a tree where a bird was singing in the branches. "What does that bird say?" inquired the Little Child.

"Ssh! That is God's bird, I warned. It really is not any of our affair what it is saying. You must not inquire into the matters that belong to God."

Still more puzzled, he followed me until we came to the Little Stream.

"Could we take off our sandals and cool our feet? I am very warm?" said the Little Child.

"No," I replied. "You must not do that because this is God's stream and if you waded in it you would muddy it up. Thou shalt not disturb the things which belong to God. Beware of doing that!"

So over the stream we went and soon came to the Garden of the Lord. It was the heat of the day. It was not the season of the soul of a child. Finally, in the cool of the day, the Father walked in the garden. I would introduce the little child to the Heavenly Father but I could not. Trembling with fear, he hid behind me and clutched my cloak. He was afraid because I had said, "Beware of God."

Then I knew that I had failed. I had not led a little child to the Heavenly Father. I had only said, "Beware."

II

Again, I took a little child by the hand to lead him to the Heavenly Father.

"This time there shall be no mistakes," I cried.

I grasped him firmly by the hand and started down the way. My steps were long and his were short. Soon he was all out of breath.

"You are going too fast for me. Your steps are too long. Could we not slow down?" he begged.

But I hurried on without heeding his pleas because I did not want him to get the concerns of life mixed up with his religion. We dashed by the Great Garden of Flowers so fast that he did not see it. We hurried through the Great Out-of-Doors, where are the busy bees, the beautiful butterflies and all the things that God hath made, with such speed that he had no breath to ask his questions. We rushed past the tree where the bird was singing, leaped over the Little Stream without cooling our feet and came to the Garden of the Lord.

It was high noon. At last, in the cool of the day, the Father walked in the garden. Now I would introduce the little child to his Heavenly Fatehr. But I could not because the child was fast asleep and could not be awakened. He was so tired because I had made him follow my way and take my speed. I had forced my life upon his.

I now knew that I had failed and could not lead a little child to his Heavenly Father. In humility, I fell upon my face before God and asked the road to Christian Nurture and sought, as best I could, the Way of Guiding that I might know how to lead a little child.

III

Once more I humbly took a little child by the hand to lead him to the Heavenly Father.

"Would you like to go to the Heavenly Father?" I inquired.

"I do not know; tell me about him." He spoke with a question in his voice.

I told him what I could and what I thought he would understand.

He said, "Yes, I think I would like to go. When do we start?"

"We can go now, if you are ready."

We started along the Way of Life. I adjusted my steps to his little steps; I conformed my thoughts to his. We came upon the Great Garden of Flowers.

"Might I have some of these flowers?" asked the Little Child.

"Surely," said I, for I had learned my lesson now. "These are your Heavenly Father's flowers. He has placed them here for you and for me and for others like us who need their fragrance and their brightness."

We took a bouquet, a great generous bouquet, filling our arms. Down the Way of Life we went, giving the flowers to the people whom we met. Some were sad on their way to grief

(Continued on page 14.)

*Dedicated to the late Frances Weld Danielson, pioneer children's worker, in whose writings is found the idea of this story which was published by the Graded Press.

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

*To My Friends in The Southern Convention:*

Many times I have written to you through THE CHRISTIAN SUN — but I've never written a letter like this. I almost do not know what to say!

This may be the last time that I'll write to you as Field Director of The Southern Convention, for, as you know, I shall be leaving this position very soon this month.

Before I leave, though, there are some very important things I'd like to say!

I have enjoyed very much working with you—for we have worked together in the young people's work, in the Sunday schools, in the women's societies, in all the enterprises that make our churches living churches. And, for the help that you have given me, for the encouragement you have offered me, for the patient understanding you have shown me, I want to thank you. The little that I've tried to do in our Congregational Christian Churches here I couldn't have done, without you!

Perhaps you do not know of my plans for the near future. I'm planning to go back into teaching in the public school on September 8.

May I ask one more thing of you before I leave? If I give you my address, will you write to me, keeping me in touch with all that's going on in the Convention—and come to see me, too? Here is my address:

123 Church Street,
North Adams, Massachusetts.

Thank you all again—for everything that you have done for me, and *with* me, too. Truly, you have made me feel that we are all co-laborers with God, together, working for His Kingdom. Sincerely,

ELIZABETH CHICOINE.

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## WHAT A YOUNG PERSON LIKES IN SUNDAY SCHOOL.

*By* MARY E. BURTON.

[An address given at the Eastern Virginia Sunday School Convention.]

I think one of the first things we as young people should do is to realize the great importance of our Sunday schools and churches.

There are so many things our Sunday schools have to offer us if we will only open our minds and hearts, and take these various things in.

The most wonderful thing I find in Sunday school is the close fellowship with God. Sunday school puts religion before us in such a way that we not only worship God and turn to him on the Sabbath Day but we also make him a very definite part of our everyday lives. We turn to him for help, love and guidance when all of our earthly friends have forsaken us. In Sunday school we not only learn to love God and respect his name but we also learn to live our lives for him.

Another thing I like in Sunday school is the praising of God through hymns. People often find God through nature, many people find him through the lives of other people and some find God through music. To many people the singing of a service is the most enjoyable part. May be one reason the youth of today enjoy singing so much is because in this way they have a very definite part in the service.

I have found during my asociation with the leaders in the Sunday school that the young person taking an active part in the worship program gets more out of Sunday school than those who do not taken active part, and I have found that you get out of things just what you put into them.

Young people enjoy going to Sunday school because it acts as a meeting place for them. This is true, especially in the county, because sometimes the only times young people really get to see all of their friends is at Sunday school. At Sunday school you find out who Jane had a date with last night; you see Mary Brown's new hat and you find out if Bill can get the car this afternoon. And so not only does Sunday school bring us closer to God but also closer to our friends.

In every church, there are various youth organizations. For instance, in my church, the Suffolk Christian Church, we have a youth organization called our Youth Fellowship which meets every Sunday night. This is definitely a part of our Sunday school because it is made up chiefly of the young people attending our Sunday school. At these meetings we discuss current events. These discussions are always welcomed by the young people because they concern the young people directly. Some topics used at these meetings were, "What Should Boys and Girls Do on Dates?" "What's Wrong With Smoking and Drinking?" "What Should You Do on Sundays?" "How to Live Our Lives for Christ." These and many other topics which deal with the problems which face the youth today are discussed.

The leaders of the Sunday school are also very important, because they set the example that the young people will follow. Remember! the youth of the Sunday schools of today will be the leaders of the churches of tomorrow.

And now in closing, I'd like to read you a poem which sums up the every purpose of the Sunday school:

Hold high the torch!
You did not light its glow—
'Twas given you by other hands you know.
'Tis yours to keep it burning bright
Yours to pass on when you no more need light:
For these are other feet that we must guide:
And other forms go marching by our side;
Their eyes are watching every smile and tear
And efforts which we think are not worthwhile,
Are sometimes just the very helps they need,
Actions to which their souls would give most heed;
So that in turn they'll hold it high
And say, "I watched someone else carry it this way."
If brighter paths should beckon you to choose,
Would your small gain compare with all you'd lose?
Hold high the torch, you did not light it's glow—
'Twas given you by other hands you know.
I think it started down its pathway bright,
The day the Maker said: "Let there be light."
And he once said, who hung on Calvary's tree,
"Ye are the light of the world . . . go! shine for me.

And you and I should shine for Christ and we must remember that we may become his torch bearers to yet unborn generations.

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## FRANKLIN YOUNG PEOPLE ORGANIZE.

The first organized meeting of the Young People's Missionary Society of the Franklin Congregational Christian Church was held on Sunday morning, October 19, 1947, with 12 members enrolled. Using for our theme *World Evangelism*, we meet during Sunday school hour every third Sundy. As our devotional guide we use *Thy Kingdom Come—Beginning in Me*, and for our study book last fall *That All May Know*. We are now reviewing *Why Church*.

(Continued on page 15.)

# News of Elon College

*By* President L. E. Smith

## FOUNDER'S DAY—ELON COLLEGE.

By vote of the Southern Convention and official action of the General Assembly of North Carolina, Elon College was chartered in March, 1889. Prior to World War II the College inaugurated the custom of observing Founder's Day with a special program honoring the memory of some great personality who had rendered the College a very significant service. The first to be so honored and properly so was the late Dr. William Samuel Long, founder and first president of the College. The second to be honored was the Rev. Dr. William Wesley Staley, the second president of the College. Dr. Long served as the president for four years and Dr. Staley served for eleven years.

The custom of observing Founder's Day after the lapse of several years is to be resumed this year. The date set is September 17.

Because of the unusual and great services rendered the College by Dr. William Allen Harper, the fourth president of the College, and the nature and urgency of the Expansion Program now in progress for the College, the committee has elected that the program for this special day in addition to memorialiing the founders of the College shall be in honor of Dr. Harper.

Dr. Harper served the College as president for twenty years. Under his administration the College suffered its greatest material loss and also its greatest physical development. The whole administration building that housed all the activities of the College was destroyed by fire in the early hours of the morning of January 18, 1923. Under the inspiring leadership of Dr. Harper, five new buildings were erected to replace the old one. These buildings stand today as a memorial to the faith, the vision, the ability of Dr. Harper, the trustees, the officials of the Church, and the rank and file of its membership.

It is entirely fitting that in the midst of another great Expansion Program for the College, Dr. Harper's services should be recalled and his name honored. A special program for Founder's Day is being prepared and will be announced later. This advanced announcement is made that all interested may know of the program so that they may arrange to be present.

The trustees, the alumni (especially those who were in Elon College during Dr. Harper's administration), church officials, and the public in general are not only invited but urged to attend.

## APPORTIONMENT GIVING.

Elon College has certain sources from which it receives its financial support. The first organization to concern itself with the College was the Church, of course. The Southern Convention has always been the source of inspiration, of financial support, and of spiritual guidance for Elon College. The Church supports the College directly and indirectly. The local churches in the Convention assume certain definite responsibilities for the College and meet these obligations either monthly, quarterly or annually through the apportionment plan. Indirectly, it influences individual contributions from members and friends of the Church. The Church is still the College's main support.

The alumni are becoming increasingly interested in the welfare of the College and are increasing their financial support. They have undertaken to finance the new gymnasium and are making commendable progress under the enthusiattic leadership of Jimmy Darden, their secretary.

The Church, alumni, and friends of the College have built considerable endowment for the College. These funds are invested and income therefrom goes for the support of the College.

The students enrolled in Elon College through tuition and fees make a great contribution to the College and its financial support. The income from all of these sources has been sufficient in recent years. Today we face an entirely different situation. Everything required for the proper conduct of the College is becoming expensive, almost unbelievable so. The urgent need for considerable increase in faculty salaries is upon us with a force and a persuasion that cannot be ignored. All who are interested in Elon College and its welfare are aware of this fact. We are faced with the complusion of increasing the financial income for Elon College as greatly and as quickly as possible. We are grateful for every contribution made to date and are confident that our friends will be glad to see that such support is increased in the immediate future.

| | |
|---|---|
| Previously acknowledged ..... | $4,657.62 |
| **Sunday School.** | |
| N. C. & Va. Conference: | |
| Bethel ..... | 5.00 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Oak Grove ..... | 11.00 |
| Western N. C. Conference: | |
| Asheboro ..... | 30.00 |
| Spoon's Chapel ..... | 4.90 |
| Va. Valley Conference: | |
| Mt. Olivet (G) ..... | 8.44 |
| Total ..... | $ 59.34 |
| Grand total ..... | $4,716.96 |

## DR. AND MRS. SMITH IN HOSPITAL.

Mrs. Leon Edgar Smith, wife of the president of Elon College, and Dr. Smith were both admitted to Alamance General Hospital, Burlington, N. C., last week. Mrs. Smith was admitted on August 5 and was operated on the next morning. She is getting along nicely but will have to remain in the hospital for ten days. Dr. Smith was ordered back to bed by the surgeon on August 4 and was sent to the hospital on August 6 for at least a week's stay. He was not recovering satisfactorily from a recent operation for varicose veins, and the surgeon ordered hospital confinement.

## CHURCH MEMBERSHIP REACHES HIGHEST MARK.

Church membership in the United States has climbed to its highest mark in history—53 per cent of the nation's population, it was recently announced by the *Christian Herald.*

The magazine said that the number of Americans belonging to churches increased to 77,386,186 in 1947, a gain of 3,713,006 over the previous year.

To obtain its annual report, the magazine said that it polled 223 Protestant and 30 non-Protestant denominations.

Of the total number of American church members listed, the report said, 60 per cent (or 46,149,676) are Protestants, 33 per cent (or 25,286,-178) are Roman Catholics, 6 per cent (or 4,641,00) are Jewish, and the remaining 1 per cent belong to various non-Protestant groups.

In the past year the Roman Catholic Church reported an increase of of 866,049 members—a gain of about 3.5. Protestant Churches reported adding 1,173,962 more members—an increase of about 2.6 per cent.

## NEWS OF SHAOWU CHRISTIAN HOSPITAL.

Shaowu, Fukien, China,
July 10, 1948.

Dear Friends of the Southern Convention:

The large number of interesting things which have been happening here during the past three months and which have kept me too busy to write are the things which most urgently needed reporting; and I am very sorry that circumstances ahve kept me for so long from letting you about them. Now I must content myself with a brief summary of events which I would like to have taken several pages to report in detail. The best I can do now is at least to send you copies direct from here this time, instead of having them mimeographed in Boston as usual.

I believe that when I last wrote, spring was just arriving, and we in the hospital were waiting, from week to week, for the arrival of our new surgeon, who had promised to come last January, but was having trouble getting his wife out of an area of Communist fighting in the North. Finally the last of April, he arrived; and about the same time two new nurses joined the staff, so that we at last had enough nurses for any contingency—even that of our married nurses having to take a month off now and then to have a new baby! At any rate, the first of May found the hospital more adequately staffed than it had ever been before, and its prospects brighter for forward progress on its own. I had long been dreaming of the possibility of being able to spend more time away from the hospital itself, trying to do something to meet the medical and public health needs out in the country. So when, just before the first of May, I had a chance to go with Frances Whitaker down the river to a Church Synod Conference in Yangkou, one of our out-stations, at which would be discussed the possibility of a branch hospital or clinic there, I felt that it was safe to turn over my share of the work to the other doctors for a week or ten days, and make that as a preliminary excursion.

If I had written two months ago I would have described more in detal the adventures of our boat trip down the rive, including our shipwreck when we ran into a rock in the rapids and punched a huge hole in the bottom of the boat. And I would have more to say about Yangkou and the fellowship there with other Chinese, and with Dick Jackson, whom we had not seen for two months because he had been country touring, and having a baby down in Foochow. He had also brought with him, as "guest attractions" for the Conference, two of the Foochow missionaries whom I had not seen for well over a year. However I have no time to tell of the Conference, or of our disappointment in not being able to make a side tour into the mountains behind Yangkou because of recent bandit activity. Suffice it to say that we decided at the last minute to go

(Continued on page 11.)

## FISCAL YEAR OF MISSION BOARD ENDS AUGUST 31.

The fiscal year of the Mission Board ends August 31. The need is great for funds with which to discharge our responsibility as ambassadors for Christ. Churches and individuals are urged to send their remittances for the Cent-A-Meal Plan, special offerings for Shaowu and regular apportionment or special contributions to the Convention Office, Elon College, N. C. The Board would greatly appreciate receiving your offerings before August 31, if possible.

## MISSION BOARD TO MEET.

The Mission Board will hold its annual session at the Congregational Christian church, Asheboro, N. C., September 13-14. Any church or organization desiring to appear before the Board is requested to make known the request at an early date. The meeting will convene at 2:00 p. m., September 13, and will adjourn on the 14th.

H. S. Hardcastle, *Pres.*
Wm. T. Scott, *Ex. Sec'y.*

He who has withstood the grind of reverses and the way of the world and has overcome them in his religious, business, and social life has become a success.—*Chas. J. Dennis.*

## Missionary Offerings for July 31-August 6, 1948

### Home Missions.

| Church or Sunday School and Conference | Regular | Church Extension | |
|---|---|---|---|
| Asheboro (W. N. C.) | $ 50.00 | $ 25.00 | |
| Mrs. W. P. Baldwin, Route 3, Burlington N. C. | | 4.50 | |
| Burlington, First (N. C. & Va.) | 19.30 | | |
| Ether S. S. (W. N. C.) | 2.10 | | |
| Liberty Spring S. S. (E. Va.) | 2.50 | | |
| Newport News S. S. (E. Va.) | 10.87 | | |
| Oak Grove (E. Va.) | 11.00 | | |
| Union, Va., S. S. (N. C. & Va.) | 41.00 | | |
| Winston-Salem (N. C. & Va.) | | 26.70 | |
| Totals | $ 136.77 | $ 56.20 | |
| Total for Home Missions | | | $ 192.97 |

### Foreign Missions

| Church or Sunday School and Conference | Regular | Shaowu | |
|---|---|---|---|
| Margaret Alston, Henderson, N. C. | | $ 25.00 | |
| Asheboro (W. N. C.) | $ 50.00 | 50.00 | |
| Mrs. W. P. Baldwin, Route 3, Burlington, N. C. | | 4.00 | |
| Barrett's (E. Va.) | | 7.13 | |
| Burlington, First (N. C. & Va.) | 19.31 | 100.00 | |
| Ether S. S. (W. N. C.) | 2.10 | | |
| Greensboro, First (N. C. & Va.) | | 67.96 | |
| Liberty Spring S. S. (E. Va.) | 2.50 | | |
| Missions Council, Congregational Christian Churches | 1.00 | | |
| Monticello (N. C. & Va.) | | 10.57 | |
| Mt. Herman (E. N. C.) | 2.00 | | |
| Newport News S. S. (E. Va.) | 10.88 | | |
| Oak Grove (E. Va.) | 11.00 | | |
| Portsmouth, Shelton Memorial (E. Va.) | | 63.00 | |
| Union, Va., S. S. (N. C. & Va.) | 9.00 | | |
| Winston-Salem (N. C. & Va.) | | 26.70 | |
| Totals | $ 107.79 | $ 354.86 | |
| Total for Foreign Missions | | | $ 462.65 |
| Total period July 31-August 6, 1948 | | | $ 655.62 |
| Previously reported | | | 36,444.94 |
| Total since September 1, 1947 | | | $ 37,100.56 |

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## ECHOES FROM THE GENERAL COUNCIL.

I am eager that the Southern Convention women shall know about some of the things that happened at the General Council and get a glimpse into our busy week there at Oberlin.

The Women State Presidents were housed in Talcott Hall, on the college campus. We had many in-between sessions and conversations far into the night. As Berta McClintock writes, "What other group does as much work with so much fun?"

For the Council itself, there were three truly tremendous happenings:

1. The commitment, by each person, of life and possessions to God, thus making *Stewardship* the chief emphasis for this biennium.

2. The adoption of new goals for our Christian World Mission.

3. The almost unanimous approval of the Basis of Union for the merger with the Evangelical and Reformed Church, with interpretations made by indiviudals and committees who worked long, hard hours and with infinite patience to find a common ground of understanding. All of us can help in the task of bringing the vote of the churches up to 75 per cent by January 1. As soon as that is achieved, plans for the actual Consummation of Union between the national bodies will go forward.

For the first time in the history of the General Council a woman was elected Moderator—Miss Helen Kenyon of New York. I want you to know her, a person full of ability, enthusiasm, and devotion. She has promised to come to our Convention.

In addition to all the business sessions, fellowshipping one with another, mingling with and coming to know groups from all parts of the United States and other countries of the world—I say in addition to all this, you get a tremendous lift from the spiritual side of the meetings. There were many, many inspiring worshipful moments. I would like to share a few of these with you.

There were the Morning Devotions in Fairchild Chapel immediately after breakfast, lasting only fifteen minutes, but long enough to put one's soul in tune for the day; then the Prayer Vigil, also in Fairchild Chapel

(Continued on page 13.)

## CHARTER MEMBER OF GREENSBORO CHURCH PASSES.

The First Church, Greensboro, N. C.; the Woman's Convention, and our Church at large lost one of its oldest and staunchest members in the death of Mrs. L. M. Clymer, who passed away at Wesley Long Hospital in Greensboro on July 12, 1948, after a severe illness of several days. Mrs. Clymer is survived by three daughters, Mrs. A. E. Pye of Greensboro, N. C.; Mrs E. N. Z. Ellis of Winston-Salem, N. C., and Mrs. Robert Harden of Burlington, N. C.; one son, Hugh H. Clymer of Greensboro,

MRS. L. M. CLYMER.

six grandchildren and two great-grandchildren.

In the absence of her pastor, Dr. W. E. Wisseman, the funeral service was in charge of Rev. Millard Stevens of Burlington.

Mrs. Clymer came from a Christian home of long standing. She was a native of Alamance County, her father, the late Rev. Alfred E. Isley, being a long-time pastor in the Christian denomination. He served the Bethlehem Church perhaps longer than any other and resided in that neighborhood.

After her marriage to Ludwick M. Clymer, Mrs. Clymer became a resident of Greensboro and there she resided and labored for 52 long years. For many years she served as one of the directors of the Y. W. C. A. and was always interested in and pushing the things that help make a city great.

The door of her home was always open to those whom she might help. Nieces and nephews, many of them made her home theirs as they came to Greensboro to work or study.

One does not think of the Greensboro Church without thinking of the Clymers. Mrs. Clymer, along with her husband, was one of the charter members of that church. In those days it wasn't easy to build a church —small membership, scanty dollars— but Mrs. Clymer, with her zeal, enthusiasm, loyalty, and generosity, was an inspiration to all who knew her. The Clymer home was located near the Church lot, so Mr. and Mrs. Clymer not only lent every possible aid, but literally watched the Church go up brick by brick and with it grew their faith and loyalty—firm and substantial as the walls of that building. The Church became as much a part of their life as was the family which they reared to love, support, and revere the church. The Clymer home and the Church were one. In the early days when there was no parsonage, Mrs. Clymer's home was the minister's home — the door always open to welcome her pastor and his fellow ministers. It ever remained so and even in the last years of her life, with failing health and eye sight, her interest and love for her Church remained the same. She never failed, even to the very last, to help anl support all worthy causes.

When illness made impossible her physical presence at church meetings, her spirit was there and felt. Those of us who knew and loved her best can now — every Sunday — visualize her there in the pew that the Clymer family has occupied for more than 40 years, singing out of the joy of her heart the good old hymns that she loved. One of those hymns, "How Firm a Foundation," sung by John R. Truitt at her funeral is symbolic of her faith and life as was that portion of the 31st Proverbs which the minister read. For truly "her price is far above rubies" and "her candle goeth not out by night."

Back of and giving meaning to all that she said and did was what she was—a Christian woman—gentle and and humble, friendly and sympathetic, patient and long suffering, kind and courageous, deeply spiritually minded with a simple but firm strong faith. And many besides her sons and daughters rise up to call her blessed because as a result of her life and labors they have come to be better men and women.

Mrs. Clymer's memory is a priceless heritage for her family, her friends, and her Church.

PATT PRESTON PARIS.

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

How would you like to be a hundred years old? Last week I helped celebrate a hundred-year-old birthday. In this case it wasn't a person, but a conference, the Valley Central Conference. The Centennial as we call such an occasion was held at Antioch Church near Harrisonburg. I had a wonderful time for a number of reasons: seeing old friends, enjoying the food, looking at the collection of photographs for the celebration and mostly for the communion with the past and present at such a sacred time.

Among the friends were the Deavers with whom I had visited once before, many of the Antioch churchpeople, the ministers and their wives and their children. Because it is a small conference there are not a great number of ministers but the small number do a remarkable job for they must travel over wide areas in the valley and mountains. The ministers are: Whitten, Newton, Madren, Coulter and Koon. Two of the visiting ministers have influenced my life. One of them, Dr. W. T. Walters was the first minister of the Richmond Church and the parsonage in which we live was bought for his family. Because he had a large family, the house chosen was spacious and that's why I live in a ten-room home. The Rev Ben Joe Earp was the first minister at Newport News that I really knem very well and he had a daughter my age. Through the years I have though of him as being my pastor.

Miss Pattie Lee Coghill was there too. She is from North Carolina and now works in New York. She was a kind of pioneer S. S. S. (Student summer service) worker and I attended a Daily Vacation Bible School that she and Miss Lucy Eldridge were holding at Elon College and I have always remembered a few of the things they taught us.

The only unfortunate thing about the observance was the constant downpour of rain the first day. The ladies of the church were handicapped in serving their dinner on the grounds. But they did a good job. They had a canopy put up and we crowded under and ate of the delicious and bountiful food. Supt. Scott was saying that the people (he meant the women) of the Shenandoah Valley were noted for their fruit salad and he agreed, and so do I, that it is truly good. It is at dinner time that people see each other and visit and recall past days of glory and on this occasion that were 100 past years to recapture. The rain did do one good thing—it forced all the people indoors for no one wanted to loiter on the doorstep in that rain!

Someone had carefully collected a number of pictures of the past and present ministers of the Conference and of their churches. Many of the churches have already passed their hundredth birthdays. I can't remember all of them, but I think Timber Ridge and Antioch are in that group. Among the ministers were the three Andes, father and sons, who have served and are serving, the Rev. J. F. Morgan, Rev. M. L. Bryant, Dr. W. T. Walters, Rev. R. L. Williamson, the present ministers of the Conference and many more.

Perhaps others will be writing in our paper about this great event but I especially wanted to write about it because I promised some of the boys and girls that I'd remember their celebration days.

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## LEARNING WITH YOUR CHILDREN.

*By* HELEN GREGG GREEN.

*Issued by the National Kindergarden Association.*

The mother of eight-year-old Sherrill and I happened to be speaking of teddy bears.

"You know how they came by their name, don't you?" asked Sherrill, who sat near us looking at some pictures.

Both her mother and I hesitated, as adults often do when they dislike admitting lack of knowledge.

Apparently unconscious of the fact that we were unsure of ourselves, the child continued. "They first appeared in this country when Theodore Roosevelt was President. Our teacher told us that the President was on a hunting trip in Mississippi, when, one day, he refused to shoot a bear because it was so little. People began at once to associate the toy bears with the President's kindness to the baby bear, and soon everybody was calling the new toys 'Teddy bears.'"

I looked at Sherrill's mother, who smiled. "You can learn a good deal from children!" she said.

I agreed.

Horizons are broadened for parents, as well as for children, when the special interest of any one member of a family becomes the general interest of all.

It was my privilege to be one of the dinner guests recently of friends who had just returned from a trip to Mexico. After dinner their elder son, Bobby, showed us some pictures they had taken while they were away.

Commenting on a snapshot of a swimmer who has a country-wide reputation, the father remarked that the young celebrity was a friend the boys had made while staying at one of the hotels. The mother then related the story of the beginning of the friendship.

"At the hotel in Cuernavaca," she said, "was this young guest, Alphonso Sutter. We came into contact with him several times soon after arriving. One day Bobby asked him if he were related to John Sutter, the pioneer who had helped in the discovery of gold. The boy's face lighted as he replied. 'Oh yes. I am his great-grandson.' From that day the three boys were friends."

We all know that curiosity is as clear and definite in its purpose as any of our other urges. In children it usually leads to questioning; and when the questioning shows thoughtfulness, it should be rewarded with a satisfying response. Here is the opportunity for parents and teachers to lead the young child toward the delights of discovery and to widening horizons.

The young citizen-in-the-making whose questions are patiently discussed, with the sincerity and frankness of one friend talking with another, will not only gather a valuable fund of information but he will be greatly benefited by the broadening of his outlook and by the stimulation which he will derive from thinking for himself. When this ability to think for himself is brought to life, swer questions may stifle interest to it can never be taken from him.

On the other hand, refusal to anthe extent that information will no longer be sought, or, even worse, it may be secured through undesirable methods.

There are unlimated sources from which information on all subjects may be obtained. E. L. Thorndike's *Century Junior Dictionary,* published by Scott, Foresman & Company, and *The Book of Knowledge*, edited by the Grolier Society of New York, are among the best books of their kind for boys and girls. They are so simply written that any child able to

(Continued on page 13.)

NEWS OF SHAOWU HOSPITAL.

(Continued from page 8.)

on down the river to Nanping, and visit the Methodist Hospital and Public Health work there; and when we arrived there, Fran and I decided on still another detour on down to Foochow, to see the new Jackson baby and take care of some timely hispital business. We were not dressed or equipped to venture so far into civiliation, but it would only be for a day or two, so we left all our camping equipment in Nanping and borrowed suitable clothing, and off we went.

The motor launch trip, down the Min River to Fochow, is unusually beautiful; and the scenery seemed unusually inspiring that fateful morning on the sixth of May, giving me the inpiration and courage to pop the question that had been in my mind for several weeks, and thus take the step that has so completely changed my whole life. I don't remember how much I have told you before about Frances Whitaker, the nurse who joined our group here in Shaowu last September. She was born in Peking, studied Nursing at the University of Oregon, and had special postgraduate training in midwifery in New York before coming back out to China. Her folks are now in Tientsin, North China, where her father is doing special work among the students of government and private universities in that city. During her six months in Shaowu, she has been organizing the Nursing School, pulling up the nursing standards on the wards, running the OB clinic and a home delivery service along the lines of the Maternity Center Association in New York where she studied. In baby clinic and school nursing service here in Shaowu; and in short leaving no doubt in our minds that she was an unusually capable girl. When the Jacksons went down to Foochow in February, we were thrown together more, and discovered a lot of medical and recreational interests in common, as well as a very similar background of missionary tradition in our families, etc. 'Nuff said—except that I was very, very lucky when she said *Yes* on that motor launch to Foochow, instead of throwing me into the river for my impertinence!

We decided right away that we would like her father to tie the knot, and that it would be worth planning for a trip to North China some time this year for the purpose. But we heard that the Chandlers, who had been planning the same sort of trip, had moved ahead their plans by months and had already arrived in Peiping by plane, because conditions there were fairly quiet now and there might never be another chance to travel freely in and out if the war situation continued to worsen. So we proposed, and the Foochow folk agreed with us, that we fly north right away and get it over with. We had already made the break from our work and had left Shaowu, and from the standpoint of difficulty of travel the hardest portion of our jurney was already behind us. So we telegraphed back to the hospital, requesting a month's extension to our ten-day leave of absence, and after a few days were on our way!

We went from Foochow to Shanghai by boat, a comfortable three-day trip, and then after a minimum wait in Shanghai were able to get reservations north on a new Skymaster plane, which made the trip to Peiping in three and a half hours, in contrast to the only other feasible method of getting there these days—a week's trip by boat. We stayed in Peiping only long enough to arrange for Fran's wedding dress and other essentials, then on to her folk's home in Tientsin by train. The railroad between these two cities passes thru Communist No-Man's-Land and used to be cut frequently by night raids, but was peacuful enough while we were there, as were the two cities themselves. But there is scarcely any place out in the country where foreigners are allowed these days or where Mission work can be carried on; and the missionary groups, although they are calm enough about it, know full well that they might have to evacuate suddenly and leave their work at any time.

The Great Event took place at the home in Tientsin on the morning of May 25, and immediately afterwards we headed back for Peiping for a week of honeymooning and sight seeing. Fran, as I said, was born there and had just spent several months there in Language School before coming to Shaowu; so she made an excellent guide to show me the beautiful historic wonders that make Peiping, like Paris, one of the most beautiful and individualistic cities in the world. Of course it was my first glimpse of North China, and of this cultural capital of the country, where the pure Mandarin is spoken even by the coolies on the street and all the traditions and ways of living and atmosphere are just as we had learned in school that they should be. Here again, I could take pages to describe my impressions of the Forbidden City, the Summer Palace, Yenching University, Peking Union Medical College and other hospitals, etc. But I can only pass over it all with the one statement that it was an unforgettable week. Then a second week relaxing at home with my new family, in Tientsin, before we had to head for Shaowu and our duties here again.

Going south, we again went by plane, but this time to Nanking, where we were able to spend a couple of days visiting the Cousin Charlie Riggs' family and seeing the sights of China's Capital and the famous Nanking University. Then through Shanghai again; and this time we elected to try going back by the overland route. Instead of thrugh Foochow and up the river. This gave us a chance to pass through Hanchow, said to be the most beautiful city in China, and from there southwest by train to Southern Chekiang, and finally across the beautiful Northern Fukien mountains in a series of one-day hops by bus. This last lap of the trip necessitated stopovers of two and three days here and there, waiting for busses, broken bridges, etc., and we did not finally arrive home until the 25th of June. But we found that the entiret North Fukien area had just experienced unusually heavy rains, and that Foochow had been suffering its worst flood in history, so that by our route we were probably lucky to get through as promptly as we did, and if we had gone through Foochow we might still be waiting there.

As it was we got back here just in the nick of time. The anti-climax to this whole business was a siege of some unknown fever which caught me just after I arrived but before I had a chance to do anything toward tackling the pile of duties awaiting me here or writing letters. Fortunately I was very comfortable, and discovtrained nurse for a wife; but it would ered the advantages of having a have been decidedly inconvenient if it had happened along the road somewhere. At any rate, that is the reason for this further delay in writing and my inability to give any idea yet of our future plans or hospital prospects. All that will come next time, and I will try to see to it that the next letter gets sent off more promptly.

Best regards to all.

ED RIGGS.

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A short time ago a Salvation Army captain was preaching in Hyde Park, London, when a man in the crowd interrupted him. "We haven't anything agin Jesus of Nazareth," said the interrupter, "but we have something agin you Christians, because you ain't up to sample."—*Sunday School Chronicle.*

# Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

## DORCAS, A WOMAN OF GOOD WORKS.

Lesson VIII—August 22, 1948.

Memory Selection: *As ye did it to one of the least of these my brethren, ye did it unto me.*—Matthew 25:40.

Lesson Acts 9:36-42; Matthew 25: 31-46

Devotional Reading: Proverbs 31: 10-31

*God's Strange Hall of Fame.*

It seems strange that this woman Dorcas, should have a place in God's Hall of Fame, and should have such a comparatively long obituary notice. She was not an educated woman so far as we know. She did not hold any position in the local church unless she was a deaconess, much less the larger fellowship. There is no record of her doing any public work such as preaching or missionary work. To be sure she must have had a little means, even though she was not rich. And it was not because of her money that she got in this Hall of Fame. But there she is, one of God's chosen ones, her story embedded in the heart of the book of Acts which deals with the world outreach of the Church. An humble woman, without position and preferment, but one whose name was written high in "the Lamb's Book of Life." It was all because she was a woman of large heart, wide sympathies, good works, generous gifts, elemental kindness, and Christ-like spirit. The judgments of God are true and righteous altogether. Man looks at the outward appearance but God looks at the heart. And often with him the last are first and the first are last.

*A Woman Full of Good Works and Alms-Deeds.*

This woman Dorcas, like her Master, went about doing good. As has been stated above, she may have had some means, perhaps even much means. But she had a compassion on her fellowmen and a passon for service. She was handy with needle and thread. And day and night she sewed, not for profit or publicity, but in order to make garments for the poor and the needy and the underprivileged. Then having made them with her own hands, she delivered them personally, but we may be sure in a quiet and tactful way, without embarassment to the recipient and perhaps without the knowledge of the general public.

In addition to her products of the needle, she also distributed of her personal means—"the almsdeed which she did," so the record runs. Many a poor person of the city had received help again and again when the wolf was at the door, and when it seemed as if he must come in and make way with everything therein. She was the kind of woman who did not let her right hand know what her left hand was doing. She has her modern representative in a great number of humble woman who are forever doing something for others, whose passion seems to be to do good unto all men, especially those that be of the faith.

*A Big Empty Place in the Church.*

When this woman fell sick and died there was a big empty place in the church. The folks suddenly realized what a big place she occupied in the life and work of the church. In some ways she was missed more than the leaders of the church. Often such humble, fruitful people are missed more than one would suspect. And this is the case of those whom they have befriended. It seems as if the ground had suddenly been cut from under such people when they realize that their friend has been taken.

*Sending for the Preacher.*

Instinctively the little group sent for the preacher. It is hardly likely that they dreamed for one moment that Peter could bring this woman back to life again. But they did believe that his presence would be a source of comfort and help to them. It is all so natural and so human. Many a man or woman, indifferent to religion, and rather scornful of the parson when things are going well, almost instincively sends for him when death enters the home or the family circle. And who is there of us who cannot speak appreciatively of what the presence of the minister has meant in the sick room or in the death chamber when he has ministered comfort and solace to the stricken family circle. Here is one of the minister's finest opportunities to do good and to minister in the name of Christ. And of course the same principle applies to the friendly visit of friends in the time of bereavement. They need not say much, indeed folks often say too much. But the warm handclasp, the friendly arm on the shoulder, the sympathic look in the eyes often means more than words, and bring strength and courage to those who sometimes feel as if the world has fallen in on them. "Ask God to give thee skill in comfort's art."

*A Happy Ending.*

This story has a happy ending, and an unusual ending. Peter, conscious that he was the instrument of the Holy Spirit, and confident in the power of the Holy Spirit, went into the room alone where the body of the good woman lay and prayed earnestly in her behalf. Then in magnificent faith he turned to the body and said in a commanding tone "Tabitha, arise." Immediately the woman opened her eyes, and sat up. Thereupon he took her by the hand and raise her up, and calling the saints and widows, he presented her alive to them. We can readily imagine their inexpressible joy and their unspeakable gratitude. It does not happen this way now, but we can be assured that through Him who is the Resurrection and the Life, even those who are dead shall live again, and those that believe in Him shall never die.

*The Big Things.*

The "big things" in God's scale are really the little things—a cup of cold water, a piece of bread, a visit to the sick and the shut-in and the prisoner—these are the things that loom large when humanity stands before the Judgment Seat of Christ. Inasmuch as we do it unto the least of these, we do it even unto Christ himself.

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When you are in the wrong place, your right place is empty.—*Selected.*

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CHURCH WOMEN AT WORK.

(Continued from page 9.)

—continuous throughout the Council, where people could come and go quietly without any direction save the direction of the Holy Spirit; the Chapel Service each day at noon by the Council Chaplain, Dr. Alfred G. Walton, was another high moment. The business sessions alwasy adjourned in time to give us about eight minutes to get to this worship. As the crowds rushed across the campus in droves toward the First Church, they reminded me of sheep going into the fold. As soon as the church was filled (which was very quickly) the doors were closed and there for thirty minutes all else was shut out except the thought of communing with God.

Sunday morning at 8:30 there were two communion services—one for men in Finney Chapel and one for women in First Church. I shall never forget the wonderful experience of that hour there in the stillness of the morning—in that all-white New England style church, filled with women from all across our land and many from other countries. On the front seat sat twelve deaconesses robed, ready to pass the bread and wine. Among them were a Japanese, Chinese, Hawaiian, a Negro missionary from India. As the chimes of the organ pealed forth "Blest Be the Tie That Binds," we truly felt that "In Christ there is no east or west, in Him no north or south, but one great fellowship of love throughout the whole wide earth."

You women are most interested, of course, in the Sunday evening session of the General Council, which was *our* session. Mrs. Sarah Murdey of Washington State, our National Chairman, presided with all grace and dignity. Mrs. Fisher, Chairman of the World Day of Prayer Committee (for the whole world), was the speaker and stirred us all. Her address was filled with personal experiences from her recent visit in the Orient. She left a challenge as she showed how to be truly great one must put self in the background and the "larger unit" in the foreground. She showed how mothers do this, how Jesus did it, how all Christians work to this end in home, church, community, and the world. Then Mrs. Murdey gave a dedicatory message and prayer for the Woman's Gift, which for the biennium just closed, came to $144,000, plus. All this, of course, is over and above our regular apportionment giving. The women of the Southern Convention had a very definite part in that gift through our Thank Offerings and Life Membership and Memorial Fund. As the roll of states was called and I stood for the women of the Southern Convention, I felt proud to represent them.

To close the service, Mrs. Murdey and Mrs. Fisher brought light from the altar and lighted the candles of two of the presidents. The light was passed on either side from one president to another until the circle of light around the room was completed —and with this recognition of our world task the service closed.

I thank you for sending me as your representative to the General Council and although I am not able to share or pass on to you adequately the information, the inspiration, and the things that thrilled my soul, I want you to know that because of these experiences I am a better and a bigger person for the job that is mine.

Sincerely,
PATT P. PARIS, *Pres.*,
*Woman's Convention.*

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## NEWS FROM SECRETARIES.

### MT. CARMEL.

The Women's Missionary Society of Mt. Carmel Christian Church has had a very successful year in view of the small number enrolled.

We have had all study books reviewed, one public service with Mrs. Monroe (a returned missionary), as guest speaker; and The Sermon on the Mount given by our spiritual life leader.

We joined with the other churches of our community in the World Day of Prayer, and have sent gifts to Japan as our Friendly Service. Also sent a box of clothing to the Christian Orphanage for Easter.

Our society has helped to keep flowers in our church for all worship services; sent cards, flowers, and small gifts to the sick, and many other little deeds of kindness which could help to bring the Kingdom of God on earth.

We feel that our small share of mission work has not been done in vain. We are expecting to meet all requirements, and hoping to do even more in the Master's name next year.

MRS. JOSEPH CARR.

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### MONTICELLO.

It seems only a few months since Monticello Women's Missionary Society celebrated World Community Day and material is already coming for another.

The attendance at our last Community Day Program was small on account of inclement weather. We invited the Missionary Society of Friendship Methodist Church to join us in this program. After an appropriate devotional, a movie, sent us by the New Windsor World Service Center showing conditions in war-torn countries, was shown. A generous collection of money and clothes was contributed by those present and sent to the World Service Center in the name of the two Societies.

Wishing to share our Thank Offering Program with the whole Church, we had it as an opening devotional for our Sunday school. It was an interesting program, and a good collection was contributed for our Superintendent's home.

When we were not able, on account of icy weather to have our World Day of Prayer Program at the appointed time, we asked our Sunday school superintendent to let us use the Sunday school hour for it. He was glad for us to do this. Having it at this time we were not able to join with other denominations, but we had more of our own church members present.

Our May Fellowship meeting was the climax to all of our "special programs. This was held in our Home Demonstration Clubhouse with members of Friendship Methodist Missionary Society and Hine's Chapel Society as our guests. We had a "covered dish" supper followed by a social hour, after which Miss Chicoine, very interestingly reviewed our mission study book.

In our monthly meetings we have followed the programs furnished by our Convention. Our attendance has been good and our members have been interested and cooperative. One thing that has added a great deal to the meetings has been the teaching of our book of devotions by Mrs. M. C. Faucette. She has given a lesson at each meetings.

As the year draws near to its end, we as a society and as individuals are thankful that we have been able to do a small part toward relieving the suffering of some of the victims of war and toward furthering the work of those who are carrying the gospel of Christ "to the uttermost parts of the earth."

MRS. J. W. FAUCETTE.

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FOR THE CHILDREN.

(Continued from page 10.)

read can use them with little difficulty.

*The Book of Knowledge* is a book to browse in, but is not, like the *Century Junior Dictionary*, a good referance book. It was orginally published in magazine form and it lacks a comprehensive index. However, its pages teem with the interesting and unusual, and children delight in them.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

We have had such splendid rains from Sunday, August 1, to August 5, that it has made us more cheerful. Our corn and lespedeza had reached a stage where they were very much in need of rain. If nothing happens from now on, we are expecting to make the largest corn crop we have ever made on the orphanage farm. We have already cut three crops of alfalfa, and it is ready to cut again. If the seasons continue we hope to get at least five cuttings this year. Our crop of lespedeza is looking fine, too, and we ought to put up several thousand bales if we can have weather to cure it properly.

The two new cottages we are building are nearing completion. One is a five-room cottage and the other is a six-room cottage. They will be real nice homes for those who will live in them. One will be occupied by Mr. Hilliard, our dairyman.

We recently got a load of peaches from the sand hills near Candor, N. C., and canned 424 gallons. All these years we have been using a hand-sealer, and to turn the crank when sealing four or five hundred cans was a man's job. This year we bought an electric sealer, and it works like a charm. Now, you can believe it or not, but after the can is set in place and the top put on, it will seal the top on in four seconds. I tried it a number of times while we were canning. It does the work while you look on. What a labor saver! Our tomatoes are beginning to ripen and it will soon be tomato-canning time. But with the power sealer we do not look at the job as we once did.

All kinds of machinery cost money, even a first-class can opener. But it is necessary to have machinery to make work easier. The time has been when we could get all the help we needed for two dollars a day, and we could do our hard jobs the hard way. But not so now. It is hard to get help at all, and when you do get it, it comes high.

I noticed in reading *Charity and Children* today, the Baptist Orphanage paper, that up to July 30, the Baptist churches have sent their orphanage in North Carolina the sum of $177,143.98. Our churches have sent the Christian Orphanage the sum of $6,197.02.

We bought a car of stoker coal this week and it cost us $697.76 delivered here, and we unloaded the car and hauled it in. It takes three cars to run us through the winter. Everything we buy is just about as high. Don't forget our goal is $50,000 this year.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR AUGUST 12, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,006.16 |
| Eastern N. C. Conference: | | |
| Mt. eHrman ..... | | 6.00 |
| Eastern Va. Conference: | | |
| Liberty Spring S. S. .... | $ 7.00 | |
| Newport News S. S. ..... | 10.35 | |
| Oak Grove ..... | 6.00 | |
| | | 23.35 |
| N. C. &Va. Conference: | | |
| Bethel S. S. ..... | $ 14.00 | |
| Burlington ..... | 37.12 | |
| Happy Home ..... | 6.01 | |
| Hopedale S. S. ..... | 47.24 | |
| | | 104.37 |
| Western N. C. Conference: | | |
| Asheboro ..... | $ 30.00 | |
| Pleasant Union S. S. .... | 7.68 | |
| Ramseur S. S. ..... | 19.46 | |
| | | 57.14 |
| Total this week from churches | | $ 190.86 |
| Total this year from churches | | $ 6,197.02 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $10,402.10 |
| Mr. Cook, children ..... | $ 10.00 | |
| Mrs. Black, children .... | 20.00 | |
| Mabel Haith, rent ..... | 2.50 | |
| A Friend ..... | 5.00 | |
| Mrs. Ted Clarke ..... | 5.00 | |
| For baling straw ..... | 25.00 | |
| | | 67.50 |
| Total this year from Special Offerings ..... | | $10,469.60 |
| Grand total for the week .. | | $ 258.36 |
| Grand total for the year .. | | $16,666.62 |

## I TOOK A LITTLE CHILD.

(Continued from page 5.)

and we made them glad with a flower. Some were gay on the way to joy and we made their mirth greater from our fragrant supply. We, too, were happy because we were making others happy.

By the time the flowers were gone, we had arrived at the Great Out-of-Doors, where are the busy bees, the beautiful butterflies and all the things that God hath made. The little child wanted to chase the butterflies and so we did. We could not hurt them; they had wings to keep out of our way. He asked questions about all that he saw. Ah, he was filled with questions!

I answered all of his queries that I could. To those for which I had not the answer I replied without shame, "I do not know but let us go forth and find the answer."

We inquired into all that we saw and together we found many new things. He learned much and I learned more.

There was the tree with the bird singing in its branches. "What does that bird say?" asked the Little Child.

"The bird is your Heavenly Father's bird," said I. "It sings a song of His great love."

We sat down in the shade of the tree, God's good tree, and I told him as best I could what God was saying to a little child in the voice of the bird.

Suddenly, as though he had almost forgotten where we were going, the Little Child said, "The Heavenly Father is good, isn't He?"

"Yes, He is good," I agreed.

"Could we go and see Him now?"

"Yes, if you are ready, we can go."

We started again but had to cross the Little Stream.

"Could we take off our sandals and cool our feet? I'm very warm," the Little Child exclaimed.

"Yes, if you like."

As we cooled our feet in the soothing stream he spoke again. "Whose stream is this, where does it come from and where does it go?"

"This is your Heavenly Father's stream," I explained. "It comes from the high places and goes to the low and joins hands with other streams which also belong to your Heavenly Father who forms of them the Great River which carries the burdens of men out to sea."

Then, as he reached for his sandals, he said again, "The Heavenly Father is good, isn't he? Can we go see Him now?"

"Yes, if you are ready."

Across the fields we went until we came to the Garden of the Lord. It was the cool of the day, the season of the soul of a little child. Already the Father walked in the Garden.

I would introduce the Little Child to his Heavenly Father but it was not necessary for the child had met Him as we had lived our lives in His world along the way.

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A lady was being shown through a corn-mill, worked by a river which ran close by the walls. But all the wheels were in silent inaction. "Where is the power?" she asked. She was shown a handle, and told to press upon it. She did, and the mighty force was instantly turned on, the wheels moved, and the place was alive with activity. The power of God moves in upon us at the touch of faith.—*Methodist Times.*

# In Memoriam

### BRINKLEY

Miss Julia A. Brinkley, daughter of the late Joel H. and Mary Alice Darden Brinkley, died July 25, 1948, at her home in Suffolk, Va., after a sudden heart attack. Although she had not been quite up to her usual health and strength she was very actively engaged in her daily duties. She is survived by one sister, Mrs. Ralph Artman, 222 Cedar St., with whom she made her home; two nieces, Mrs. Wallace H. Walton and Miss Virginia Brinkley; two nephews, Jack Artman of Suffolk, and Col. R. Townsend Artman of Washington, D. C.; a great niece and four great nephews.

Miss Brinkley had served for a number of years on the music committee of the Suffolk Christian Church, and since Col. J. E. West's death had been chairman of the committee. This is one of the major committees of the church, which committee had just finished within the week the rebuilding of the church organ and as chairman of the committee she had just given it her approval. For many years she had been assistant teacher of the Philathea Class and held that position at the time of her death. She was actively engaged in several other organizations of the church in positions of leadership and responsibility. Everything she did well. She was connected with several organizations in the city, and had been employed as bookkeeper at Benthall Machine Company for many years.

Funeral services were conducted in the church which she had served faithfully and well. Appropriately a large church choir sang the hymns she loved, under the leadership of the choir director and organist employed by her committee. The services, conducted by the writer, were largely attended by people from all walks of life in the community; and the beautiful floral offerings were fitting hymbols of the unselfishness of her service and the saintliness of her life. May God's blessing be upon her many friends and loved ones left behind.

JOHN G. TRUITT.

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### DARDEN.

Whereas, God has, in his infinite love, seen fit to call to his reward, our beloved sister and co-worker, Mrs. Lillian Edwards Darden, and we, as a church and individuals desire to record our appreciation and sorrow in our loss.

Therefore, be it resolved:

1. That the Isle of Wight Christian Church, of which she was a member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers, that God's blessing may fall upon their sad hearts and give them comfort.

3. That a copy of these resolutions be sent the bereaved family, a copy spread upon the church records, and a copy sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. W. E. WILLS,
Committee.

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### GRANT.

Whereas, God has, in his infinate love, seen fit to call to his reward our beloved brother and co-worker, Benjamin B. Grant, and, we, as a church and individuals, desire to record our appreciation and sorrow in our loss.

Therefore, be it resolved.

1. That the Isle of Wight Christian Church, of which he was a member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy, and earnest prayers that God's blessings may fall upon their sad hearts and give them comfort.

3. That a copy of these resolutions be sent the family, a copy spread on the church records, and a copy sent to The Christian Sun for publication.

Mrs. W. J. DARDEN,
Mrs. H. M. WILSON,
Mrs. W. E. WILLS,
Committee.

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## FRANKLIN YOUNG PEOPLE.

(Continued from page 6.)

During the year we have sent cards and boxes to the sick people of our church. Also this spring we had a most enjoyable hay ride and weiner roast given to us by our leader, Mrs. T. Hayes Holland.

We were very much honored when we were asked to lead the devotionals at the Spring Eastern Virginia Conference of Pilgrim Fellowship, which was held in Suffolk, Va. It was a pleasure to us all in doing this. However, we would like to know where the *young people* of Eastern Virginia were.

We are now discussing, and hope some of our members can go to Camp Hanes. Those who went last year enjoyed it so much.

Although we meet only once a month, we have accomplished very much and are hoping that next year we will have as much success as we have had in this one.

AUDREY LANKFORD,
*Secretary.*

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## VACATION BIBLE SCHOOLS IN FORSYTH COUNTY.

Not many Congregational Christian Churches in Forsyth County, N. C., but all have been busy in Vacation Bible Schools. During June and July each church had one.

Summary Statistics are as follows:

| School | Enrolled | Teachers & Helpers |
|---|---|---|
| Winston-Salem | 18 | 6 |
| Pfafftown | 22 | 6 |
| Belews Creek | 26 | 6 |
| Salem Chapel | 63 | 10 |

The Salem Chapel school was held jointly with Fulp Moravian Church, one week at each church with faculty and students continuing throughout the time. The Moravians furnished one Provincial Worker, Walser Allen, Jr., and Helen Jackson was the Congregational Christian Board Worker. Both pastors worked cooperatively in the school. This was a fine example of denominations working together.

Helen Jackson of our Winston-Salem Church also worked in each of the other schools and did a very fine work. Many thanks to all of the teachers and leaders who have made these schools possible.

The Salem Chapel Church also had a revival along with the Bible School. Rev. Victor Murchison of the Friends Church in Winston-Salem did the preaching and some fine results were forthcoming.

Belew Creek also had their revival the same week of the Bible School. It was a great joy to be with these fine folk.

W. J. ANDES.

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## YOUNG ADULT SUMMER CAMP HAS BEEN CANCELLED.

We regret that we (the Evangelical and Reformed Camp Committee and the Congregational Christian Southern Convention Camp Committee) had to take this step, but with the polio situation as it is in North Carolina, we felt that it was best to cancel this joint camp, to have been held August 8-14, at Johns River Camp, North Carolina.

We are returning advance fees that you sent to us.

*Will you please announce this in your churches and in your Sunday Schools?*

ELIZABETH CHICOINE.

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## LIBERTY CHURCH.

(Continued from page 3.)

we had a landslide due to the fact that the church doors hadn't been opened in about four years. Then, too, a number of our residents have returned from defense work and service in the armed forces, but the majority of these were people who were regular attenders of our church and Sunday school. . . ."

Mrs. Jack Shoffner,
Liberty, N. C.

* * *

We are very glad to learn of projects that churches are sponsoring, such as this membership drive. We should have more news of this type in THE CHRISTIAN SUN, because we can help other churches by sharing our ideas that prove to be beneficial to our church. Let us hear from you if you have some news that you would like to share with other churches.

ELIZABETH CHICOINE.

# The God from Whom We Flee

By STANLEY U. NORTH, Chaplain
1948 Annual Meeting, Home Missions Council of North America

The classic example of flight from God is Jonah: "I fled unto Tarshish, for I knew that Thou art a gracious God and merciful, slow of anger and of great kindness, and repentest Thee of the evil." (Jonah 4:2b.)

One wonders why Jonah should have desired to flee from such a God. Here was a God who at long last was universal. Here was no tribal deity—petty, jealous, vindictive capricious. Here was a God who knew the meaning of mercy, whose heart encompassed all humanity, and who judged his children not on the basis of nationality or any other superficial distinguishing mark but on spirit and deportment. Here was a God who had a New Testament quality about Him. I can well imagine that Jesus read these words of Jonah over and over again and was influenced not a little by them.

Now, mark you, Jonah was a good man. He was respected by his neighbors and feared by his enemies. He believed in the worship of God. He was faithful in his religious practices. But Jonah was also a realist. Nineveh was a threat to national security. Furthermore, the people of Nineveh worshipped a god with a strange name and with rituals that were quite different from those of Hebrew usage. And after all the Hebrews were the chosen people. Theirs was the true church. Their form of worship was the correct ritual. Why bother with the Ninevites? If their ignorance had led them astray, then let them be destroyed and the sooner the better.

Jonah, however, had serious misgivings. In spite of himself he had acquired some significant insights. He knew that God was a gracious God and of great kindness. And such being the case he was convinced that should the people of Nineveh repent, although their form of church government was unscriptural, their creed, if they had one, had no authority of a council or an assembly, and their ritual had no canonical basis, God would forgive them and withhold his heavy hand of destruction. And so Jonah fled in the direction of Tarshish instead of proceeding to Nineveh as commanded by God.

How foolish Jonah was, as if one could escape from God. Let us take warning, for we, too, flee from a God who is gracious and merciful, slow of anger and of great kindness, who has a concern for all the races of the earth, and not for one above another, who delights not in our disunity, who abhors the degradation which we visit upon races of color; who finds our segregated worship uncongenial; who is saddened to the degree that we, who profess to be His spokesmen, remain silent midst the inequities and injustices of our society; who hates war, with its brutality, its slavery, its wanton waste, and who, despite of all our prayers, has not the least part in it.

Here we are in a world that faces destruction. We have no misgivings about the reality of God. We know in our hearts that God is good and loving and forgiving; but the God we worship is so often a tribal God, he's a national God: he's a white man's God; he's a sectarian God.

We even lack the Nineveh quality. For we don't put on sackcloth and ashes, and we don't repent. We remain separated. We remain segregated. We have a magnificent vocabulary: stewardship, survey, research, comity, cooperation, ecūmenicity. We have no misgivings as to God's will. Our deficiency is in the realm of practice.

If we believe, as we so glibly declare, that the Bible is a sufficient rule both for faith and practice, we shall do well to ponder over the book of Jonah, lest we awaken to the fact that we, in spite of our piety, are lost, while Nineveh, having repented, is saved.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

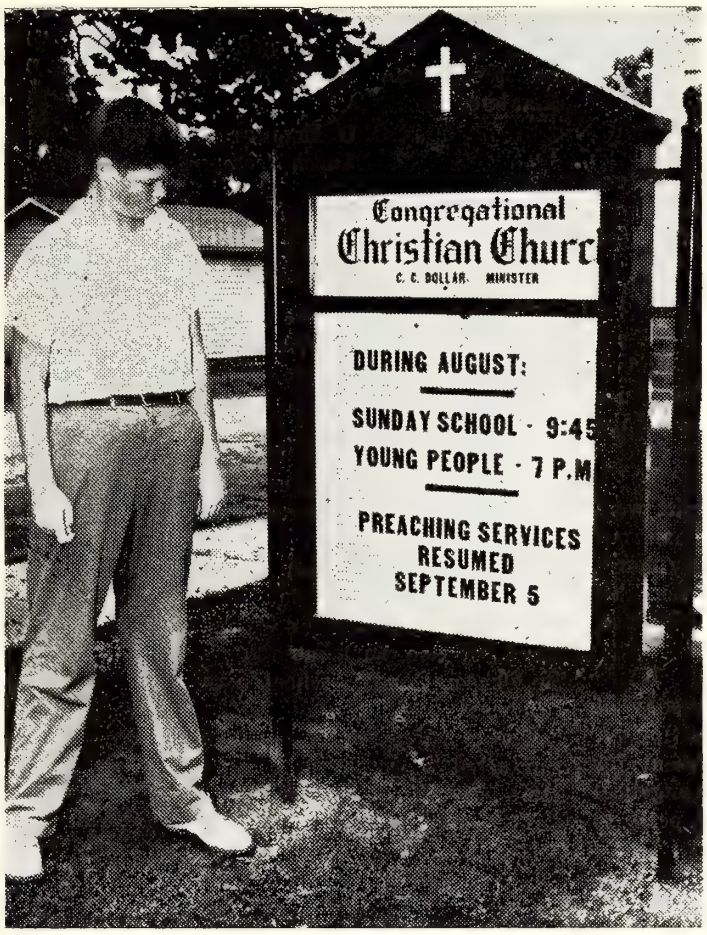
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, AUGUST 19 1948 NUMBER 33.

Mrs W C Wicker 1-1-49

## SANFORD FELLOWSHIP GIVES BULLETIN BOARD




Billy Watson, chairman of a young people's committee, is shown examining a bulletin board purchased by the Youth Fellowship and recently installed in front of the Congregational Christian Church, on McIver Street, Sanford, N. C. The fellowship, which has about twenty members, began work on the project last November. The board cost about $125.00. It is lighted at night by concealed electric bulbs and the fellowship plans to buy a time switch that will turn the lights on and off automatically at a certain hour.

# News Flashes

Rev. J. Everett Neese is supplying for Dr. John G. Truitt this month.

Dr. W. L. Bristow of Norfolk will supply our Richmond pulpit Sunday.

Dr. and Mrs. W. B. O'Neill of Holland, Va., are spending their vacation in Canada.

Rev. D. P. Barrett of Chapel Hill worshipped with our Newport News congregation last Sunday.

Mr. M. A. Carson, lay preacher of Norfolk, will supply at Bay View this Sunday and at Richmond next Sunday.

Rosemont, Norfolk, observed its forty-sixth anniversary on Sunday by raising a substantial amount on its building fund.

Rev. Luther B. Grice preached his first sermon as pastor at the Holy Neck Christian Church on Sunday, August 15, and he and Mrs. Grice transferred their membership to the church at this time.

Dr. and Mrs. John G. Truitt were visitors at the office of THE CHRISTIAN SUN for a short while Monday morning of this week, enroute to the Bible Conference at Massanetta Springs, near Harrisonburg, Va.

The editor left on Wednesday of this week for the Massanetta Springs Bible Conference, to be present for Congregational Christian-Evangelical and Reformed Day. He expects to stay for the rest of the week.

Virginia's 54th Annual Christian Endeavor Convention will be held at Massanetta Springs, August 23 - 27. Plans have been completed for a convention that will "enhance the work of Christian Endeavor by a bigger and better array of leadership," according to an announcement in the latest issue of the *Endeavorgram*.

The editorial, "Miss Daisy Nurney," which is reprinted from the Suffolk *News-Herald* in this issue was sent in by Dr. John G. Truitt. While Miss Nurney may not have been well known in many parts of the Southern Convention, we feel that her many friends and acquaintances in the Eastern Virginia Conference will be glad to see this recognition of her worth. —Mg. E.

## HAPPY HOME CHURCH NEWS.

Happy Home has just closed a most successful revival under the forceful gospel messages of Rev. Thurman F. Bowers, pastor of the church. Seventeen persons united with the church—thirteen on confession and four by transfer of letter, making a total of twenty-one additions to the church for the year. The Daily Vacation Bible School had progressed into the second week with an enrollment of more than a hundred when it had to be closed by the County Health Board because of the serious poliomyelitis epidemic in the section. Miss Ruth Gunn is a patient at the Polio Hospital, Camp Sutton, Monroe, N. C. The new parsonage is nearly completed and will be occupied by the minister as soon as the painting is completed.

MRS. G. D. ELLINGTON,
*Church Secretary.*

## MINUTES OF THE EASTERN VIRGINIA S. S. CONVENTION.

The 79th annual session of the Eastern Virginia Sunday School Convention met at the Holy Neck Church on Tuesday, July 20, 1948. The morning session was called to order by the president, Mr. Mills E. Godwin, Jr., and the song service was conducted by Mr. W. H. Baker, secretary of the convention.

Mr. Harry Lee Weaver, superintendent of the Holy Neck Sunday School gave the welcome address and Mr. Edward Johnson, superintendent of the Bethlehem Sunday school, gave the response.

The morning worship service was conducted by the young people of the Holy Neck Christian Church.

The annual report of the secretary was then given and in the absence of the treasurer her report was given by the secretary. A motion that the treasurer's report be turned over to the Finance Committee. Motion seconded and carried.

Dr. William T. Scott of Elon College then addressed the convention. His subject was: "Live Christ—Teach Christ." Miss Eloise Holland of the Holland Christian Church sang a solo. Miss Mary Elizabeth Burton of the Suffolk Church spoke on "What a Young Person Would Like in Sunday School." Mrs. W. T. Harrell of the Liberty Spring Church spoke on "What a Teacher Would Like in Sunday School" and Rev. Peter Young, pastor of the Christian Temple, Norfolk, spoke on "What a Minister Would Like in Sunday School."

The worship service was conducted by Rev. W. L. Wood, pastor of the Damascus Church.

The convention adjourned and was served a most delightful country dinner by the ladies of the Holy Neck Church.

The afternoon session was called to order by the president and song service was conducted by Mr. W. H. Baker. Invocation was given by Dr. I. W. Johnson.

A discussion session was conducted by Dr. H. S. Hardcastle, pastor of the Newport News First Congregational Christian Church, on the subject: "Sunday School and Recreation."

Rev. O. D. Poythress, pastor of the South Norfolk Church, sang a solo.

Dr. John L. Gwyn, pastor of the First Church, Norfolk, addressed the convention on the subject, "Your Sunday School and Its Future."

A motion was made by Dr. I. W. Johnson that the secretary have printed the minutes of the convention and that same be distributed to all schools in the convention. Seconded by Dr. N. G. Newman. The vote showed 22 for—24 against. The motion was lost. It was suggested that a copy of the minutes be sent to Editor Robert Lee House and that they be printed in THE CHRISTIAN SUN.

Rev. Robert Lee House, chairman of the Resolutions Committee, gave the folowing report:

In addition to the many achievements of the Holy Neck Church, spread across two centuries, be it hereby recorded that the Eastern Virginia Sunday School Convention was entertained here on Tuesday, July 20 in due and ancient form. We are pleased to report that hospitality is unabated and food is undimished with the passing of the centuries. Indeed, we have been feted exceeding abundantly above all we could ask or think.

It is recorded that an ancient prophet went for 40 days on the strength of a meal. One is prompted to exclaim, What a prophet! What a meal! Futhermore, how far could he go were he to repast at Holy Neck on this occasion? Surely those of us who have been so generously favored should do more than go to sleep, we should cover many spiritual miles and creative hours in the strength of this day.

Be it resolved that we record our thanks to all who have provided the pedagogical, theological, and gustatorial delights of this Convention. We are particularly indebted to the officers and speakers, as well as to the host church. We suggest futher that it would be appropriate for all who are able to stand, (after that dinner) to struggle to their feet and manifest our unanimous sentiments by a rising vote.

Ere long, we shall be returning to our respective Sunday schools. If we have been recreant to our duty, spasmodic in our efforts, dilatory in our attendance, let us bring forth works meet for repentance. A year of grace lies ahead. By God's grace we may help make it a year of worship. a year of study, a year of stewardship, a year of

(Continued on page 7.)

# In a Land of Tension

*By* Rev. Edward J. Vorba, *Minister*
*Congregational Church, Bradford, Vermont*

Last January in Central Hall, Westminster, London, Dr. W. A. Visser t'Hooft, the Dutch executive secretary of the World Council of Churches, told the British Student Christian Movement that the Christian Church must not side with either Russia or the West but must be responsible for people on both sides of the Iron Curtain. It was in that spirit that I accepted the invitation of the Executive Council of the Czech Unity Church to be their guest this summer. A happy and sobering week was spent in early July in the land of my ancestors visiting our Congregational counterpart in the now mysterious Czechoslovakia.

Rarely have I seen such hospitality. They took me into their churches and homes as one of their own. The Council arranged a splendid itinerary under the leadership of the Rev. Franticek Zdychynec, pastor of Prague's Soukenicka Church and the Czech representative in our International Council. Mr. Alois Hodek, a layman, graciously acted as my guide and interpreter. In addition they showed me the historic sites in Prague, the Sokol Festival, the Masaryks, Yarny Castle, Lidice and other well known spots.

There was no restriction on my freedom. I spoke publicly and preached three times in Prague on Sunday. My only danger was the open discussion of politics which I avoided. The church leaders privately expressed their frank opinions.

In the Czech Unity Church I found a very alive, if somewhat pious, people. Founded in 1880 there are now 7,100 members in 39 churches which maintain 230 preaching stations. One half of these churches are self-supporting. There are 30 ministers with nine students in training. The churches were fileld wherever I went. There are several new churches on the borders once occupied by the Germans.

Laymen are most active in our Czech churches. They care for the preaching stations, and those are often covered on foot. Street preaching is carried on entirely by them. This is done every Sunday afternoon in Prague.

One of the smaller groups, our churches have a real influence. For instance, eighty - year - old President Franticek Urbanek of the Executive Council was an adviser to President Thomas S. Masaryk of the Republic, and he officiated at the funerals of Masaryk's entire family, including that recently of Jan Masaryk.

The ministers are well educated, receiving their training at their own school or at the John Huss Theological Seminary in Prague. Each young man is urged to study a year where English is spoken although that is practically impossible now. Mr. Zdychynec studied at Edinburg. The Rev. Bohnslav Benes of Zizkov, our largest church in Prague, studied at Glasgow, and the pastor of the church in industrial Kladno spent time in Sweden.

Church membership is stringent. There are three classes—waiters, the preparatory stage and full members. It takes as much as a year or more to move through these classes, and one does so under exacting scrutiny. It means something to be a Congregationalist there!

Of course, these churches have suffered much. Their members are sincerely apreciative of the help from our own churches, and the American Board of Commissioners for Foreign Missions and its early missionaries in Czechoslovakia are held in highest esteem. Congregationalism and the American Board are nearly synonomous to them!

The church funds come from the people themselves, and money is very scarce now. The average salary of a minister in Czech crowns is about $60 a month as compared with over $100 for workmen. Help has come from the World Council of Churches for bombed churches ruined or damaged by our own airmen. Yet those

(Continued on page 14.)


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## ALTERNATIVE OR SUPPLEMENT TO BIBLE SCHOOL

Forasmuch as many have taken in hand to set forth in order a declaration of the results of their Bible Schools, it seemed good to me also to write, most excellent Theopilus, concerning our vacation school.

We called it a choir school, and it was designed for juniors and intermediates. There were two-hour periods daily with a half hour intermission during which two mothers assigned for the day served refreshments. The week afforded an opportunity for concentrated effort on the basic elements in church music.

The school was projected on the assumption that in order to create a vocally competent congregation people must be properly trained in music from childhood; that the church should recognize and utilize the elemental vocal ability which we find in the child, the child who is able to laugh, and cry and scream all day long—and often all night long—with no ill effect; that vocal tone refinement is as important as the refinement of manners; that music and song are the language of the spirit realm and are therefore the birthright of every child of God. Too many of our youngsters are entertained commercially. Their emotions are stirred by the detective story, the ganster radio play, the sex novel or movie. But to have been stirred by the mysterious potency of great compositions, to have known the joy of choral participation, to carry through life the memory of themes performed, to know the fellowship of a musical fraternity—surely we should desire and promote such experiences as these for all young people. This, it would seem, is a way to keep young people in the main stream of vital religion.

Instruction included admonitions for the boys to temper the intensity of their utterances at play and in conversation, the study of hymn writers and hymn tunes, vocal exercises, musical memory tests, directed listening to recordings of children's voices, the Biblical background for the great hymns of the church, facility in using the hymnal, ideals for church choirs, and guidance in the making of musical scrap books.

There is a great need for this kind of basic training throughout Protestantism. The vast musical heritage of the ages cannot rest on the Procrustean foundation of the average church. Many Christian people pass through life without the most elemental knowledge of music and hymnology. Through painstaking and persistent effort the melodic desert may be made to blossom as a rose.

The Junior Choir School may be offered as an alternative or supplement to the Bible School. Why not utilize and capitalize some of these precious weeks during the summer? Here is Protestantism's opportunity to approximate some of the benefits realized in parochial schools. Here is week-day religious education at its best, its uncontested best! There is no law against this type of instruction, except that of inertia. Claude E. Johnson in his "Training of Boys' Choirs" says that "Mastery of this training is easily attainable by any painstaking teacher who has a good musical ear, a ear knowledge of music and the necessary patience. The training of children's voices, however, constitutes a department of voice culture for which some special preparation is required."

Can Protestantism discharge its responsibility to its children by holding one or two weeks of Daily Vacation Bible School? Our churches should develop a series of schools or course in order to compensate for the inadequate training received in our regular Sunday schools. True, some children go away for the summer, but the number is usually balanced by those who are visiting in the community. This, it would seem, is in line with St. Paul's dictum: "Redeem the time, for the days are evil."

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## REPORT TO PROTESTANTS.

Decisions of the World Assembly of Churches in Amsterdam will lose meaning unless the spirit of unity filters down to the people in the pews, in the opinion of Dr. Marcus Bach, professor of religion in the State University of Iowa, and author of the forthcoming book, "Report to Protestants," published on August 16 by Bobbs-Merrill.

Dr. Bach believes responsibility for strengthening Protestantism is twofold. In "Report to Protestants" he writes: "At the top, ecumencial leaders must plan the strategy to conquer a growing secularism and to bring God's design into a disordered universe; on the parish level, the individual Protestant must embark on the high adventure of an unlimited personal faith."

The personal religious life must come first in any Protestant plan to meet these challenges, Dr. Bach believes. He writes: "If the leaders of the World Assembly fail to challenge the individual to demonstrate the great potential within himself, they will declare unity with their lips but retain plurality in their mission. The essential attribute of ecumenicalism rest with the man and woman in the pew."

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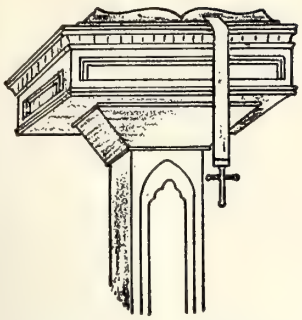
## DO ALL YOUR IN-LAWS READ THE SUN?

True, this is not Christmas, but one of our subscribers sent in a gift subscription last week. Now his brother-in-law in another state will be receiving our publication regularly for twelve months. No, it is not necessary for you to wait until Christmas to send a gift subscription or subscriptions. Brief reflection will suggest a number of relatives and friends who would enjoy the weekly visit of our church paper. Think what a host of in-laws we have! Some people criticize their in-laws, others do good to them.

Explore the possibilities in your own family circle, then let that be a point of departure for advancing the cause of Christian publication.



## THIS LIFE ETERNAL.

*A Sermon*

*By* Rev. W. W. Sloan, Ph. D.
Elon College, N. C.

In sharp contrast to the indecision of the Christian message so often heard today the message of Jesus the Master Teacher rings out with clarion boldness. There was no vagueness, no indefiniteness regarding his mission, his life purpose in the mind of Jesus. From time to time he put this purpose into a concise statement: "I came that they may have life and may have it abundantly"—to bring richness, completeness, wholesomeness to life. "The Son of Man came to seek and save that which was lost"—to bring eternal spiritual health to mankind.

As Jesus was about to go out from the scene of his last supper with his closest friends to the Garden of Gethsemane, to his arrest, to his execution, we find him reiterating his purpose of bringing to others eternal life, and then in the third verse of the seventeenth chapter of John we have our Lord's own definition of eternal life, "This is life eternal that they should know thee the only true God and him whom thou didst send, even Jesus Christ."

What did Jesus mean by knowing God and knowing him? Did he mean knowing of their existence, having met them? We have not forgotten that great leader of India, Dr. M. K. Gandhi, known as the Mahatma. Pictures and stories about him continue to appear in our magazines. But we can scarcely say we know him, regardless of how many facts we know about him. A few years ago Mrs. Sloan and I had a rare privilege. Through the kindness of the general secretary of the Indian Christian Student Association we were invited to be guests of Dr. Gandhi. We visited him in the little one-room mud-brick house he called home. For some time we asked him questions, learned from his own lips of his work for which he found his inspiration in Jesus' Sermon on the Mount. Should we say we knew Mahatma Gandhi? I don't think so.

If to know about God and his divine son in this way is eternal life, then eternal life does not amount to much, for the scribes and Pharisees of Jesus' day knew about God—that was their profession. Yet their lives left much to be desired. They met Jesus and talked with him time and again. It was great sport to trip up the carpenter teacher—there was only one trouble—he always beat them at their own game; he had all the answers. Yes, they knew much about God, they had met Jesus, but if what the scribes and Pharisees had was the eternal, abundant, wholesome life Jesus sought for all men, then, no thank you, I'll take some other religion.

We have no trouble discovering many people today who consider themselves followers of the Christ who have never grasped Jesus' concept of eternal life—to them the term applies only to a state of bliss to be enjoyed by those who have got religion and after physical death will dwell in a very limited place with a small number of their fellow-fortunates, the elect of God.

One evening a number of years ago as I stood at the side of the building in which my church worshipped, a young stranger with a Bible under his arm accosted me with a query as to whether or not I was saved. I asked him what he meant by saved. It developed that his only concept of the word was escape from a hell of fire and brimstone. He assured me he was saved, but I soon found he had a small brother, a mother and an aged grandfather dependent upon him for support. All they had to eat was some cull potatoes and a few small discarded apples some one had given them. This was during the depression. When I told the young man I might be able to get him a job he was not interested, saying that God had saved him and God would see that he had something to eat. I tried to enable him to have a more Christ-like outlook, but I am not sure I succeeded, for as he left he yelled over his shoulder, "Call upon the name of the Lord and thou shalt be saved." He was trying to hitchhike his way to heaven and wanted me to thumb a ride with him.

I am not particularly interested in such a limited salvation. The one I call my Lord and Master has something far better, grander, more interesting to offer, something other leaders would like to give their followers, something which in a minor, unsatisfactory way other religious and even political leaders have secured for those who give them their allegiance. Mohammed gave his followers a larger concept of life. Buddha brought to millions in India and later in China and Japan a satisfaction in life they had never before experienced. Even dictators have brought some help to their people, but their aims are mediocre as compared with the aims of the Christ.

What was Jesus' aim? What did he mean when he said, "This is life eternal, that they should know thee the only true God and him whom thou didst send"?

Evidently we should know God in a way different from that in which the scribes and Pharisees knew him. Studying theology, reciting the historic creeds of the church, expounding the great doctrines regarding God that religion has held, do not assure our knowing God as Jesus would have us know him. It was not for these things that Jesus lived, suffered ignominy and allowed himself to be lynched on the cross. Jesus didn't teach theology. Rather he showed people by his own life what God is like. He helped people get acquainted with God. He introduced them to God, taught them how they might not only talk to God but talk with God. Jesus' long periods of prayer with his Heavenly Father were so influential in his life that one who knew him well, a man who doubtless had said prayers from his childhood up, came to the Master with the request, "Lord, teach us to pray."

Jesus so reflected his Heavenly Father in his own life that in many ways we have come to think of Jesus and his Father as synonomous. Yet an experience approaching his is not beyond our reach. In that prayer in the seventeeth chapter of John he said, "The glory which thou hast given me I have given unto them." We, too, can know God through intimate association with him. We can come to realize we are related to the eternal power which is behind and permeates the whole universe. Paul said, "We are co-workers with God." We get acquainted with those with whom we work. Two women working in the same kitchen, two men working together in a field, two students studying together learn to know one another. By working with God we come to know God. In really knowing him we discover we are in line with the motivating power of all life, we are going the direction God is going. To be out of step with God, to be out of accord with him, to be going a different way, to be separated from God is hell. Don't let any one persuade you there is no hell. There is. It's a bigger thing than many of our forefathers thought, for like the eternal life of which Jesus talked it exists not only

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Second Sunday morning in August I worshipped in the new church in Asheboro, North Carolina, where the Lesters and a loyal and devoted membership are doing a marvelous work. Their church building is much larger and much better than I thought possible, although not yet completed. It is located in a lovely section of the city where there are beautiful homes, and vacant lots for further growth, and yet close enough to the center of town. I was impressed with its location—a corner position on two nice streets—and I was greatly impressed with the comparative size of the congregation and the liberality of their offerings. With a membership of 62 they gave last year for conference apportionments $216, Shaowu $25.00, Church Extension $15.00, Woman's Missionary Conference $102.00, other Missions and Benevolences $137.00—a total of $495.00. Their Sunday school enrollment is nearly twice as large as their church membership. We heard such talk in the afternoon, "We cannot buy this or that which we badly need in our home until we get that church paid for." The church is a big and definite program in their homes. They are to be congratulated on their opportunity and their acceptance of same.

On our way to Asheboro Mrs. Truitt and I visited in the home of the Scotts at Elon, and I spent several hours in the Convention Office talking about Convention matters. Any house in which a lovely Christian family lives looks good because the idealism and sense of the rightness of things overcome many physical handicaps. Which goes for Dr. and Mrs. Scott, and Bill, Jr., and Lois, hence I almost forgot to take notice of the cramped quarters. Then besides I saw again the Rev. and Mrs. Victor A. Chicoine, who were there for the homeward trip of their daughter, Miss Elizabeth, who after two years of faithful work in the Southern Convention is returning to Massachusetts for a teaching position near home. We were delighted with the progress being made on the new home for the Superintendent and the prospects of their being in it sometime in the early autumn.

We were distressed to learn upon inquiry for the Smiths at Elon that Dr. and Mrs. Smith were both in the hospital, but were glad that they were reported improving. They have given and are giving their best for Elon College, and our entire constituency will be in earnest prayer for their speedy and complete recovery. Their devotion to their church and to the Christ is an inspiration to us all and may it be that their detention in hospital may serve to give them needed rest and renewed strength.

Also on this trip we visited again my old home. We saw the little white church. The old school house, the old roads, and many of the old homes had given place to the new day, but the song of the birds was as ever, and the hills and woods were as of yore, and the appreciation of a Christian home and industrious parents increases with the increasing years. It makes one wish one's own life might be some real blessing to others.

JOHN G. TRUITT.

## MISS DAISY NURNEY.

The inexorable toll of advancing years yesterday deprived our community of the services, judgment and inspiration of a woman who in forty years of indefatigable effort to her newspaper and city had become an institution. In the death of Miss Daisy Nurney, Suffolk, and the Tidewater area, which she knew so well, has lost a great friend and champion.

For thirty-six years Miss Nurney represented the *Norfolk Virginian-Pilot* in this area. She was giving Suffolk good news coverage years before this paper had entered into the daily field. She served exceedingly well, and no one knows it any better than we who follow the same profession.

Suffolk was fortunate that for more than a third of a century it benefitted through the unstinting service of Miss Nurney. She was a woman of remarkable talents, great energy, and zeal for her profession. Her talents and drive might have carried her to a high position on any newspaper in the United State. She chose to stay in a small city, in a branch office job, out of love for her community and its people. She stayed in Suffolk not through any paucity of ability, since she was clever enough to know that she could work on any newspaper in the country.

We often marvelled at her energy and untiring application to her work. From early in the morning until late at night she was on the job. Her news morning until late at night Miss Nurney was on the job. Her news coverage of the community was more than would normally be expected of any one person and in addition to that work she handled a sizeable volume of advertising. Officials of the *Virginian-Pilot* said yesterday that it would take at least two and possibly three people to do her work.

She was undoubtedly one of the most influential people in the community through her wide acquaintance and knowledge of people. Through her work she had been intimately familiar with city and county government and the economic and social growth of the area through four decades.

We held her in the highest esteem both professionally and personally. She was an extremely capable woman who applied herself to her work with such intelligence and vigor as to arouse admiration in anyone who has more than a cursory interest in newspaper work.

It is sad that she could not have spent the seven months of her last illness in the city she loved so well. Miss Nurney realized that her condition was growing worse and wanted to return to her home town.

In a letter written to this newspaper last Wednesday she said, "I wish I could tell you I was better and might soon be home. But such is not the case. I have gone steadily back for weeks now, and the heart ailment does not improve.

"I want to come home and go back to the Virginian Hospital when I can make the trip. I can at least look at Suffolk again." Such were her sentiments within a week of her death.

Suffolk should not allow the memory of Miss Daisy to fade and be forgotten. Perhaps in some fitting fashion it will be possible to memorialize the fine life of this admirable woman.
—*Editorial in Suffolk News-Herald.*

## NOTICE TO GREENSBORO AND WINCHESTER SUBSCRIBERS.

It will be greatly appreciated if subscribers in Greensboro, who do not regularly save their copies of THE CHRISTIAN SUN, will see that when they have finished with it their August 12 issue goes to Mrs. Thelma Clymer Pye, 303 Aberdeen Street. Mrs. Pye is quite anxious for some extra copies of this issue, which carries a write-up and the picture of her mother, the late Mrs. L. M. Clymer, and we are unable to supply them.

Mr. Roy A. Larrick of Winchester also desires several extra copies of the same issue, and we are asking Winchester subscribers if they will favor him. His address is 367 East Picadilly Street.

J. T. KERNODLE,
*Managing Editor.*

# News of Elon College

*By* President L. E. Smith

### STALEY-ATKINSON-NEWMAN MEMORIAL FUND.

By vote of the conferences and official action of the Southern Convention the Staley-Atkinson-Newman Memorial Fund for Christian Education in Elon College was duly authorized and the College was directed to appeal to the churches for $100,000 with which to establish this memorial. Each church was given a definite quota amounting to ten times its conference aportionment for the College as of 1943. A great many of our churches responded and generously. To date, we have a total of $76,761.32 in this fund, leaving a balance of $23,238.68 to be raised before November.

The College has advanced the full amount of $100,000 necessary for completing the foundation and to make possible an enlarged curriculum which has been in operation since September, 1947. We now have two full-time professors and one part-time professor in the Department of Christian Education. They are good ones. Dr. Ferris Reynolds heads the department. Dr. Reynolds is a graduate of Butler University, Indianapolis, Indiana; Hartford Seminary, Connecticut; and the University of Edinburg, Edinburg, Scotland. While at Edinburg he earned his Ph.D. degree in philosophy and religion. Dr. W. W. Sloan is professor of Christian Education in the department. Dr. Sloan is a graduate of Northwestern University, Evanston, Illinois, where he earned his Ph.D. degree. Dr. D. J. Bowden is a graduate of Virginia Polytechnic Institute, Blacksburg, Virginia and of Yale Divinity School, New Haven, Connecticut. By the latter he was awarded his Ph.D. degree in philosophy and religion. Dr. Bowden teaches only part-time. He serves as dean of the College. Dr. Reynolds, in addition to teaching a regular schedule, serves as pastor of Old Providence Church, Graham, N. C. Dr. Sloan is pastor of Shallow Ford Christian Church, near the College. These additional responsibilities give the professors of the Christian Education Department rich, practical experiences and a wider sphere of influence.

The College has drawn on its undesignated funds to complete the Foundation for Christian Education that the curriculum and faculty for the department might be increased. We are now in need of funds very badly. The power house is about complete. Fires were built in the furnaces last Tuesday. The contractors are calling for final payment. Payments on local churches' pledges or quotas would be of real assistance and greatly appreciated.

At the recent session of the Southern Convention it was voted that the churches complete this campaign as quickly as possible that the College might have the money and that the campaign might be out of the way, making room for other causes. A dead-line was set. There are to be no other appeals for the fund after the fifth Sunday in October. Every church in the Convention not having its quota before that date is requested by the Convention to make a special effort on that date to secure in cash or pledges, or both the full amount of the quota assigned. Of course, all pledges to this fund not paid by the fifth of October will remain a bona fide obligation and expected to be paid as quickly as possible. The failure to pay before that date will not relieve any church of its obligation. The campaign, though drawn out a bit, has been a great success and in addition to establishing a fitting memorial to three of our great leaders will mean richer opportunities for our young people and will be a constant benediction to our entire church. Our churches are to be congratulated for their interest, efforts, and contributions in behalf of this worthy cause.

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### APPORTIONMENT GIVING.

If our churches and Sunday schools of the Convention think of the College as often and as seriously as the College thinks of them, there would be no difficulty about continuous, adequate financial support. Information and interest go a long ways toward determining financial contributions for the support of anything. It is the purpose of the College to see that our churches and Sunday schools have vital information concerning its program, service, and needs. They already know of the critical financial needs, but information may be lacking.

We would not give the impression that our only need is financial. The College sorely needs your interest and efforts in your local church. You have fine young people who are some day going to college. These young people belong to our church. The College belongs to our church. The College is prepared to meet their needs and is anxious for the oportunity. Speak to these young people about the College that they may understand something of the advantages it offers.

We also need your witness. Whenever you have opportunity to speak of the College, we hope you will speak well of it. In your devotions remember the College. It belongs to the church and it is endeavoring to serve the cause of Christ as earnestly and as efficiently as the churches themselves are. Together we should build an institution such as we would like and support it as it should be. The College is always grateful for the help and cooperation of its constituency.

| | |
|---|---|
| Previously reported | $4,716.96 |
| **Churches.** | |
| Va. Valley Conference: | |
| Antioch | 19.88 |
| Dry Run | 11.11 |
| Timber Ridge | 42.00 |
| Winchester | 11.39 |
| Wissler's Chapel | 13.00 |
| Total | $ 97.38 |
| Grand total | $4,814.34 |

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### S. S. CONVENTION MINUTES.

(Continued from page 2.)

of progress. Let us here and now resolve to make it so in our own Sunday school.

The Time and Place Committee gave its report. Oakland Christian Church invited the convention next year. The committed recommended that we accept the invitation. Seconded and carried. The convention to meet the Tuesday after the third Sunday in July, 1949, at the Oakland Christian Church, Chuckatuck, Va.

The Finance Committee gave its report. Found to be correct and reported that $834.95 had been collected so far. Motion that report be accepted with the amount to be given to the Board of Christian Education be $700.00 instead of $600.00. Seconded and carried.

The report of the Nomination Committee follows:

President—Mr. Mills E. Godwin, Jr.
Vice-President—Rev. W. L. Wood.
Secretary—Mr. W. H. Baker.
Treasurer—Miss Mary Lee Folk.

The closing worship service was conducted by Dr. Will B. O'Neill, pastor of the Holland Christian Church. The benediction was given by Dr. N. G. Newman. The convention adjourned to meet at its regular annual meeting, Tuesday, July 19, 1949, at the Oakland Christian Church.

Mills E. Godwin, *Pres.*
W. H. Baker, *Sec'y.*

## CHRISTIAN AFRICA LOOKS AHEAD.

*By* Rev. Carl R. Dille.

Mr. Louis Fischer, writing of Mr. Gandhi and India, said, "The East is so hungry, ragged and unhappy that it thinks with its stomach, sees with its nakedness and feels with its misery." That could be said just as truly of vast areas of Africa today. But the hungry, ragged and unhappy Africans are divided into two different viewpoints.

One group, hungry, ragged and unhappy, are bitter. They see the whites well fed while they and their children are hungry; they see the whites well clothed while they, and especially their children, are naked; the whites have nice homes and ample medical care while they have to live in mud huts with little or no medical care, with no blankets to cover them on cold nights (and there are cold nights in the highlands), and often they are not even able to afford a little salt for their food even though it may cost only a penny a pound. So they are bitter.

They remember the old days before the white man came. There were no taxes to pay, no free work on the roads to be done, no forced labor. They say, "The land was ours before the white man came. He came, exploited us and the land, and became rich. Why should he be wealthy while we are hungry and naked?" They are saying, "Let's get ours back again." So in Africa there is a rising tide of bitter racial nationalism and hatred of the man of possessions by those who, in their hunger and unhappiness, think with their stomach, see with their nakedness and feel with their misery.

There is a danger in this rising tide of bitterness — danger to both the white race and the black race. Even as we recognize that danger we find ourselves sympathetic to those embittered people. This group is pagan Africa looking ahead.

There is a second group looking ahead, the Christian Africans. They, too, although usually to a lesser degree, are hungry, ragged and unhappy. They see the white man with plenty while they, even the most provident of them, are hungry for at least two months out of every year, when the last year's corn is all used up and the new isn't ready yet. But the Christian African doesn't say, "They have, we haven't, let's take." Rather, they are saying, "They have, we haven't, let's learn of them." It is significant that three years ago the native church leaders in our part of Africa asked the missionaries to provide them with more vocational education.

Two great motives dominate the African. The first is hunger. The answer is in modern agricultural practices. But we must begin where the people are. It is useless to talk modern farm machinery to a people who still practice a primitive hoe agriculture. First they must learn the fundamental principles of soil conservation and crop production. Lessons in seed selection and tillage experiments have played an important part in our teaching of agriculture to date, things the people must learn whether they farm with hoes or with the most modern machinery. No people in the world are more dependent on agriculture than the Africans. It is necessary, therefore, that agricultural instruction have an important place in all missionary efforts. Poor fields mean poor harvests, malnutrition, sickness and death. They mean also poverty, with neither the funds nor the energy to carry on an educational and religious program.

The second great motive dominating the African is fear. For centuries the African has lived in fear of evil spirits. All sickness and hardships were believed to be the result of evil spirits. Witchcraft was the only answer the African knew, and he was the prey of the witch-doctors. The pagan African is still the prey of the witch-doctors. They don't seem to realize that no witch doctor ever practices witchcraft when someone in his own family is ill. A Christian village elder who was formerly a well-known witch-doctor told us that not only does the witch-doctor not practice witchcraft when someone in his family is ill, but when he trains a new witch-doctor the final instructions are: "Go now, lie to the people."

The Christian African, likewise in fear of sickness and disease, looks not to witchcraft but to a time when there will be trained African nurses and doctors to care for the people. They are trying now to have one African nurse in each pastoral area. All this requires education. The pagan African looks to the day when he will be able to take from the whites the things he wants. The Christian African

(Continued on page 15.)

## Missionary Offerings for August 6-11, 1948.

### Home Missions.

| Church or Sunday School and Conference | Regular | Church Extension | |
|---|---|---|---|
| Cypress Chapel (E. Va.) | $ 18.24 | | |
| Linville (V. Va.) | 6.19 | | |
| Mt. Carmel S. S. (E. Va.) | 3.34 | | |
| New Hope S. S. (V. Va.) | | $ 9.00 | |
| Norfolk, Christian Temple S. S. (E. Va.) | 100.00 | | |
| Timber Ridge (V. Va.) | 13.00 | | |
| Wissler's Chapel (E. Va.) | 8.00 | | |
| Totals | $ 148.77 | $ 9.00 | |
| Total for Home Missions | | | $ 157,77 |

### Foreign Missions

| Church or Sunday School and Conference | Regular | Shaowu | |
|---|---|---|---|
| Antioch (V. Va.) | | $ 8.85 | |
| Bethel (V. Va.) | | 50.00 | |
| Bethlehem (E. N. C.) | | 25.00 | |
| Cypress Chapel (E. Va.) | $ 18.24 | | |
| Hank's Chapel S. S. (W. N. C.) | 15.62 | | |
| Joppa (V. Va.) | | 2.50 | |
| Linville (V. Va.) | 6.18 | | |
| Mt. Carmel S. S. (E. Va.) | 3.34 | | |
| Mt. Lebanon (V. Va.) | | 3.00 | |
| New Hope S. S. (V. Va.) | | 9.00 | |
| Norfolk, Christian Temple (E. Va.) | 100.00 | | |
| Norfolk, Rosemont (E. Va.) | | 12.50 | |
| Timber Ridge (V. Va.) | 13.00 | | |
| Wissler's Chapel (V. Va.) | 8.00 | | |
| Totals | $ 164.38 | $ 110.85 | |
| Total for Foreign Missions | | | $ 275.23 |
| Total period August 6-11, 1948 | | | $ 433.00 |
| Previously reported | | | 37,100.56 |
| Total since September 1, 1947 | | | $ 37,533.56 |

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### NOTICE.

The Executive Board of the Woman's Missionary Conference of Eastern Virginia will hold a meeting on Thursday, August 26, at 10:30, in the office of the Suffolk Christian Church.

MRS. JOHN G. TRUITT,
*President.*

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### NEWS FROM SOCIETIES.

#### NEWPORT NEWS.

The Woman's Auxiliary of First Congregational Christian Church of Newport News, Va., comes to the close, we feel, of a very full and successful year. All circles of the organization have worked hard and all Friendly Service Projects have been well taken care of.

We had charge of the evening worship service in our church on November 16, which was our Thank Offering Service. We voted for our Thank Offering of $100.00 to be used to help build a parsonage for the Superintendent of the Southern Convention. We also had the entire evening services on May 9, when one of our members, Mrs. W. B. Williams, was speaker for the evening, and Mrs. Charles Heath gave special music.

Our mission study book, *Committed Unto Us*, was taught by Mrs. J. T. Gall. Following the book review, we had a covered-dish luncheon, which was enjoyed by all.

Our tenth birthday anniversary banquet, February 10, was a big success, in spite of the very severe weather we were having at the time. We had as our guest speaker for the occasion, Mr. H. H. Monroe, of Cape Charles, Va. Mrs. Monroe is a returned missionary from Japan.

One achievement we are especially proud of is the organizing and sponsoring of a high-school-age Christian Endeavor Society. Three of our members are regular workers in this society, and we feel that they are making a success of their work.

Our members enjoyed the film strip, "Go Ye Therefore," which was shown with accompanying sound, at our April meeting. We also had the pleasure of sponsoring the P.T.A. banquet which was held at our church.

Our circle, as part of their yearly project, always gives a banquet for the graduates from all schools that attend our church.

Besides our Friendly Service Projects, we have given four C.M.A. memberships, one Memorial and one Life Membership. We have given to the Daily Press Christmas Fund, our Library Fund, and to the summer camp for young people for religious leadership. We also gave an extra gift to the Shaowu Mission Fund.

MRS. GEORGE DANGLER, *Sec'y.*
MRS. J. H. DULING, *Pres.*

* * * *

#### OAK GROVE.

The Woman's Missionary Society and Young People's Group from Oak Grove Church held a vesper service on the church lawn August 3, at 6:30 o'clock under the leadership of Mrs W. K. Parker, president of the Woman's Group. About 50 people were present for the service and all took a part in the group singing, which was led by Bertha Mallard, Home Demonstration Agent for Gates County.

The service was very impressive, as the theme that we used was, "The Beauty of God's Earth." Mrs. Elsie Eason told a story, "The Unsightly Rock," and illustrated the story so everyone could understand and enjoy it. The moral was, even though our lives have been clouded by sin, and seem ugly, the ugliness can vanish, and beauty radiate by living our religion every day so that others may know we walk in the light.

A weiner roast was enjoyed immediately following this program, and at 8:00 o'clock the Young People's Group presented a "Womanless Wedding," which was enjoyed by all.

We have fulfilled all requirements to the best of our ability, and have enjoyed another year's work under the leadership of our faithful president, Mrs. W. K. Parker.

*Committed Unto Us* was reviewed by two women from a sister church and all enjoyed this wonderful book.

Our records have been completed and reports sent to the treasurer.

With our theme before us, "Behold I have set before you an open door which no one is able to shut," may we continue to open doors for ourselves as well as for others. May the new year be filled with workers who are willing to go into the vineyard and work, for truly the harvest is great.

MRS. I. R. ELLIS,
*Reporter.*

#### HOLY NECK.

The Holy Neck Missionary Aid Society had another successful year under the leadership of our new president, Mrs. H. L. Worrell.

On January 16, the society entertained members and guests at a banquet in celebration of its 32nd anniversary.

The churches of the Holland Community united in the observance of the "World Day of Prayer" on February 13 at the Holland Christian Church. The Holy Neck Missionary Society observed the May Fellowship Day by entertaining the Holland Society with a supper in the church hall.

*Committed Unto Us*, our mission study book, was reviewed by members of our society, after which the Holland Society invited us to hear it reviewed again by Mrs. Robert Kimball of Franklin, Virginia.

Holy Neck Society was represented at the Spring Rally, as well as the Waverly Conference

Our Bible Study, the book of Matthew, was taught by our Spiritual Life Superintendent, Mrs. John Norfleet.

A covered-dish luncheon was served in January and calendar bags were opened. Dollar Day was observed once each quarter. Our mission money was raised through this channel—individual giving by members of our society.

The Ladies' Aid has raised a substantial sum to be turned over to the building fund of our church. We have also solicited money sufficient to purchase new silverware needed by our group.

An organized program has been presented at each meeting and was led by some member of our society.

The Holy Neck Missionary Society expects to attain the goals of a Superior Society.

MRS. JOHN R. ELLIS,
*Secretary.*

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### REVEALING THINGS OF CHRIST.

As the page may bear upon its surface writings traced in viewless ink, which are there, and yet are as if they were not, until the nearness of the fire shall call them out into a new distinctness, so may all the truth be written on the mind of man, and yet be dead and meaningless, until called into power and being by the falling on it of those rays of the heavenly fire; and then every word of Scripture, every voice of God in His Church, every sacrament, comes forth into shape and completeness, as Christ is seen by the soul to be there.—*Bishop S. Wilberforce.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

## ON READING AND WRITING.

There are just a few more weeks before school begins and now is the time to enjoy what reading that can be done before "assigned" reading is begun. Different things appeal to different people—boys are supposed to like westerns — and girls romances, but sometimes it gets all mixed up and turned about. You who are beginning your careers of reading are very lucky for never have there been better books for children or more available. In the city there are libraries and in the rural areas, there are traveling libraries. Of course, it is nice to have a library of one's own and to collect books throughout one's lifetime. We have so many books in our family that it is getting to be a problem—who shall take up the most space—books or family? One of the answers to that is to give away books that have served our needs and then, too, we loan our books to friends and neighbors. Every time someone else reads a book its value increases. Some of our books are as far as 80 miles away now but they will be making the trip back in exchange for others.

The dime stores carry a good selection of books and we have especially enjoyed owning and reading the Golden Series. Do you know some of them? Now they have a new series, the Little Golden Library which costs a dollar and is in an attractive box with the tiniest little books so colorfully arranged. One of them is about animals and is as much fun as a trip to the circus and less smelly.

Reading aloud seems to be a lost art. It is still a good thing to do. Reading aloud from the Bible to the whole family helps one appreciate the words and their meanings. It is a good weekly (if it can't be daily) habit. You can enjoy reading from the Children's Bible. Poetry is more fun read aloud too if it doesn't get to be sing-song.

Writing is a lost art, too. No longer do boys and girls (that is, not very many) write to thank their aunts and uncles for presents — such as new books—they telephone or send a printed card that says *thanks*. While that is better than no thank you at all, I do believe that aunts and uncles had rather have a sticky letter written up hill and down that says in your own words that you like their gift.

One of my neighbors is a school teacher. She is a very special kind of teacher who helps boys and girls to read and write that had a bad start. Some of her pulpils are seven and eight but many of them are in junior high school. There are many reasons why they have reading difficulties—por teacher, unhappy home life, impatience with the books to be read and on and on. She tells me that nearly all of these children are interested in learning to read but that no one told them it can be interesting. So I am writing to tell you that it can be—it is a necessity—how can one do business, get married, have a family without reading and writing? Some of the pulpils that are helped with their reading suddenly see how easy it is and make a year's progress in a few months.

If you like reading, keep on liking it, if you don't, try to learn when school days begin.

Read this Psalm to your family—Psalm 122. It is so lovely and sounds comforting and joyful when read aloud. All of you read it aloud.

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## THE FLOWER OF THE FLOCK.

*By* Janette Stevenson Murray.

(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

I was talking with a club member, a woman well-known for her wide experience and broad sympathies, when we overheard a passer-by say, "She's the flower of the flock." My companion smiled. "That is what Uncle John always called Clara," she remarked, "'The Flower of the Flock.'" Then she explained, "Clara is my sister. She was a beautiful child—round and rosy, brown curls, lovely blue eyes, and pink-and-white complexion. I, on the other hand, was thin, dark and sallow, and I had stringy hair."

The club member apologized for digressing from our conversation, but I was interested and begged her to tell me more about her childhood.

"Most of my childhood days were unhappy," she answered. "When Mother or Auntie took me out without my sister those we met were friendly and kind to me; but when Clara was one of the party, no attention at all came my way. People would look at Clara and say, 'What a lovely child!' They seemed not to know that I was present. I used to go home feeling very miserable, and soon I began to make constant effort to avoid any trip — short or long — if Clara was to go. This jealousy lasted many years.

"Mother, however, was more understanding than other people. She never made thoughtless comparisons; and whenever any reference to my plainness reached her ears she would say, 'worthwhile achievements are better than good looks.' When I first heard her say this I didn't know what 'achievements" were, but I was sure Mother was taking my part. The meaning being later unfolded to me, I applied myself with great diligence to my studies and it was not long before I noticeably surpassed Clara. Some commendation was then directed toward me, and this helped to bring about a more peaceful frame of mind."

Sad, was it not, that this woman's most vivid recollection of her childhood was of the unhappiness that she had known as a result of jealousy.

As she related her experience I recalled that of a friend who had suffered similarly. She once told me the members of her family did not seem to understand how deeply she was hurt by the contrast in the attention paid her and that paid to her beautiful sister. The bitter feeling that developed in her toward this sister because of being so much ignored, she said, was most deplorable.

Parents should be alert to detect signs of jealousy. However, if they appear, the child ought not to be accused of this fault. Instead, the *cause* of it should be searched out, and when found it should speedily be removed. Unequal distribution of attention is most often to blame.

The following incident, related by a study-group leader, suggests a happy and intelligent way of treating "the flower of the flock" situatoin.

"We had guests the other evening," said the group leader, "our young niece with her husband and three little girls—Peggy, five; Joan, three and a half; and Ruth, a baby of seven months.

"Having heard a great deal from relatives about the precocious and lively Joan, we had eyes only for her when the family arrived. She lived up to her reputation, and we thought her a wonderful child. But we soon began to interested in what the father and mother were saying about Peggy.

"'We might have been late, if Peggy had not remembered where I left my glasses,' said my niece.

"'She has always had an unusually good memory,' added her husband. 'When she was only two she remembered putting her mother's diamond

(Continued on page 14.)

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

**UNITED! COMMITTED! IN CHRIST!**

The above striking phrase is the theme for the Christian Youth Conference of North Amerca, to be held at Grand Rapids, Michigan, August 31-September 5, 1948. The purpose of this Conference is: "To demonstrate the power and faith appearing in the young Christians of North America."

At the National Pilgrim Fellowship Council Meeting in June, our past P. F. president, Don Berry, urged all Pilgrim Fellowshippers who possibly could to attend this great interdenominational meeting. At the meeting, only a few members said they were planning to go. We hope that some of the Congregational Christian representatives will be from the Southern Convention. Would you like to be one of them?

Write to Oliver Powell, Secretary of Young People's Work, 19 South LaSalle Street, Chicago, Illinois, for registration blank and full descriptions of Conference activities.

1. *What is the CYNCA?*—It is the Christian Youth Conference of North America, held every four years. This will be the third one in the history of Christian youth work.

2. *Who is sponsoring it?*—The Christian Youth Conference of North America is sponsored by the United Christian Youth Movement, composed of 40 major national denominations, 16 national youth serving agencies, and 35 state youth councils. It was organized in 1934, after eight years of pioneering, to be the coordinating movement for Protestant youth work.

3. *Where will the CYNCA be held?* It will convene in Grand Rapids, Michigan, in the Civic Auditorium, local churches, YMCA, YWCA, and other convenient places.

4. *When?*—The CYNCA will have its opening session Tuesday evening, August 31. It will close at noon, Sunday, September 5.

5. *What is its purpose?*—To demonstrate the power of Christ and His Church in the lives of young Christians of North America.

6. *What is the theme?*—United! Committed! In Christ. The committee selecting this theme wants young people to realize that the Church must be the Church, or fail to function in a muddled world. To do this, Christian youth must be United! Committed! In Christ.

7. *How many will attend?*—Five thousand young people. Yes, 5,000 Christian youth from Montreal to Monterey and from Seattle to Miami, are planning to participate in this great conference. Puerto Rico, Africa, China, and other countries will be represented. This large gathering of Christian Youth is an important "follow-up" of the World Conference for Christian Youth held in Oslo last summer. Oslo made us aware—Grand Rapids must make us achieve!

8. *How can you attend?*—Five thousand is a big number of delegates to a conference, but when you realize that there are 10 million Christian youth in the United Christian Youth Movement, then it seems comparatively small. Quotas have been assigned to all national denominational youth groups, youth agencies, and state youth councils. Most of these groups have designated quotas to their state, district, and local organizations. For further information write state or national headquarters, or Christian Youth Conference of North America, 203 North Wabash Avenue, Chicago 1, Illinois.

9. *What are some of the highlights?*—It is impossible to describe all the high points, but it will be a thrilling moment when 5,000 Christian youth gather for the opening session. Can't you just imagine the long colorful procession of the 250-voice choir, the presidents, or representatives of the 40 national denominational youth groups, the 35 state youth councils, the 16 national youth serving agencies, the 320 leaders of the conference, and representatives from foreign countries in their native dress?

Can't you hear the 5,000 delegates stand and sing the great opening hymn and then bow their heads in humble prayer of thanksgiving and praise to Almighty God?

The 160 Bible Study discussion groups, all giving serious consideration ot the six areas of study, will be an experience of lasting value.

The sacred concert, "The Church Comes Singing," will present the history of church music from early times down to the present day. The choir will be under the direction of Gerhard Schroth, the newly appointed conductor of the St. Louis Philharmonic Orchestra and director of the Civic Chorus. If you are interested in singing in this conference choir, just drop a postcard to the CYNCA office. Rehearsals will be held each day of the conference. Rose Page Welch, well known mezzo-soprano, will be the featured soloist.

The deep joy and inspiration of worshipping and playing with 5,000 other Christian youth will not soon be forgotten.

10. *What are some of the Areas of Study?*—Here are some of the subjects that will be studied: "Who are we Christians?" "Why are 'Things' as They are?" "What is the Answer? The Church!" "What's the Answer? Personal Commitment!" "The Answer Applied," "Whence Comes the Power?"

11. *What do leaders hope will happen?*—"The Christian Youth Conference of North America is dedicated toward the rediscovery by youth of the miracle that is the church." On the other hand, we must realize the limitations of such a conference. No great rebirth of Christian faith in the Church of Christ can come from a five-day conference alone.

But—if it can only raise the issues; if it can only start a movement among North American youth toward a reexamintaion of the Church and their place in it; if it can point the way to greater faith and leadership in the Church; if it can only bring the consciousness that Christ himself lives in the fellowship that is his Church; and send 5,000 young Christians back to their communities with new vision and new dedication; then it will have served its purpose.

12. *How can those not attending participate?*—(1) through the rich fellowship of prayer; (2) through an increased amount of Bible study; (3) by studying the Youth Consultation Manual (secure from UCYM office, 10c); (4) by reading the advance Conference Program Booklet (order from UCYM office); (5) through sincere discussions with delegates so they may share your thinking; (6) by listening to the Town Meeting of the Air when it broadcasts nationally from the opening session of the CYNCA, August 31. Get the youth groups in your town, or area to listen to the broadcast, have your own Town Meeting and broadcast from your local ABC radio station after the national program (for further help and information write the UCYM office); (7) by telling others about the CYNCA, its purpose, and its aim.

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Character is what a man is when he's alone.—*Selected.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## ANANIAS, DISCIPLE AT DAMACUS.

Lesson IX—August 29, 1948.

Memory Selection: *I delight to do thy will, O my God; Yea thy law is within my heart.*—Psalm 40:8.

Lesson: Acts 9:1-22.

Devotional Readings Luke 10:25-37

*A Chosen Vessel.*

When the Lord appeared unto Ananias in a vision and told him to go to Paul, He said among other things "For he is a chosen vessel unto me." He was indeed a chosen vessel. He was undoubtedly the one man in the world of that day who could do what God wanted done. He was, in a sense, the absolutely indispensable man. Here was Christianity a struggling faith, without organization or literature or recognition. And here was a man of exploring energy, indiscourageable spirit, gigantic mind, imperial outlook, and burning heart. Here was the man who was to give the Christian Church about half of its New Testament, who was to formulate its theology and its philosophy, who was to organize its churches, who was to give it recognition, and who was to set in motion its world-wide missionary program. Next to Jesus, this man, Paul, was the most strategic figure in Christianity. God needed this man, He just had to have him.

*A Glorious Conversion.*

This lesson is not concerned primarily with Paul; it is concerned with Ananias. But of course the central figure and the central fact are Paul and his conversion. In that vivid and vital experience on the road to Damascus, Christ got His man. There is an element of mystery and miracle in it, but the central fact is that Paul was a changed man, a new creature in Christ Jesus. Paul the deputy of persecution became Paul the apostle of love. The cold, calculating Pharisee became the proclaimer of grace. There were unique features in his conversion, but as has been said Paul had a unique place in Christianity. From the moment he met Christ on the Damascus road he never had occasion to doubt the validity of his experience or the vitality of Christ's spirit. Everybody does not need to have, and everybody cannot have the exact experience which Paul had—the blinding light, the voice from heaven, etc. But everybody should covet for himself the experience of meeting Christ and of having Christ create within him a new heart and renew a right spirit within him—to be a new creation in Christ Jesus.

*A Startling Commission*

"Arise and go to the street called Straight, and inquire . . . for one named Saul, a man of Tarsus. . . ." It was a strange and a startling commission which came to Ananias. Here was a man who had set out deliberately to persecute Christ's followers, and perhaps Ananias himself was high on the preferred list, and he (Ananias) was commissioned to go to this very man Saul as a friendly ambassador. No wonder Ananias demurred and argued with the Lord—it was almost like putting one's hand into a buzz saw. But Ananias was obedient to the command, and as usual got the reward. God often asks us to do unpleasant things, and sometimes dangerous and costly things. But obedience always brings His blessing and His reward.

*The Divine and the Human.*

It would seem as if God had given man a large place in His plans and His program. God could of course have taken care of the whole matter in the case of Saul. He could have handled it quite well. But he gave men a large place in that pivotal and crucial experience in Saul's life and in the history of Christianity. Men could not convert Saul, they could not speak peace to his troubled conscience, they could not give him a new heart or a new spirit—only God in Christ could do that. But men could lead him into Damascus. Judas could give him lodging during the days that he was thinking and praying through things, and Ananias could come with warm heart and friendly counsel and lead him to the light and baptize him. This is no isolated or unique experience. Back of, and entering into every conversion there is both the human and the divine element. God has ordained it thus.

*Three-Way Communication.*

Saul evidently had been thinking about Ananias, for the Lord said, "And he hath seen a man named Ananias coming in and laying hands on him." In his darkness and bewilderment he probably thought of this man, a marked man on his list because he was "a devout man and having a good report of all the Jews that dwelt there" and felt that perhaps he could help him in his hour of need. And perhaps Ananias was praying, or at least his mind was open to the impulses of the spirit for the Lord told him that Saul was expecting him. Thus does God use three-way communication to bring to pass many of his wondrous works.

*A Friendly Hand Upon the Shoulder A Friendly Word.*

"And laying his hands on him, said, *'Brother Saul.'*" Can you imagine what that friendly hand on Saul's shoulder, and that friendly greeting, "Brother Saul," must have meant to this man? Well, anyway immediately there fell from his eyes as if it were scales, and he received his sight. That friendly hand on the shoulder and those friendly words did the thing, they were the climax to the life-changing experience. Many a man has made a new start in life because of a friendly hand on the shoulder and a word of friendship and good cheer.

*Another Honored Unknown.*

It is interesting to note that Saul evidently was baptized by this unknown disciple Ananias. For he immediately arose and was baptized. Who else but Ananias could have done it then and there? Yet, how many are there who could tell you who baptized Paul, or for that matter anything about Ananias. He is another of that great host which no man can number who are unknown although they were God's chosen men and women.

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There can be no peace when God is not in the hearts of men. When you drive the devil out of the human heart the stream of life will be sweet, happy and peaceful.—*Chas. C. Peale, D. D.*

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THIS LIFE ETERNAL.

(Continued from page 5.)

after the grave, but in this life as well.

In alligning ourselves with God we discover his greatness. The scribes and Phadisees didn't get this at all. They had just emerged from a concept of God as a little Jewish deity not concerned with other people of our world. Despite their theology, their idea of God was still narrow, limited. Our present concept of time and space over which God rules would have appalled them. What an exhileration to realize one can be a friend, a son, a fellow-worker with a personality who has been creating and directing a limitless universe of millions of suns for countless ages!

By knowing God we can have the thrill of discovering what love is, that "God is love" and that "Love never faileth." Then we come to a realization of Jesus' assurance, "Let not your heart be troubled neither let it be afraid." By true association with God we absorb that love into our own lives. One of the New Testament writers knew this and desired his friends to be "rooted and grounded in love" that they might "be filled unto all the fullness of God." That love can keep us going despite our troubles. It can keep us growing, too. That love can make our lives healthy. It can make us truly big. But, if we are to have that bigness, that richness of life, that abundance we must be well rooted in the love of God, the source of love in our lives.

Each time I have been in Japan I have become interested in the dwarf trees, little miniature trees. I learned that in order to stunt its growth the gardeners had cut the tap-root of each tree, allowing it to gain sustenance only from its surface roots. The trees were rather pretty, dainty—cute would be a good word to describe them—but we could scarcely call them trees. When we think of the majesty and strength, the shade and protection of a tree we think of something strong and virile, a real tree. We who wish strong and virile lives cannot afford to have the tap-roots of our lives cut, the roots that go down, down into the love of God and bring that love up into our own lives. The fine, big, wholesome life gets its strength from love, "love that casts out all fear" and envy and hatred.

By truly knowing God we can not only learn his greatness and his love. We also can discover his will. To do the will of God is the greatest happiness there is. Much of the will of God we have learned to call the laws of God's universe, the laws of nature. To observe them brings the best of life. If we eat the correct foods at the right time and in proper quantity, not too many green apples or too much candy, we can ordinarily expect a healthy digestive system. In the same way attitudes, relationships, acts in accordance with the highest in the universe bring us a healthy, wholesome life. Jesus patterned his life in accordance with the will of the Father. He said, "I can of myself do nothing. . . . I seek not mine own will but the will of him that sent me." Knowing what richness that brought to his life, he desired that all men should have the same joy. On another occasion he said, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father."

The only way we can really get acquainted with God, know his greatness, his love, his will is through him whom he sent, through him who has proved to be the Christ. In him we see God. How true that statement attributed to him, "He that hath seen me hath seen the Father." And yet as he said to Philip so he might well say to us, "Have I been so long time with you and dost thou not know me?" Perhaps that vivid Christian poet, Dante, is the greatest Italian who ever lived. Next to him in intellectual power probably stands Michelangelo. On the two hundredth anniversary of Dante's death Angelo acclaimed him with these words:

Escorted by great thoughts. . . .
This star of virture by his shining showed
To us bling men the hid eternities.

That is what made Dante great. But how much more appropriate those words are to Jesus of Naareth—the star of virtue who showed us blind men the hid eternities. Through knowing him we can know the eternal verities of life, we can know that which turns darkness into light, giving "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Through him we can have the secret of happiness, the abundant life which is life eternal. Through him we can find that "peace which passeth all understanding." What more can we ask of life?

But how often we fail to find this! Is our religion the joy of knowing the only true God and him whom he has sent? How often it is theological disputes, uncharitable dogmas, a list of negations! These were not a part of the life of our Master. To seek for them, to depend upon them is blasphemy, is to miss the point of Christianity entirely.

Do you recall the nursery rhyme we learned as children?

Pussy Cat, Pussy Cat, Where have you been?
I've been to London to see the Queen.
Pussy Cat, Pussy Cat, what did you there?
I frightened a little mouse under a chair.

How futile! Going to London to see the Queen and only frightening a little mouse! But how much like that we are! We join the church, we call ourselves Christian, we think we want to see the King of the universe. But we miss seeing God altogether; we miss the great joy of life, because we are busy frightening little mice, quarreling about theology, insisting upon our own pet dogmas, bickering, being petty, little, mean, instead of finding life eternal which is really to know the only true God, his greatness, his love, his will, and him whom he has sent, even Jesus Christ.

Littleness, pettiness are absent from the life of one who really knows God through his divine son. Through that knowledge our lives can be characterized by an eternal richness, a wealth of music.

Paganini the great violinist once invited to his home a small group of his closest friends. To them he played while the evening shadows lengthened, and as they listened the spell of his playing deepened. In a pause they heard the twang of a broken string, followed by another and yet another. Out of the gloom of the twilight there came to them the sound of music played by Paganini on a single string. The wonder deepened as the flood of music, mysteriously beautiful, rose and fell. Then in the quiet which followed the last pulsating note the master spoke, "One string—and Paganini." Yes, each one of us—and God—can make of a small one-stringed life beautiful music.

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**HYPOCRITES.**

I can stand anything better than I can a hypocrite. The students at Princeton, I believe it was, played a joke on one of the professors. He was one of those old bugologists, and I reckon he had specimens of all the bugs in the world in his frames and boxes. The mischievous boys got the legs of one bug and the body of another and the head and wings of others, and put them together as if nature had so formed them, and then they laid it on the old professor's table and walked in, and asked him what kind of a bug that was; and he said: "Gentlemen, that is a humbug." When a fellow gets a little of everything in him and is made up of a hundred different sorts of things, then he is a first-class humbug in every sense of the word.—*Sam Jones.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The graded school will open September 3. Then it will be books, pencils and notebook paper galore. Pupils no longer use a cheap five-cent tablet as we used fifty years ago. Now, it must be a ten-cent tablet and nice slick paper for notebooks, and then they waste half of it. The writer well remembers when he first started to school years ago everybody used a slate and a slate pencil. Many of you elderly readers know how we rubbed the marks off the slate when we wanted to work a new example in arithmetic, or anything else that we wanted to write on a slate. Now it's unsanitary. Tablets were unheard of in that day. We had one water bucket, one dipper, and all who wanted a drink used the same dipper. We have come a long way during the last fifty years in sanitation. Now, the children have sanitary water fountains to use. Back in those days we had never heard of a modern school desk. Our seats were made of slabs from the saw mill with holes bored in them and long pegs stuck in them for legs. Some were longer than others for different ages of children. There were no backs to rest against. The writer well remembers how some of us boys would get on a bench back of the first seat and see how high we could swing our feet. Sometimes we got away with it and sometimes the teacher would catch up with us, and he would take all the fun we had out of it.

Now, we have modern school desks for our children, and how happy I am that we have. I would regret to see any child have to go to school under the conditions which I had to go when I was a small boy in the grades.

But out of all our inconveniences, we did learn how to *spell*. We memorized Websters old blue back spelling book from back to back; learned lots of words I have never used since that day. But it trained us to memorize. Then later on a new speller was adopted by the State of North Carolina, which was much better.

Rains continue, and corn and lespedeza are growing rapidly.

Our goal for the year is $50,000. Will you help us reach it?

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR AUGUST 19, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,197.02 |
| Eastern Va. Conference: | | |
| Cypress Chapel ..... | $ 20.30 | |
| Rosemont (Simmons children) ..... | 50.00 | |
| | | 70.30 |
| Va. Valley Conference: | | |
| Dry Run ..... | $ 14.20 | |
| Linville ..... | 8.01 | |
| Timber Ridge ..... | 21.90 | |
| Wissler's Chapel ..... | 13.00 | |
| | | 56.21 |
| Total this week from churches | | $ 126.51 |
| Total this year from churches | | $ 6,323.53 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $10,469.60 |
| Mrs. Leigh, children.... | $ 38.99 | |
| Mrs. Kinch, children .... | 15.00 | |
| Suffolk Welfare (Harvell boys) ..... | 30.00 | |
| Sale of pigs ..... | 45.00 | |
| Sale of brick ..... | 3.90 | |
| Mabel Haith, rent..... | 1.25 | |
| Gasoline tax refund ..... | 75.00 | |
| Mr. & Mrs. W. H. Bagwell ..... | 50.00 | |
| Mr. & Mrs. Alton Cooper ..... | 10.00 | |
| Refund on plants ..... | 8.00 | |
| | | 277.14 |
| Total this year from Special Offerings ..... | | $10,746.74 |
| Grand total for the week .. | | $ 403.65 |
| Grand total for the year .. | | $17,070.27 |

## IN A LAND OF TENSION.

(Continued from page 3.)

churches maintain a home for the aged, and I visited an orphanage operated by the Zizkov Church. Their social action is complete except for the area of politics.

In our brethren in Czechoslovakia I found a Christian faith our American churches could take a lesson from. It has arisen out of centuries of suffering climaxed now in the snatching away of their freedom which we must remember the West is responsible for as well as the Russians.

What can our American churches do for these friends across the sea? I see our task in two areas.

First of all, we must not let our Czech Congregationalists feel they are alone in the world. We have written Czechoslovakia off too soon—at least the Christians of Czechoslovakia. What hurts them most is that letters have stopped coming since the coup in February. We must let them be assured of our fellowship. They need it now as never before.

This means keeping alive personal contacts such as my visit and that of the Swedish Congregationalists a year ago. Government restrictions keep them at home, so it will be a one way road for us. Yet we must make them feel a part of our world Congregationalism and of the World Church. In a sense, it is their real salvation now.

Material help in the way of food and clothing must continue to go out from our churches to Czechoslovakia. Those articles do reach them. We Christians must go beyond Marshall Aid. How much those people do appreciate our gifts and the love behind them. Numerous people after the services took hold of the suit or dress they were wearing and with smiles said in a broken way, "American!" This is the "cup of cold water" Christ was talking about.

Secondly, we must help the churches there to see their task today. They are set in a land of tension. There is little hope of recovery on the European Continent for a long time. Days as hard as the war are ahead. In such a time the Czech Church must understand its task as never before. Our friends in Czechoslovakia are handicapped in doing this. Nearly fifteen years of war conditions do not help physically, mentally or spiritually. They have been and are cut off from real contact with other Christians. The piousness must be matched by an intelligence just as deep. Here is a real task for our American churches and for our International Council.

I have returned to these United States after a year in Europe with a keener gratitude and admiration for numerous peoples in our world. One of the finest is our Czech Unity Church. The spirit of John Huss flames anew in the darkness of that land today. May we here in America match that spirit with one of our own. May we keep faith with our gallant brethren who have suffered so much and need us now.

## FOR THE CHILDREN.

(Continued from page 10.)

ring under the table cover—several weeks after she had put it there.'

"When our guests had departed, and I sat enjoying a quiet review of the visit, I found myself thinking more about the diffident Peggy than of the vivacious Joan; in fact, I recalled that very little had been said about Joan. It really seemed that these parents had learned how to apportion the attention given to the two children. Certain it was that much of our attention and admiration had been redirected by them—thus preventing the younger child from becoming too forward and her elder sister from feeling neglected and jealous."

Christianity is a battle, not a dream.—*Wendell Phillips.*

# In Memoriam

### CLEMENTS.

We, the members of the Woman's Missionary Society of Antioch Christian Church, find it our duty to recard the death on May 30, 1948, of our beloved member, Mrs. Clara Snipes Clements, a noble Christian woman, with a most genial disposition and keen sense of humor, in spite of years of semi invalidism.

Be it resolved:

First. That this Society has last a faithful member, one whose memory we will always cherish.

Second. To her family we extend our deepest sympathy, realizing our loss is her eternal gain and bow in humbble submission to God's will.

Third. That a copy of these resolutions be sent to the family, a copy published in The Christian Sun and a copy placed on the records of the Society.

Mrs. BROWNELL HARRISON,
Mrs. E. ROLAND NELMS.
Committee.

### SMITH.

We, the members of the Woman's Missionary Sosiety of Elon College Community Church submit the following in memory of our beloved member, Mrs. Walter L. Smith who passed to her reward March 17, 1948. Mrs. Smith was a faithful member of the Church, Sunday School and the Missionary Society for many years. In her going our society, the church and the community have sustained a great loss.

Therefore be it resolved:

1. That we are grateful for what her life has meant to us as individuals and as a society for the peaceful, kind and happy life that seemed to be hers.

2. That we shall miss her in the sweet fellowship of our work together. We shall always cherish the memory of her friendship and faithful service.

3. That we extend to her family our deepest sympathy.

Mrs. RUTH W. ROGERS,
Mrs. LILLIAN KIMREY,
Mrs. G. O. LANKFORD,
Committee.

### JOHNSON.

Whereas, Mrs. George Johnson who was the devoted mother of Mrs. J. B. Long, a highly esteemed resident of our communiay for several years, a noble christian woman, and a faithful member of Circle Number One of the Woman's Missionary Society of the Elon College Community Church, passed away on March 3, 1948.

Whereas, we the members of this Missionanry Society wish to make recognition of the most worthy life she lived, of the unselfish interest she manifested in her family and others, and of her entrance into the life of eternal joy, peace and rest.

Be it resolved:

1. That we express our sincere sense of loss that Mrs. Johnson has gone from us.

2. That we extend our prayerful sympathy to the members or her family in the loss they have sustained and in the sorrow through which they are passing.

Mrs. RUTH W. ROGERS,
Mrs. G. O. LANKFORD,
Mrs. LILLIAN KIMREY,
Committee.

## AFRICA LOOKS AHEAD.

(Continued from page 8.)

looks forward to the day when he will be educationally and spiritually equipped to take his place in the modern world, to the time when he will not only be able to lift himself but also his people.

In our mission villages there has come in recent years a great hunger for education. In 1940, when we went to the Chilesso Mission Station there were only 16 village schools. In 1946 there were 111, with 5,600 boys and girls enrolled. There were also 1,700 women enrolled in 70 adult schools in the villages. All that came as the result of the African's increased interest in education, for those schools were almost entirely self-supported schools. But the African leaders realize that just education is not enough, that the education the African needs must be Christian education.

The pagan African, looking ahead, wants material things. The Christian African also wants material things. But he wants more. He realizes that disease is often the result of malnutrition, so he wants to learn better agricultural practices. He wants material things—comfortable homes, a kerosene light, blankets, mosquito nets, furniture and clothing. So he wants vocational education that he may improve his economic standard and level. More, he wants books to feed his mind. When we left Africa on furlough a New Testament cost five days wages of a day laborer. We received a shipment of 800 New Testaments. We had to ration them by pastoral districts so that those far away would get the news and be able to come and buy before they were all gone. In less than a month the entire supply was gone. Many people walked five or six days journey to buy a New Testament for themselves and some of their neighbors.

Most of all the African wants the religion of Jesus Christ. The most rapidly growing field our Congregational Christian Churches have is in Angola, Africa. The Chilesso Station Church had 14 original members. In 1943, at the 50th anniversary of the beginning of the Chilesso work there were over 4,000 members. In 1946, when we left on furlough, the number was over 5,000, a 25 per cent increase in three years. *Time* magazine, about a year ago, contained an article which said that the 43 largest Protestant denominations between 1926 and 1941-42 showed a combined rate of growth of 24 per cent, the Roman Catholic Church during the same period, a 23.3 per cent gain. The gain in America was the same, but it took 16 years, not three.

The Christian African realizes the spiritual poverty of his people. Most of them were reared in non-Christian homes. They realize that it is the results of the missionary program that makes the Africans "more than conquerors" of the many problems that beset them. So the Christian African looking ahead, wants material things, as does his pagan brother, but he wants much more, he wants education in order to be able to help himself, and above all he wants the religion of Jesus Christ.

Hungry, ragged, unhappy, the pagan African has growing within him a bitter racial nationalism that is dangerous to both himself and to the white population, yes, dangerous even to the peace of the world. The Christian African, likewise hungry, ragged and unhappy, has a great yearning for education, for civilization and for the Christian faith that he may prepare himself and his people to take their place in this modern world. The Christian African, looking ahead brings to us the hope that out of Africa will come not bitterness and strife, but peace. Long ago the Lord said, "Out of Egypt have I called my Son." Today, from many parts of Africa God is calling true sons and daughters.

Christian Africa is on the march. It is a long, hard journey. The Africans have a proverb which says, "Iso esumba, okulu onoi," or, freely translated, "The eye is a coward, the leg a hero." The eye, seeing the long journey ahead, says "It can't be done," but the leg is a hero and goes steadily ahead, step by step. The Christian Africans are facing the future with great courage, and step by slow step are going forward on the long, hard journey that lies before them. Will the Christians in America face the future with their Christian brethren in Africa and in step, shoulder to shoulder, go with them in the long march toward building a Christian world? Will you sing with them, "Lead on, O King Eternal, the day of march has come"?

* * *

NOTE: Mr. Dille comes from the Christian Church part of our united Church. He formerly served in Ohio and in Pennsylvania. He visited the Southern Convention in the fall of 1947 and inspired our conference sessions with his message. He and Mrs. Dille are now missionaries under the American Board in Portuguese, West Africa. His address is: Missao de Elende, Cuma, Angola, Portuguese, West Arica.

# The Requiring God

By STANLEY U. NORTH, Chaplain
1948 Annual Meeting, Home Missions Council of North America

We of the Home Missions Council have a very special responsibility to the world at our door. That is true because of our concern for minority and underprivileged people in our midst. Our architecture can be of the best. Our worship can have dignity and beauty. Our sermons can be literary gems. Our anthems can be musically perfect. Great congregations can crowd our sanctuaries. But if our wards, the Indians, are the victims of neglect, economically, educationally, spiritually; if the Eskimos, illiterate and unskilled in the ways of our competitive society, are defrauded of their birthright; if the migrant farm laborers have no meaning other than the volume of their production . . . if within our own land the fruits of democracy are so barren in these particulars; then people of color and nationality, not our own, will accept our charity because of their necessity but will hate us for hypocrisy. They will envy our wealth but they will despise our spiritual paucity.

Micah in his day and generation faced a problems not unlike our own. His people put great store on form and ritual. They offered gifts of great value unto God, thousands of rams and ten thounsands of rivers of oil. Nor did they withhold their first-born children, the fruit of their bodies for the sins of their souls.

A new emphasis on beauty of worship has arisen among us, vast sums of money are being spent to erect cathedral-like places of worship. Nor have we withheld our first-born sons whom we have sent forth to lay down their lives upon the altars of our pagan society. We pay a terrific price for our economic greed and our racial bigotry.

And yet the record is clear and unmistakable. That which God requires of us is not creedal correctness, nor ritualistic rightness. These at best are but aids in the life of the spirit, and have value only in terms of the spirit. "For what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with Thy God?"

**Mercy**—We cannot close our doors to a destitute world and have communion with the living God, be our worship ever so colorful, ever so beautiful and ever so ritualistically correct.

**Justice**—We cannot withhold justice from those within our midst or from those remote, or indeed, from those who have lately been our enemies, if we hope to be heard as we call upon the name of God.

**Humility**—Who are we that we should presume to speak for God and to judge for God. Our need is for confession and for forgiveness.

A world in need stands at our door. God help us if we should be provincial and smallminded in this hour of our great responsibility.

God bless us to the end that our churches shall be worthy of their noblest traditions, tireless seekers after God's will, possessing high courage in the face of insurmountable difficulties, ministers of mercy, servants of our Lord Jesus Christ, who gave us a new commandment, that we should have love one for another—even as he has loved us, that we should love one another.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

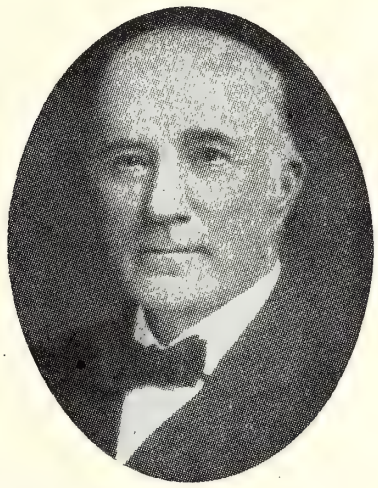
# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, AUGUST 26, 1948. NUMBER 34.

## Church Builder and Home Maker



THE LATE REV. W. G. CLEMENTS

Rev. W. G. Clements was born on December 1, 1840, near Fletcher's Chapel, and died on February 24, 1924, at his home in Morrisville, N. C. He organized and built the church at Morrisville in 1872 and served as its pastor many years. He also organized and raised money for the erection of churches at Raleigh, Chapel Hill, Mebane, Amelia, Six Forks and Franklinton, and no doubt for others. He was the pastor of twenty-five or more churches during his long ministry. Mr. Clements served in the Confederate Army and was wounded three times, the last time losing his left arm. His early opportunities for education were very limited, but after the war he educated himself with some help from Hon. John M. Moring, Major R. W. York and Prof. Brantley York. He organized and taught in the Morrisville school and was superintendent of the public schools of Wake County for thirteen years. He was at one time editor of The Christian Sun and was a trustee of Elon College during most of its first thirty-four years of history. He was married to Annie E. Moring, daughter of James Moring, a descendent of Rev. James O'Kelly. They were the parents of seven children all of whom lived to see their parents celebrate their golden wedding anniversary. Of this union there are still living five children, twenty-seven grandchildren and thirty-five great grandchildren.

# News Flashes

Rev. J. Frank Morgan has begun his ministry at Waverly pastorate.

Dr. Frank Lewis was the speaker last Sunday evening at union services at Park View, Portsmouth.

Miss Caroline Gort of the First Church, Portsmouth, Va., is dean of girls at Massanetta Springs this week.

Rev. R. L. House is assisting Rev. Joseph E. McCauley this week in revival services at Centerville, near Wakefield, Va.

Approximately twenty young people from the South Norfolk Church are attending the Christian Endeavor Convention which is convening at Massanetta Springs. Several other churches of Eastern Virginia also are represented.

The sketch of Rev. W. G. Clements, given on the front page of this issue was written by his daughter, Mrs. G. J. Green for a Fifth Sunday Rally Service at Morrisville, N. C., May 30, 1948. The sketch was sent in by Rev. G. C. Crutchfield.

Rev. Carl Dollar of Sanford, N. C., preached last week for Rev. R. E. Brittle at Cypress Chapel, and this week he will fill the pulpit at Bethlehem, Nansemond. Mr. Brittle has announced his resignation at Cypress Chapel that he may give his full time to the work at Bethlehem.

President L. E. Smith is still confined to Alamance General Hospital, Burlington, N. C. at the time this issue goes to press. He writes us: "I hope to get home next week—certainly by September 1, or when school opens." It is good to know that Dr. Smith is recovering, though much too slowly to suit one of his energetic temperament.

Home-coming services will be held at Berea, Norfolk, Church on Sunday, August 29, at 11:00 a. m. and at 2:00 in the afternoon. The Sunday school building has been cleared of debt and the notes will be burned on this occasion. The new Hammond organ will also be dedicated. Following these special services, Rev. Raymond Grissom of Jonesboro, N. C., will assist the pastor, Rev. Ellis N. Clark, in a week of revival services.

## HAS YOUR CHURCH PAID ITS CONFERENCE APPORTIONMENTS?

I have just finished preparing a deposit for the Farmers Bank of Nansemond, Suffolk, Va., which in this instance was a check from Shelton Memorial in Portsmouth for "apportionment in full" to the conference treasurer of the Eastern Virginia Conference. This check had to be broken down for deposit to four different accounts, namely, Conference Fund, Ministerial Scholarship Fund, Conference Home Missions and Virginia Council of Churches and Prison Work. (This information is not news to you, but it does require some detail work that takes time.)

After I had finished preparing the deposit, I decided I would check up to see how many of the forty-four churches of the conference I have heard from this year and found that only eight have responded at all and only six have paid their apportionments in full.

The fact just related occasions this letter which I suppose I should address to the treasurers of the other thirty-six churches of the conference with the question: *"Why delay in sending your church's apportionment in full to the conference treasurer until the last day before conference meets?"* I am writing in hopes that those treasurers who have "been put'n it off" will decide to have a little mercy on the conference treasurer and get busy with the necessary collection of conference apportionments and send them on to him in order that he will not have all of his work to do at the last minute. I know what it means, for I am that man!

G. C. White, *Treas.*

## MISSIONARIES TO DEPART.

One hundred and fourteen missionaries, who are scheduled to leave for twenty-nine foreign countries this year, have completed an orientation conference at the Hartford Seminary Foundation,

The group representing fifteen Protestant denominations is composed of fifty-one teachers and educators, twenty-four evangelists, ten nurses, four student workers, three business executives, three rural counselors, three radio technicians, and one dentist, public health specialist, social worker, and laboratory technician.

The missionaries will be sent to Africa, Burma, China, Poland, India, Japan, Korea, Latin America the Near East and the Philippines.

Miss Glora M. Wysner, secretary of the Personnel Committee of the that inclusion of three radio technicians in the mission group represented the first time mission personnel have been abroad exclusively for this type of work.

Nineteen of the missionaries being sent to China will enroll this summer and fall at Yale and the University of California in the Departments of Chinese studies.

At the orientation conference, missionaries, nationals and executive secretaries of foreign mission boards briefed the group on the countries to which they are being sent, and conducted workshops and classes in rural missions, evangelism, audio-visual aids, religious education, literacy techniques and other specialized mission subjects.

## JAPAN REPRESENTED AT AMSTERDAM.

Dr. Michio Kozaki, moderator of the United Church of Christ in Japan, is attending the First Assembly of the World Council of Churches. He spent several weeks in this country enroute to Amsterdam, being one of the first Japanese Christians to visit the United States since before the war.

Dr. Henry Smith Leiper, Associate General Secretary of the World Council, described Dr. Kozaki as "one of the most eminent Christian leaders in the Far East." A graduate of Oberlin College in Ohio, Dr. Kozaki has long been familiar to American churchmen and speaks English fluently.

Dr. Kozaki will represent the United Church of Christ in Japan (the Kyodan) of which he was elected Moderator in 1946. The Kyodan was formed in 1941 at the insistence of Japanese civil authorities and included all Christian denominations except the Roman Catholic. Since the end of the war Lutheran and Anglican bodies have been withdrawn from the United Church, but according to a statement by General MacArthur's headquarters in Tokyo, "many Protestant leaders (in Japan) still feel that in some form or other, the United Church will continue as the strongest Protestant church in Japan."

Noted for his opposition to Japanese participation in World War II, Dr. Kozaki founded and was president of the Yuwaki, Japanese section of the International Fellowship of Reconciliation, a peace organization, and presided over underground wartime meetings of the Fellowship in Tokyo.

Dr. Kozaki spent three weeks traveling in America before sailing for the Amsterdam Assembly from New York City on August 13 aboard the *Nieuw Amsterdam.*

# An Advertisement and an Editorial

*By* Bishop Edwin Holt Hughes.

The summer season often produces varying products. Wholesale grains for food may grow in soil near poison plants. The oak may be compelled to be neighbor to the upas tree.

In the recent month of June we had in the journalistic field a curious illustration of this form of contrast. An advertisement appeared in one newspaper; an editorial appeared in another. Usually the two publications would be regarded as having a close resemblance, if not a distinct moral likeness. The one was the Chicago *Tribune,* which still boldly proclaims its own excellence; a boast which may possibly be justified by its news values if not by other characteristics; the other was the Milwaukee *Sentinel,* which would evidently seek for its city a better repute than that typified by the stein and beer keg.

Even the names of the two papers become suggestive in the contrast which we mention. The Chicago organ become a "tribune" for a well-nigh sacrilegious promotion of the output of the House of Seagram; whereas the Milwaukee paper becomes a "sentinel" on guard against Public Enemy No. One, namely, the flood of alcohol which the cohorts of Seagram send against the dykes of life.

I

*The Advertisement*

The advertisement is found in the Chicago *Tribune* for June 16, three days before Father's Day. It is illustrated by a picture of a father and a son. The father has a baseball mit on one hand, the other holds a baseball bat with fond tightness. The youth looks like a child about twelve years of age; his smiling face a symbol of joy and hope. The slogan beneath the picture asks the appealing question: "Are You Really Playing Ball With Your Son?" The discriminating reader soon discovers that the real question relates not to a wholesome sport but rather to an unwholesome appeal which may be stated thus in slightly changed form: "Are You Playing High-ball With Your Son?"

For the several paragraphs lead to the statement that the proper father must observe "the code of moderation," and this "must mean, among other things, wise and sensible drinking." It is at this point that the motive of sales slips into artificial and sincere preachment. The intent of the advertisement is to get people to drink liquor. This means the increase of the only class from which regular drinkers can be recruited, namely, the so-called moderates. The excesses in liquor consumption never come from the ranks of total abstainers. No teetotaller ever becomes an alcoholic. The shocking counsel ends with a neatly italicized line: "Fine Whiskies since 1857."

In nine years more, the House of Seagram will have been promoting the sale of liquors and helping to fill up the ranks of staggering inebriates for a full century.

This full page, picturesque plea for actual drinking illustrates a frequent moral obliquity on the part of the liquor sellers. Other sacred anniversaries have been degraded to this unethical and vulgar purpose. The Fourth of July, Mother's Day, the Easter glory of the resurrection, and the holy Christmas mood, have all been dragged down toward the vats and kegs and bottles of distillers and brewers. If alcohol is classed as a narcotic, there is in normal living no possible moderation in its use. Misnamed temperance is really intemperance. Evil is not made good by a false vocabulary. The scientific argument against intoxicating beverages is not banished by an appeal to a dying lexicon. The scriptural figure of speech which declares that the devil, as the father of lies, may appear as an angel of light, may well be applied to this perversion of parental and filial traits as an advertisement for that which has destroyed hundreds of good fathers, and has sent many thousands of sons into the most assured swine-fields. As for Father's Day, the Saviour himself declared to certain men that their real parentage

(Continued on page 6.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## THE WORLD COUNCIL.

Sunday, August 22, will be remembered as a great day in church history. The first international assembly of the World Council of Churches is no longer prophecy, but history. We should fervently thank God that we have lived to witness this memorable day. Some despair of progress in God's kingdom, while others realize that his will is constantly being realized "in the fulness of time."

Long and arduous preparation was made for this assembly. Previous conferences on Faith and Order, Life and Work, paved the way for this great milestone in the ecumenical movement. One church official said the historical importance of the World Council lies in the fact that it "symbolizes the longing of the Christian world for a movement in the tradition of the great apistle of love, John."

This assembly made the headlines in many of our daily papers. The Associated Press reported the declaration of Dr. John R. Mott, one of the five presidents of the World Council, that it was "conceived at one of the most fateful moments in the life of our world." It is fateful, he said, because of the unexampled sufferings in recent years throughout the world that still haunt us, because of the price which has been paid in the realm of disaster and sacrifice. He added, "My vivid contacts with pain and tragedy of recent years have flooded with vivid meaning the Cross of Christ, I recognize as never before why Christ found it necessary to go to the cross."

Pray God that this initial and memorable assembly may be followed by many more and that they may be set for the healing of the nations.

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## OBSERVATIONS.

Approximately twenty-five Congregational Christian and Evangelical and Reformed ministers were present on our denominational day at the Massanetta Springs Bible Conference. Many of our lay members from the Valley Conference also were present. The sermon for the occassion by Dr. H. D. Althouse will be published later. Dr. I. W. Johnson presided and declared that our two denominations had courted and that they are now engaged. He suggested that the consummated union would not be considered polygamous!

Two churches of Eastern Virginia have recently spent generous amounts by adding shrubbery to their lawns. More people see the outside of our churches than the inside. Forbidding walls shut in the beauty of our sanctuaries to countless passers by. But the lawn is a part of the church, the only part some people pay any attention to. Why not make it attractive, inviting? The condition of the church lawn is one index to the character of a congregation.

Individual United States income zoomed to a record-shattering total of $190,000,000,000 during 1947, according to an announcement by the Department of Commerce. More than one-third of the nation's income was in the Eastern States, centers of population and production. A total of $67,000,000,000 was reported from this region. Here, then, is the broad financial basis for an expanding program of Christian stewardship which should be variously reflected in additional church buildings, increased pastoral salaries, enlarged budgets, and an expanding program of home and foreign missions. What is the status of your church budget compared with recent years?

Real potential interest in the ecumenical movement, as expressed in the World Council of Churches, exists among the churches of Asia, it is reported by the Rt. Rev. Stephen Neill, Anglican Bishop, following a trip through the East for the World Council. Bishop Neill said when he placed the ecumenical movement before the churches they showed "a real response and desire to be linked to the world-wide Christian fellowship." Another conviction with which he returned was that "never in history has Asia been so open to the gospel as it is at present." In China, he said, the Christian Church is facing strengthened opposition—"mainly from Communism," which is spreading rapidly in rural areas, isolating large cities still held by the Nationalist Government. A sharp division exists among the Chinese Christians in their attitude towards Communism, the Bishop declared. Practically every Christian under 30 tends to have a favorable attitude, regarding Communism as agrarian reform. Older Chinese Christian leaders look upon Communism as a terrible menace, under which organized church life becomes impossible. Bishop Neill said himself that "if China goes Communist, it will mean the dark ages for the Christian Church there." As for the leadership of the young churches in Asia, Bishop Neill found it not equal to the task. The churches are exhausted after long years of oppression and war, he said. Missionary staffing is wholly inadequate to cope with the task in Asia the Bishop asserted. "The only church taking its opportunities seriously is the Roman Catholic Church," he said. Protestant missionaries in the Orient are generally outnumbered three to one by Roman Catholics, he explained. The missionary churches in East Asia feel the need of integration, and plans made at the Manila conference, sponsored by the International Missionary Council and the World Council, are progress toward this end, he said. Bishop Neill visited China, Korea, Formosa, Singapore, Hongkong, Siam, Burma and Indonesia.

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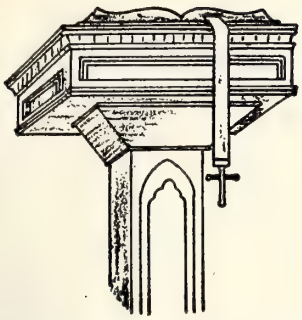
The American Business Men's Research Foundation says that the people of the United States have spent $60,579,029,908 for intoxicating beverages since the repeal of prohibition.—Dept. of Commerce figures.



## THE DREAM AND THE DEED.*

*By* Rev. Robert Lee House.

The Bible is a dream book. It contains the record of inspired dreamers, some of whom were separated by a thousand years, but united in their vision of God's eternal reign. Abraham, already eligible for retirement, moves out of his idolatrous surroundings and continues his long trek across the desert, fascinated by the dream of a community habitable not only by man but also by God, "a city which hath foundations, whose builder and maker is God."

Jacob is one of the celebrated dreamers. He dreamed an unusual dream in an unusual place. Some have remarked that a stone pillow would punctuate anyone's sleep with dreams. One must, of course, learn to determine the difference between the nightmare of dyspepsia or indigestion and the dream of inspiration. But notice this, at the place where he did not expect anything he saw heaven, he had a vision of celestial plenitude and personnel. Here is the zenith of spiritual education: "When God has wrought in us all the mystery of his grace, and reared us to the last fruition of wisdom possible below the skies, we shall know that there is no market place, no school, no city, but one vast church filled with God's presence and glory."

"Behold, the dreamer cometh," is the taunt of Joseph's brethren. But there is more to this young man's dreams than that of self-elevation or personal superiority. He had a dream of colossal proportions. He dreamed of an era of economic abundance, a program of conservation, of relief and rehabilitation. And, strange though it may seem, the dream became an unprecedented reality. Thank God for the dreamer.

Moses, a most practical dreamer, was haunted by a vision of a Promised Land. And in order to actualize that dream he "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the peopeople of God than to enjoy the pleasures of sin for a season." His was a dream with vast social consequences, the realization of which changed the destiny of a people.

In one of the most inconspicuous books of the Bible, Joel, there is this arresting prophecy: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." Here is a dream of universal prophecy which has found fulfilment times innumerable and may find fulfilment in this Conference, this Church, this Pilgrim Fellowship. God grant it! These visitations come through all the years. They come in childhood in youth. No boy or girl but is by the "vision splendid" attended. Of every youth it may be said, "Behold, the dreamer cometh."

Dreams do more than *reveal*, they *compel*. Men, strong men, are driven by dreams. Weightless as the fragrance of a flower, a dream may lay as a great weight upon the conscience. Composed of quickly dissolving images, sifting slowly through closed eyelids, they have yet the power to haunt and goad till the long, last sleep.

One of the most potent dreamers of all time was St. Paul. He was blinded by a vision on the road to Damascus, was instructed to seek out one Ananias in Damascus who would tell him what to do. Now, knowing Saul of Tarsus as we do, it is surprising that he did that. Saul wasn't in the habit of consulting other people. Like many of us North Carolinians, he did not like to be told what to do. You know, they say you can always tell a North Carolinian, but you can't tell him much! But Saul took his medicine. He found Ananias, took his advice, and was established in the way of righteousness.

We need to remember that God speaks to us *directly* at times, while at others he speaks *indirectly* through a third party.

St. Paul did not feel that dreaming was a childish or reprehensible affair. He was a continental dreamer. He dreamed, and behold, the moral need of Europe stood up like the figure of a beckoning man, calling across the water: "Come over into Macedonia and help us with your Gospel." I do not know if St. Paul told his dream before or after breakfast, but ere long he was off on his journey. The next day he landed on the coast of Europe and went straight to Philippi, and before the sun went down the next day, he was actually preaching the Gospel in Europe. Here was a dream which came true in three days. I agree with Dean Brown that St. Paul was not lying down when he had that dream, but standing up straight that he might see farther.

Consider the stupendous results of that continental dream. Of course, there is a temptation here to remark that many of our dreams are not worth a continental. As a result of a dream Christianity was carried from Asia, where it was born, into Europe where it achieved so many of its mightiest victories. How much it has meant for the higher life of the world of thought, that the culture and the influence of Europe has not been pagan! It has not been Hindu, nor Buddhist, nor Moslem, but predominantly Christian.

This being true, realizing our spiritual indebtedness to Europe, it is difficult to understand the indifference of some of our people to the call of our Committee on War Victims and Reconstruction. A letter and an appeal has gone out to all our churches within the Southern Convention. Would St. Paul turn a deaf ear to such a call? Why should we?

Here is our common mistake. We have a vision of a ladder, angels ascending and descending. We have visions of a bleeding Macedonia, crying to us for help. We have visions of a parting sky and a finger pointing toward Damascus where we may learn what God would have us do. We have visions of a city of God come down to earth. And then instead of doing some climbing for ourselves up golden-runged ladders; instead of setting forth on the very next day for Macedonia; instead of laying the foundations, granite strong, on which may rest God's golden-walled city, we do what? We fall asleep and dream about our dreams.

Go to many a person with a proposal for action — that he confess Christ and unite with the church, that he write for his church letter, that he begin tithing, that he assist in initiating a program of visitation evangelism, that he lead a group in painting the church or landscaping the lawn, and nine out of ten will say, "Yes, I've thought of that. Yes, I have had it in mind for some time." He's thought about it, he's had in *mind*, but he has never *done* anything about it.

To rob a house of its loveliness and usefulness we do not need to under-

(Continued on page 13.)

*A sermon delivered at the Centennial of the Valley Conference and published by request.

# CONTRIBUTIONS

## SUFFOLK LETTER.

This week I had planned to spend at the home of Mrs. Brock D. Jones, Holland, Va., but my plans were changed by circumstances. Many pleasant weeks have I spent there at vacation time. For twenty years this week I have been an in-law of that lovely home. A good many who read these lines know that the late Mr. Brock D. Jones was one of the church's most loyal laymen. On every Sunday, at every annual session of his conference, at every opportunity he had, he in various ways and places — besides living his religion faithfully—sought to bring honor upon his church. To put it plainly and emphatically he loved his church. For several years before his death he was afflicted with a slow paralysis and yet he looked forward from one Sunday to the next to the joyous privilege of being carried by his faithful family to his church. There he reverently thanked thanked God for all his blessings, and sought spiritual wisdom in the use of the same. To him Christ was real. And while he was one of the community's hardest workers and most successful farmers he considered his fields and his crops a part of God's own garden. In one line let me say Mrs. Jones was his inspiration and his blessing in all things. Their eight children—each of them good representatives of such a home—rise up and call them blessed.

Instead of adding another happy week to many I have spent there I have tried to be of service as I was needed here in Suffolk. On Wednesday I conducted the funeral of one of our members, Harry M. MacLeary, visiting in his home on Tuesday and arranging for the services. At the same tie I was attending another family whose son, Mills Edward Duke, was killed in action in Europe and whose body was to be laid to rest in the family lot in the Suffolk Cemetery on Thursday. On Thursday I was called to another home to arrange for a similar service for their son's body on Sunday afternoon, James Boothe. To be some comfort and service to these three homes is a real privilege as anyone with a pastor's heart knows. As it happens in the same week I was thrice called to one of our local hospitals to give a pastor's welcome to three babies. How happy each of these couples was! It was the first baby in two instances, and in the other it was a baby girl to go along with their son. On Friday afternoon I attended the funeral of one of my own best friends and one of Suffolk's most honored and useful citizens, Miss Daisy Nurney, for 36 years representative of the Norfolk *Virginian-Pilot* in Suffolk. She was herself a member of the Presbyterian Church but her near relatives were members of our church. She was such a good friend of mine and my heart went out to all members of the family.

There are a good many sick folks in my pastorate so I have made 32 calls since arriving here Monday night besides attending to other matters relative to the church. And today—Saturday—I have married two couples so it has been a rather full week after all.

JOHN G. TRUITT.

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## FRIENDSHIP TRAILS.

The work of a minister and his wife is like a series of Friendship Trails. The way may be rough and rocky in some places but it is forever bordered with the love and the loyalty of dear friends.

We observed a beautiful part of this trail on Thursday night, August 19, when the members of Second Church, Norfolk, led by the Deacons, gave a supper in honor of their pastor and his wife.

Following the supper a large crowd gathered in the church where short talks were made by six Deacons, followed by brief remarks from the pastor and his wife.

Mr. Walter Starnes then presented a "Streamliner Pressure Cooker" from the church and Sunday school. Mrs. Mary Lovelace in behalf of the Friendship Bible Class, presented Mrs. Morgan, who teaches that class, with a sterling silver vase, inscribed with the words, "Friendship Bible Class, 1948." Surely this beautiful vase, a token of love and esteem, is a monument on Friendship Trail.

As we pass further along this trail we pray God's richest blessings on this church and her every member. New friendships and new experiences await us. Another venture of faith under God's leadership. May the glory and beauty of past experiences enlighten this new way.

MRS. J. F. MORGAN.

## AN ADVERTISEMENT AND AN EDITORIAL.

(Continued from page 3.)

came into their lives from the above of perdition: "Ye are of your father the devil, and the deeds of your father ye will do."

II

*The Editorial*

The title is "Public Enemy No. One." It appeared on Saturday, June 26, 1948, and its very heading indicates that we abused prohibitionists, covered hitherto with labels, proclaiming insincerity and fanaticism, have been right in our contention that the liquor traffic is a foe of high ideals and worthy practices. The Milwaukee *Sentinel* uses a plentitude of phrases from the verbiage of outraged life. What indictments from the dry camp can surpass the editorial arraignment that hurls such bombshells into liquor circles as the following:

"Police records" disclose that "since 1933" the facts of disaster are "at best shameful and at worst appalling."

Unless "something is done about unrestrained and excessive drinking, America will soon become a nation of alcoholics."

"The daily toll of traffic deaths is heavily marked on police blotters with the letters HBD, 'had been drinking.' "

"Women and minors" are "creeping up in numbers to the total of male sots."

"Drunkenness is today the most serious and dangerous of our public problems."

"If the trend toward general and unbridled drinking is not stopped, the very fiber of our national intelligence, the basis of our social stability and the spiritual foundations of our conscience, will be dissipated in alcoholic fog."

There are other charges, in words such as "drunken wave;" "noisome flood;" "evil habit;" "fashionable frailty."

All these charges sound like what abstainers and prohibitionists have been declaring for decades. If one-half of what this editorial declares to be true, is true, then we people who are apologetic and listless in the presence of our land's chief peril can scarcely be classified with the leaders of the great anti-liquor movement. Their partiotism falls under a black shadow. If the liquor business, in the current expression, is "Public Enemy No. One," then the comrade

(Continued on page 7.)

# News of Elon College

*By* President L. E. Smith

## ELON COLLEGE FACULTY ORIENTATION PERIOD.

The fifty-eighth annual session of Elon College will begin Tuesday, September 7, at 8:00 a. m. For the past seventeen years Elon College has opened Tuesday after the first Sunday in September with the exception of one year when the date of opening was a week late on account of polio. The question of postponing the opening date this year for a week or more on account of the present epidemic has been considered but it has been decided that this would be inadvisable. As a rule, our students prefer early openings and early closings.

We have had an excellent summer school—the best in the history of the College. The attendance has been larger; the curriculum more extensive; and the mechanics have worked more smoothly. We trust that the results have been more satisfactory. Summer school closed Saturday, August 21. The fall term opens within seventeen days. Prospects for the opening are good, though there are two contingencies that raise questions. No one can tell what effect the draft will have. Some have withdrawn to volunteer for army training. Others are preparing to enter so as to make sure of a year's training, before entering the army. The enrollment of veterans is tapering off while applications from civilians are increasing. Present indications are that the number of young men students in Elon College 1948-49 will be the largest in its history. With the girls it is another story. Many girls are marrying before going to college or are going to business college in an effort to get a job and begin earning more quickly. What effect these practices will have on our homes and ultimately on civiliation time will tell. On the whole the enrollment in the College this year as compared with last year will be larger.

In addition to replacements two new members have been added to our faculty—one in psychology and the other in English. The new English professor will teach journalism and give part of his time in keeping the College, its work, and achievements before the public. The poorest thing about Elon College has been its publicity. We shall endeavor to improve this feature of our program.

The Elon College faculty has been called to meet Friday, September 3, at 10:00 a. m.—four days before the students arrive. This is to be an orientation period for the faculty. Elon College has grown more rapidly than the most of us realize. A larger faculty is required. We are unacquainted with each other's responsibilities and the requirements of the several departments. As faculty members we are parts of the whole and must be intelligently and sympathetically cooperative.

Mr. W. E. Butler, Jr., business manager for the College, is on leave this year and is studying at the University of North Carolina to better prepare himself for his responsibilities. Mr. James Hayes, a former student at the College and a war veteran of considerable experience, is taking Mr. Butler's place.

Increased efforts are being made to see that all buildings are repaired and put in good condition for the new college year. This has been a most expensive undertaking but we feel that it will prove a good investment.

Don't forget the date of opening: Tuesday, September 7, at 8:00 a.m.

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## APPORTIONMENT GIVING.

The apportionment plan for the support of Elon College has proven satisfactory and most beneficial. Each church knows at the beginning of the conference year what it is expected to contribute to the College for current requirements. The local church may raise its apportionments through the Sunday school during the year, may pay it out of its current budget monthly or quarterly, as is most convenient.

The expenses of the College are daily and as often as the churches send their contributions, the more help they are to the College. Whenever a contribution comes, the College is most grateful.

**Churches.**

| | |
|---|---|
| Previously reported | $4,814.34 |
| Eastern Va. Conference: | |
| Johnson's Grove | 5.00 |
| Western N. C. Conference: | |
| Flint Hill (R) | 18.00 |
| Va. Valley Conference: | |
| Maqland | 7.00 |
| Total | $ 30.00 |
| Grand total | $4,844.34 |

## AN ADVERTISEMENT AND AN EDITORIAL.

(Continued from page 6.)

personal enemies of our republic are numbered by several millions.

But if the *Sentinel* writer looks somewhat in the right direction, his preachment still offers no real goal. Its last paragraph reads like a pitiful anti-climax. "The State" must "step in" and save its weaklings from the consequences of indiscriminate drinking." Tell us how, O brother campaigner! We prohibitionists do have a program, in two respects utterly definite:

1. Let the individual let liquor alone! Every abstainer is a gain for American sobriety.

2. Let the voters of precinct, ward, county, town, state and nation follow Jack London's advice and make liquor less and less available until its absence from false advertisements in print, and from the poetic lures of the radio, and from the glistening glasses and bottles of store windows, shall become an aid to the sober life.

This two-fold program would cancel the dreadful misleading of the House of Seagram under the fatherson sacrilege; would produce more editorials that would be partners with the *Sentinel* pronouncement, and would move beyond the helplessness of its final paragraph, out into the area of the Rechabites, where millions of the sons of Jonadab dwell under God's shadow in the land of peace and sobriety.—*The Voice.*

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## ANNOUNCEMENT.

The Young People's Rally for the Western North Carolina Conference, which was to have been held at the Albemarle Church on August 29, has been postponed until a date to be announced later.

Jack P. Shoffner.

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## YOUNGER CHURCHES IN THE WORLD COUNCIL.

*By* Rev. D. T. Niles,
Ceylon, India.

The many nations of the earth now labor to make their one world a world of peace. God's time has come for the churches to build out of their disunity the Church of God.

The "Younger Christian Churches" of Asia and Africa see the World Council of Churches as a reservoir from which the Christian stream will flow—fertilizing the Church in every land—linking the churches of all lands — witnessing to the Church throughout the world.

*The Church in Every Land.*

"That there be a church in every land"—that is the call of missions. Out of various churches and congregations must come the Church. Cooperation between churches, such as the National Christian Councils stand for and promote, is essential and urgent. But cooperation is no substitute for the unity that Christ willed for His Church. The World Council of Churches can be of tremendous help to the younger churches in this search for unity, providing a common meeting ground for discussion and study of the issues of Christian truth.

But the churches of the West must be cautioned against imposing the patterns of their thought on the younger churches. The divisions and controversies of the Western churches have their roots deep in history; and to ask the younger churches, daughters though they are, to define where they stand with respect to those controversies is to ask them to speak from a context that is not theirs. It is also the World Council's task to help to safeguard the younger churches against that international confessionalism which would seek to impose on the younger churches hindrances to finding their unity in the lands to which they belong—to which Christ calls them.

Unity for the younger churches is a fundamental necessity. Discussions on church unity cannot be theoretical as they affect the younger churches. They must remind their parent churches that matters of faith and order are most urgent.

But by far the greatest contribution which the younger churches can make to the Council is maintaining witness to the evangelical task of the church. Evangelism is the very life of the International Missionary Council; but among members of the World Council evangelism is still to become a burning flame. The missionary church must have its faith and practice by other minds and within other cultures. The ecumenical has no meaning when it is also simply national.

*The Church in All Lands.*

The calling of the Church in every land is to "bring the treasures of the nations unto Zion." But each church must bring its treasures first to its sister churches. Through the World Council, these treasures of experience can be shared in ecumenical study that each church may be fertilized with the experience of the others. To this common sharing, the younger churches can bring a growing liturgical movement which draws not only from the heritage of the Christian past and present, but also from the general heritage of worship of these lands.

No emphasis on the contribution of the younger churches to the process of study and sharing can be made without at the same time emphasizing also a related fact, that of the necessity of bringing youth into this sharing process. As there is a Youth Department of the World Council of Churches the way is open for the training of the youth of the younger churches in the ecumenical movement. This is important, since it is the youth who can be taught more easily to think outside the purely denominational pattern, and it is also youth who most need to be saved from being caught by the purely national ideal. The surest way of pulling together the Christian youth forces in a country is to fill their leaders with a common concern and to win them to a common loyalty; organizational relationship can then be worked out with less hesitation.

*The Church Throughout the World.*

"The task of theology," Walter Horton once said, "is to relate the truths of God to the torments of the world." It is the function of the World Council to relate the One Holy Catholic Apostolic Church to the churches of the nations. One way in which the World Council is doing this already is by linking up all the churches in the task of making the body of Christ relevant to the problems of today. Beginning with the immediate tasks, the World Council during and after the war years, has assisted in the whole work of reconstruction, relief and rehabilitation of a stricken world. Younger churches must be kept informed about what the churches in the West are doing in this field, for nowhere more than here can be discerned the relevance and the Christianity of the churches of the West.

Every younger church, however, is awakening to a new task, to be the church of a nation—in that nation—and for that nation. Simple evangelism is not enough. The church has to proclaim the will of God to the people of the land in all their manifold affairs. It has to work to make a non-Christian State act, as far as possible, as if it were a State whose subjects were Christians. The younger churches need help in understanding the full implications of, and the method of performing, this task.

But the insistent problem of the World Council will be that of intercommunion. Here the younger churches are most concerned. It is enough, for the purpose of this statement, to say just one thing: that the younger churches would expect the World Council to impress upon its constituent churches the necessity of clarifying their attitude to intercommunion in relation to the ecumenical movement.

We have labored all night and caught nothing. Now we hug the shore. The time has come to put out into the deep that we may find. It is the Lord's bidding.

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## PHYSICIAN RETURNS TO INDIA.

"It will be another six or seven years before I will be putting any more dimes into the Boston and New York subways!" announced Dr. Walter F. Hume, M.D., of the American Board on the eve of sailing back to India, August 11, from New York on the *SS Mauretania*.

Born in India, the son, grandson and great-grandson of a distinguished

(Continued on page 14.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## ACTIVITIES IN PUERTO RICO.

*By* Elizabeth Chicoine.

Part of our Home Mission Study for 1948-49 is Puerto Rico. Here are some interesting facts taken from a bulletin issued by the Missions Council, 287 Fourth Ave., New York City.

The Home Mission Study Books can be ordered from The Southern Convention Office, Elon College, N. C. Write for a list of books available.

*Churches Working Against Odds.*

Since the United States took possession, large business companies have gradually taken the island, mostly for plantations. The people are crowded onto the little land left, huddled on top of one another. There is not nearly enough tillable land. (The area of the island of Puerto Rico is 3,435 square miles—100 miles x 35 miles. The population is over 2,000,000. It has increased 50 per cent every 50 years for 150 years. There are more Spanish people than Americans and there are many Negroes. A surprising fact is that the Puerto Ricans have no racial problems.) Many fathers of families have work for only a few weeks or months of the year. Thousands of the children have never in their lives had enough milk. Eighty per cent of the people are infected with an intestinal parasite called hookworm. The diet of the majority of the Pureto Ricans is made up of rice, beans, codfish, and bread and black coffee. Very sparingly is there fresh fruit or vegetables.

The death rate from poor nourishment and from tuberculosis is very high. More than 50 per cent of the people are illiterate. Only 54 per cent of the school-age children attend school. Over 95 per cent of the people attend, or are connected with, the Roman Catholic Church. But among the intelligensia only about 5 per cent are good, church-going Catholics.

*Government Activities for Better Living.*

Our government has set up the Land Authority Commission to provide land on which people living in slums can build decent houses; to urge large sugar companies to get rid of all land over 500 acres. Four district hospitals have been set up. The island government is starting some new industries to give work to more people. A few housing projects have been started. All this is helping. But its progress is very slow. The work of the churches must augment this effort.

*Protestant Activities on the Island.*

Membership—50,000. By a comity arrangement, work has been divided among Protestant groups and to the Congregational Christian Churches has been allocated territory in the southeast section of the island, with a part of the city of San Juan and the neighborhood of Ponce.

*Congregational Christian Churches.*

Twenty-three organized churches and a goodly number of little country chapels make up our denominational fellowship on the island, with a total membership of about 3,000. All the church services are in Spanish, but a visitor from the mainland can worship happily with these groups, for they have enthusiasm and sincerity, there is joyous singing of many hymns we know, they gather their children into church schools and preach the gospel in which we believe.

*Joining in All-Protestant Efforts.*

To train pastors for our churches, and for other Protestant groups on the island, an interdenominational three-year theological training is offered at the United Evangelical Seminary in Rio Piedras. In this our own fellowship joins with others in preparing young men to work with the Spanish-speaking people of the island who belong or will belong to our own groups. Students attend from Puerto Rico, Cuba, South America, and San Domingo. We also cooperate in the united work at the University of Puerto Rico, the United Press, and the United Association of all Protestant Churches in Puerto Rico.

*Ministry of Healing.*

In 1911 the American Missionary Association set up an itinerant clinic near Humacao. Two wards of six beds each were built, to meet growing demands for help. In 1918, Ryder Memorial Hospital was built, with 52 beds—a model hospital for its size. The last anual report showed: 415 surgical operations, 22,000 laboratory examinations, 15,000 consultations in the clinics, 1,200 patients helped through the use of the X-ray and training given to mid-wives, to decrease infant and maternity mortality. Needs are acute for: a training school for nurses, social workers, and religious education leaders, expansion of the hospital, more supplies and equipment to provide the most up-to-date treatment.

Every child saved, every mother given back her health, every family given health instruction—means hope and cheer and comfort—at the hands of the church.

Continuing the work of the American Friends' Service Committee, having purchased the service farm and social center of the Civilian Public Service project, cooperating with the Insular agencies and with the people in solving their many problems, our Board of Home Missions, through the American Missionary Association, have begun at Yuquiyu a thrilling experiment in Christian cooperative living. It adds up to this:

1. Three young couples going from the States to live among the Island folk, teaching them better methods of farming, crafts, health laws, and how to do for themselves.
2. Helping individuals to find their own skills and set up small industries to make a living. A pottery shop is already meaning new life to a number of young men.
3. Parent education and mothers' study groups.
4. Pastors of local churches working with people and Yuquiyu leaders to get everyone interested in helping themselves.
5. Urging the people to cooperate with the government plan for small farms and gardens, and to plan and build their own homes.
6. Community recreation — badly needed—in which people of all ages can actually have good times.
7. Two leaders helping men of the community to put up a really good school, the first the children have ever had.

From these facts, we can easily see the great need for the church to take a strong part in helping the people of Puerto Rico. In order to better understand the needs of these people, we can acquaint ourselves and others in our groups with them by studying the Mission Study Books and engaging in the suggested projects.

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## WORLD COMMUNITY DAY.

**NOVEMBER 5, 1948.**

Theme: "Peace Is My Responsibility."

Project: "Pack-A-Towel"—"Pack-A-Wash Cloth."

Order programs and project sheets from United Council of Church

(Continued on page 15.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

## GOD'S LITTLE THINGS.

On a lazy summer day many of us like to lie on the grass in a field, sit on a park lawn or lie in the warm, coarse beach sand. It was doing things like these that made me find many of God's little things — the smaller creatures.

A yard or field may reveal a katydid shell. If you are very fortunate you may find it peeling off the old and drying the new green shell. Snails —large or small, gray or brown. Some people think they are very slimy and "not nice" but they are quiet and do no harm. A large garden spider of yellow and black. Of course the spider should be admired and its web is such lovely lace, but neither it or the spinner should be touched. Then there are the grasses and the clover. Careful, or you'll cut your finger on that slim grass blade! Ruby throat humming birds often come just before night falls. Tiny and colorful they often look like moths or butterflies—it is wonderful to watch one of these natural "helicopters" busy gathering nectar. These are just a few of the things to be seen and found. Your own list will include many more I know.

In the fields there is opportunity to watch birds, larger insects and smaller animals. Squirrels, a chipmunk, baby rabbit, dragon flies and several kinds of birds were seen in one afternoon. Many people have watched birds and their habits. Field glasses are good for spying on these feathered friends who like their privacy. In the open country there are apt to be toad stools with wonderful shapes and many wildflowers. Perhaps the loveliest of which is the lacy Queen Anne's lace.

A single hour of a beach brought before our eyes: a sandfiddler, a sea turtle, a conch shell, bivalve shells and thousands of little ones, seaweed, a fearful stinging nettle and the grains of sand themselves. And the ocean and its many, many countless droplets of water.

All that has been mentioned and so much more are the little or small things of our world which God the Father has created for life. To watch them may be to improve our own ways or to see the greatness of God's creation. We are vast, they are small.

The ant, the tree, the bee
God made them all and me.
The sand, the shells, the sky,
God made, and birds to fly.
Thank God for all things
Great and small.

There are words in the Bible which say:

There are three things which are too wonderful for me . . .
The way of an eagle in the air;
The way of a snake on a rock;
The way of a ship in the midst of the sea.
There are four things which are little upon the earth,
But they are exceeding wise:
The ants are a people not strong,
Yet they provide their food in the summer;
The c nies (little furred animals) are but a feeble folk,
Yet make their houses in the rocks;
The locusts have no king,
Yet go forth all of them by bands;
The lizard holdeth with her claws,
Yet is she in kings' palaces?

—From the Proverbs.

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## THE "RUBBISH GANG."

*By* HILDA RICHMOND.

*Issued by the National Kindergarten Association.*

Everything was hurry - skurry on the big side-lawn of Billy Temple's house. Little children and bigger children were busily piling garments, food supplies, bedding and other household articles that the grownups and youngsters had carried from the houses on Fourth Street.

"Here is my best doll," said Polly Parker . "It's hard to give her up, but the letter said *nothing* was saved when the flood swept away the homes in Clifton."

However when the hustling, perspiring man who was in charge of the collection arrangements saw the dolls and toys, he said, "Well, well! Your children must belong to the *rubbish gang.* Those poor people need clothes and food, not toys! Sorry—food and clothing only!"

At this some of the younger girls began to cry, but Danny Cope had a plan. He pointed to the long rack on which, waiting to be packed, were hung coats, suits, dresses, pairs of shoes, and bed linen. "I am going to put my jackknife and ball into this coat pocket," said he, touching one of the hanging coats.

"That's a man's coat," protested Nellie Harper. "A man doesn't want a ball!"

"He can give it to his little boy—or any little boy," answered Danny.

While the big man, whom everybody called the "Chairman," was occupied elsewhere, the children worked as industriously as honeybees. Dolls, balls, puzzles, pencils, handkerchiefs, picture books, paintboxes, and other things that children like were neatly tucked into large pockets—all in a very short time!

Just before the "Chairman" came back every toy had been expertly disposed of, and not a child divulged the secret. The vans that were to carry the supplies to the people who had been made homeless by the flood looked as if they could not hold another thing.

The children had made sacrifices—they had given up possessions that they really prized—but no one wished to withdraw any of them. "I hope some little girl will take good care of my dolly and love her," said Betty Carson. "She has on her prettiest dress."

Even the boys felt serious, too. "I'm glad that my dog couldn't be sent," said Johnny Dawes. "I really could not part with Rover."

When the letter of thanks for the heavy boxes of gifts came from the flood sufferers, the "Chairman" read it aloud in the Sunday school. All the boys and girls eagerly listened to what it said.

"I don't quite understand the latter part of this letter," commented the man, "for it says, 'The lovely toys and dolls that you sent our children will be always loved and cherished.' They must have been confusing the contents of a box received from some other town with the things in our boxes!"

But the young listeners just giggled.

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## JUNIOR MISSIONARY SOCIETY OF HOLLAND CHRISTIAN CHURCH.

The Junior Missionary Society of the Holland Christian Church has been under the leadership of Mrs. L. C. Johnston and Mrs. J. R. Darden, with meetings held during the Sunday school period every third Sunday.

The older children enjoyed a circulating library of books selected from the suggested list and supplemented by all of the old books formerly used by like groups as study books.

Three packages, designated for children of the same age group, were sent through the World Church Service. During the Daily Vacation Bible School we mounted pictures to send to China and Japan. Recently we sent Miss Angie Crew a box containing puddings, needles, laces, thread and school supplies.

REPORTER.

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

*Dear Young People of The Southern Convention—*

The following letter and ballot are self-explanatory. I just wanted to call your attention, through THE CHRISTIAN SUN, the importance that your groups vote on the new Council Officers and return the ballots to The Convention Office just as soon as possible—we request that they be returned by September 1.

I am sure that all of you realize that since Betty Chicoine is no longer with us, that we are going to have to take a greater responsibility in carrying on the work of the Southern Convention Pilgrim Fellowship. The first thing that we can do to achieve this goal is to elect our new officers. So, be sure to return the ballot that your president or adviser has received. In some cases, we did not have a name of a president or adviser of some young people's groups. In those cases, we sent the letter and ballot to one of your church officers who will probably turn it over to the proper young person to handle the voting.

Won't you help us in this matter of voting, so that we can help you to have a stronger Pilgrim Fellowship?

THE PILGRIM FELLOWSHIP OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

Elon College, N. C.,
August 20, 1948.

To All Young People's Presidents—
Dear P. F.'rs:

As you all know, Betty Chicoine is no longer with us to help in our work. Therefore, it will be most urgent that our new P. F. Council meet just as soon as possible to plan for our work during the coming year. However, the new officers must be elected before such a Council Meeting can be held. A tentative meeting has been planned for September 24-25, pending the election of the officers. We are sure that all of you will realize the great importance of having this meeting to plan so that our work may proceed as we want it to.

Because of the polio epidemic, the meetings at which we might have elected our new officers for 1948-1950 were cancelled. Therefore, we find it necessary to change our usual procedure of election of officers and handle it by mail.

Your Nominating Committee has worked long and hard, preparing the enclosed list of suggested officers. If your group has any suggestions of people they would like for officers, we will be glad to have you write them in on the ballot. At your next meeting will you please ask your group to vote on these nominations, write the votes on the enclosed postal card and send it to the Southern Convention Office **by September 1,** or earlier, if possible. This request is made in order that our leaders may proceed with plans for the Council Meeting in September.

We feel that we are very fortunate in having Dr. W. T. Scott and Miss Pattie Lee Coghill to work with the Council in planning the work for this year. They already have some plans for activities that will be of great benefit to all of us.

Again we wish to stress the urgency of this matter and we ask that you taket the vote of your group and send us the returns **just as soon as possible.**

We **must** have your votes in by the **first of September** so that the new officers may be notified of this most important meeting. Thank you.

RUTH DUNN,
C. BAXTER TWIDDY,
BILL SCOTT, JR.,
ANN TRUITT,
ELIZABETH CHICOINE,
Nominating Committee.

* * * * *

THE BALLOT.

[ ] President—C. Baxter Twiddy, Norfolk, Virginia.
[ ] Vice-President—Richard Smith, Durham, North Carolina.
[ ] Treasurer—John G. Truitt, Jr., Suffolk, Virginia.
[ ] Secretary — Helen Jackson, Winston-Salem, North Carolina.
[ ] Missionary Action Chairman — Melva Foster, Greensboro, North Carolina.
[ ] Social Action Chairman—Bill Scott, Jr., Elon College, North Carolina.
[ ] Personal Action Chairman—Fleta Moffit, Greensboro, North Carolina.
[ ] Interdenominational Action Chairman—Evelyn Moore, Suffolk, Virginia.
[ ] Editor of Youth Outreach—Ann Truitt, Suffolk, Virginia.

**Counselors:**

[ ] Rev. Frederick B. Eutsler, Raleigh, North Carolina.
[ ] Rev. W. J. Andes, Winston-Salem. North Carolina.
[ ] Rev. James B. Allan, Lynchburg, Virginia.
[ ] Mrs. W. B. Williams, Newport News, Virginia.

You will be hearing news of our fall activities after the Council Meeting in September.

MELVA FOSTER,
Field Director's Office,
Elon College, N. C.

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## "TOWN MEETING OF THE AIR" SCHEDULED TO OPEN CHRISTIAN YOUTH CONFERENCE.

Holding an international convention by radio will be one of the major features of the Christian Youth Conference of North America to be held at Grand Rapids, Michigan, August 31-September 1, according to Rev. Dennis Savage, conference director.

"Town Meeting of the Air," with George Denny Presiding, will come to this meeting of 5,000 young people of many churches on Tuesday evening, August 31.

Outstanding youth and other leaders will participate in the famous radio forum on a subject in the field of churchmanship, which is the general area for discussion during the six-day conference.

Not only will members of the immediate audience be able to offer questions but also young people across the country will be meeting in their home churches and cities and will be able in some instances to telephone their questions to Town Meeting at Grand Rapids through the courtesy of the American Broadcasting Corporation, which carries the program.

"This is probably the first time in radio history that a nationwide audience has been able to participate directly in the discussions of an international convention," Mr. Savage stated.

Also scheduled for the opening night of the conference at Grand Rapids will be a processional including presidents or their representatives of the forty national denominational and thirty-four state council youth groups which make up the United Christian Youth Movement, which is sponsoring the conference. Foreign delegates in their native dress and leaders of the conference will also be in the processional. A pageant presenting the highlights of the U.C.Y.M. program will be presented, and greetings offered by U.C.Y.M. officers. A choir of 250-300 voices will sing.

Dr. Walter G. Muelder, dean of the Boston University School of Theology, will speak at the first morning session of the conference on the question, "What Are Things As They Are?" Dr. Muelder will discuss the root cause of our dilemma today, Mr. Savage stated. "We want young people to realize that religion is the basis for most of our culture, especially in Europe and America. Too few of them understand the basic function that Christianity has in our culture. This secularism will be discussed by the speaker." Dr. Muelder has taught Bible, ethics, philosophy, and theology at Berea College and University of Southern California in addition to his present work at Boston.

Governor Luther Youngdahl, chief executive of the state of Minnesota, heads the list of lay speakers that will address the Christian Youth Conference. Gov. Youngdahl, who is an

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## AQUILA AND PRISCILLA.

Lesson X—September 5, 1945.

Memory Selection: *Do not neglect to show hospitality to strangers.*—Hebrews 13:2.

Lesson: Acts 18:1-3; 18-26; Romans 16:3-5a; I Corinthians 16:19; II Timothy 4:19.

Devotional Reading: I Corinthians 12:4-11.

*Refugees and D. P.'s.*

"And he found a certain Jew named Aquila, a man of Pontus by race, come from Italy lately, with his wife Priscilla, because Claudius had commanded all Jews to depart from Rome." Seutonius the Roman historian refers to "a tumult instigated by Chrestus" which scholars believe is a reference to a disturbance which the Jews of Rome at that early date in the history of Christianity made against those who were teaching and preaching Christ in the synagogues. And like so many of his successors in places of authority and power, Claudius made the Jews the "goat." Without investigating the matter, he issued a royal command that all the Jews should "depart from Rome." It was only one of many cruel acts of prejudiced men against the Jews as such, culminating in perhaps the worst of them all, Hitler's treatment of the Jews. The blood of the Jews will be upon the heads of many cruel leaders. And although there is prejudice against the Jews in America, they ought to be among the most grateful and useful citizens of this country, for here they enjoy rights and privileges, rich and priceless, and freedom from persecution and harm. Aquila and Priscilla were "refugees" and "D. P.'s" who found refuge in another land. Our country might well open its doors in a wider sense to the people of other lands as they still suffer from the ravages of World War II.

*Fellow Tradesmen.*

"And because he was of the same trade, he abode with them, and they wrought; for by trade they were tent-makers." Like every Jewish boy, Paul was taught a trade—that of a tent-maker. It was good practice and discipline. When he came to Corinth he met this man and woman, perhaps at the synagogue service. They, too, were tent-makers, and the three fellow tradesmen formed what was a long and inspiring friendship, and one that meant much to Christianity. Paul worked with his hands. He did not want to be chargeable to any man. He was not preaching for money. He found in this husband and wife kindred spirits and they worked together. We may be sure that Paul was a good tent-maker. He was in this as in other things a workman that needed not to be ashamed. And it must have meant a great deal to the little Christian community to see this spiritual genius working at humble tasks with his hands. The servant is not above his Master and Lord. Our Lord Jesus Christ was a Carpenter.

*The Home With the Open Door.*

The home of Aquila and Priscilla was open to Paul and he lived with them. Like many another person, they found that in entertaining strangers they had entertained an angel, or at least a spiritual giant and great soul, unaware. They evidently had some means for we learn later that they used their home as a meeting place for the Christians of Corinth. We must not lose the fine art of hospitality.

*The One Next to You.*

Were these two Jews Christians when they met Paul? The evidence is not absolutely clear, but students think that they were merely devout Jews, but not followers of Christ. But although Paul thought in terms of the world for Christ, he began with the man next to him. It is quite likely that as they worked Paul talked with them of Christ, and in their leisure hours constrained them to become His disciples. If they were already Christians, we may be sure that more than once their hearts burned within them as they caught something of the fire and enthusiasm of this man. What open doors of opportunity lie around us in those with whom we work. What chances to make richer the Christian experience of others we have in the ordinary contacts of life. Win the one next to you.

*Multiplying One's Self.*

"And they came to Ephesus and he left them there." He could not be everywhere at once, and there was much to do. But in Aquila and Priscilla, Paul had competent fellow-workers, folks who could carry on the work even in his absence. It is better to train ten people to work than to do the work of ten people. Ministers and teachers should be training boys and girls and young people for leadership tomorrow. Paul was wise in this strategic thing.

*A Daring Thing Done in a Gracious Way.*

One of the gems of the New Testament, in my thinking, is the simple story of how Aquila and Priscilla initiated Apollos into the deeper and richer meaning of the Christian faith. Here was a man, a brilliant man and a great preacher. An Alexandrian Jew, he was "eloquent" in speech, mighty in Scripture, well informed about the way of the Lord, and although intelligent and superior in many ways, he still retained an enthusiasm and zeal that is all too often lacking in many eloquent men. He was "fervent in spirit." Furthermore he was courageous, for he began to speak boldly in the synagogue as he had occasion to do so. But when Aquila and Priscilla heard him, they detected a sad and somewhat tragic lack in the man's preparation—he knew only the "baptism of John," he did not know the richer, fuller meaning of the gospel of Christ. Their hearts yearned for the man. Here was a man of great power and great promise if only he knew the richer aspects of the Christian life. But how could they, humble work-a-day folks, do anything about it? It was a ticklish situation. But this man and woman had gumption as well as grace. Instead of criticizing Apollos openly "they took him unto them" and expounded unto him the way of God more accurately." In the warm, friendly fellowship of their home, in the spirit of humility and with the grace of Christ in their hearts, they helped him into a fuller experience of the things of the Spirit. Here indeed are two of God's choice saints, practically unknown, whose names are written high in the Lamb's Book of Life. It might be remarked in passing that there is significance in the statement that although Apollos had so many gifts, he lacked the thing that was needed to make his ministry vital and fruitful. And he received it at the hands of humble folks. He, too, showed a great spirit by the way in which he took criticism.

*Tried and True Friends.*

"Who for my life laid down their own necks." We do not know what this noble pair did in Paul's behalf, but one on occasion they actually risked their lives in his behalf. They stood by him even at the risk of losing their own lives. No wonder there

was a strong and warm friendship between these three.

*The Church in Their House.*

"And salute the church that is in their house." We must keep in mind that in those days there were no churches in the sense in which we think of churches, that is church buildings. The Christians usually met in a home. And the home of Aquila and Priscilla was open to the members of the church as it had been open to Paul and to Apollos. They may have been people of means, for their house must have been rather large to accommodate the congregation even if it was not large, but they maintained their interest in the church, and were good stewards of their possessions.

*Friends to the Last.*

"Salute Priscilla and Aquila"—it is a farewell message. The aged apostle is in prison and the time of his departure is at hand. But his heart is strengthened not only by the assurance of divine grace, but by the thought of his friends. So—perhaps with tear-stained eyes—he writes a fond farewell to his tried and true friends of the years. Paul had a genius for friendship and he used it for the Kingdom of God. And Paul had a host of friends whom he kept not only in mind but in his heart, by far the better thing.

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## THE DREAM AND THE DEED.

(Continued from page 5.)

mine its foundations with a pick, shatter its windows with a hammer, break down its doors with a crowbar, or weaken its sills with an axe. We have only to neglect it, to let it go unpainted, leave it to the ants and termites. The same thing is true of our fondest dreams.

Late in life St. Paul cried out exultingly, "I was not disobedient to the heavenly vision." Paul secured enduringness for his vision by plucking it out of the sky and enshrining it in his own soul. "Christ in me," as he referred to it. Leave the vision in the skies of memory and it will fade. Get it within the bloodstream, in the center of thinking and living, and it will endure. Our *fidelities* must become our *finalities*. The *discarnate* dream must become *incarnate*.

Some time ago I began my daily devotions with a hymn. It was new to me. I haven't been able to escape its message since. Here are the poignant words of the anonymous author:

Dear Master, in whose life I see
All that I long, but fail to be;
Let thy clear light forever shine
To shame and guide this life of mine.

Tho' what I dream and what I do
In all my days are often two;
Help me, oppressed by things undone
O Thou, whose deeds and dreams were one.

That's it, "oppressed by things undone." My sins of overt commission are relatively few—I do break the speed limit occasionally—but my sins of omission are like the sands of the sea. I think of the duties, privileges, opportunities left undone this day, this week, this year, then all the years of my life—I'll not say how many—and all my pride goes melting away. Take stock of your life. Estimate the average number of sins of omission per life then multiply by the number of people in this congregation, this conference, this world. Do you begin to realize how God is grieved by the sins of his people? Do you see how his Kingdom is hurt?

This conference has been penalized by neglected dreams. Think of the converts which might have been made, the churches which might have been established, contributions which might have been secured, the CHRISTIAN SUN subscriptions and renewals which you failed to get, the leaders which might have been developed, the church buildings which might have been built, enlarged, beautified, improved, the young people who might have been led into full time Christian service, missionaries which might have been sent out, the units of Pilgrim Fellowship which might have been organized and nurtured into maturity, etc!

Well, it is not enough to confess our sins, we must bring forth works meet for repentance. No man gets well by simply saying, "I am a sick man, I confess it." A confession isn't a reformation. The sick must seek the physician and follow his prescription. Our solution is found in Him "whose dreams and deeds were one." Our dreams and deeds must be wedded, welded, galvanized, actualized.

God who gives us great dreams, visions, revelations, is committed to helping us in the realization of those dreams. I have found this to be true. As a boy on the farm I dreamed of driving a truck, and ere long I became one of the first school bus drivers in Franklin County, North Carolina. I dreamed of getting married and lo, I am married—very much married! I dreamed of being a minister and God has given me a glorious ministry.

A man was committed to a sanatorium for drink and drug addicts. The physician said he was hopeless. His friends and family conceded that he was a derelict soul. Then he began to have vague dreams of a sober, rehabilitated, respectable life. That man has never taken a drink since. He founded Alcoholics Anonymous.

Twenty-five years ago Frank C. Goodman was a gambler. He was converted during a Billy Sunday meeting. He had a vision of the religious uses of the radio, forsook his gambling career which netted him an average of $25,000 a year and began working for the New York Federation of Churches for $25 per week. He arranged with Dr. S. Parkes Cadman for the first religious broadcast over station WEAF in 1922. Since that time millions of people have listened to preaching of high order by Dr. Cadman and his successors.

The Church began as a dream. This conference originated as a dream. Many of your dreams have been realized. This very occasion might be called "A Century of Dreams."

Many great dreams of the centuries are just now coming into fulfilment. Many of our church fathers were weary of schism and dreamed of church union. We have witnessed and participated in the consummation of one major Protestant union. Of course there are those who remind us that there has not been complete harmony and cooperation in the Congregational Christian union. No, just as there never was complete harmony and cooperation in the Christian Church. We do well to remember that the central word in the New Testament is "abide," not "divide." We desire to be more than a fracture or a splinter. We desire to be a sturdy branch of the Christian vine, a strong, dependable limb of the virile body of Christ. Two major unions in our fellowship are assured during our generation!

On the 22 day of this month the first assembly of the World Council of Churches will be convened in Amsterdam. There will be 450 delegates from 42 countries representing 148 denominations or church bodies, with 350 alternates, 100 youth delegates, and 500 consultants, observers and reporters. This year of our Lord becomes, therefore, a unique date in history, the realization of great and enduring dreams.

You may thank God and take courage as you begin your second century, a greater century of greater dreams and greater achievements. I cheerfully commend you—individuals, churches and Conference—"Unto him that is able to do exceeding, abundantly above all that we ask or think, unto him be glory in the church by Jesus Christ through all ages. Amen."

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The entire orphanage family is very much excited for one of our girls who will be eighteen years old in a few days has decided to marry before leaving the orphanage. This is the first time that a marriage has occurred in the institution and I thought the people in the church would be interested in an article that the Burlington *News* printed about it in Monday's paper, which they gave me permission to use in my letter this week to THE SUN. It is as follows:

"Burlington, Aug. 8.

"When pretty, petite, brown-eyed Margaret Baliff of the Christian Orphanage, Elon College, is married to Stancil Seymour of Rocky Mount, on Saturday, at 4:00 p. m., in the living room of the Baby Home building, it will be the first time in the history of the home that a marriage has occurred in the institution.

"Margaret, who came to the orphanage six years ago, is the daughter of the late Levi and Daisy Lee Bailiff of Burlington. To the twelve younger girls in her building, Margaret has really been a 'little mother.' It is she who sees that they are bathed, dressed, looked after and at the end of the day are put to bed.

"Seymour has never lived at the orphanage but he has had three brothers reared there. The visits to his brothers started his romance with Margaret. He is employed by the Royal Baking Company of Raleigh, a position he has held since his discharge from the army, having served in the European theatre during the recent World War. At the time of his discharge he held the rank of sergeant.

"Like all brides-to-be, Margaret dreamed of being married in a white satan dress but she knew that the budget of the orphanage didn't allow for such things. However, Charles David Johnston, superintendent, decided to price the white material and when he went to Morton-Miller in Burlington and told Wayne Morton what he wanted, Morton immediately donated satin for the dress. With the help of one of the matrons at the orphanage, Margaret has made her own wedding gown.

"When Miss Eleanor Fix's Sunday school class of the First Christian Church of Burlington heard of the wedding, the class offered to furnish the decorations for the event as well as lingerie for the bride-elect.

"Music for the wedding will be presented by Mrs. James Lee Foster, pianist, whose husband was first superintendent of the orphanage; and Mrs. James Lee Foster, Jr., soloist, whose husband was the first boy to live at the orphanage.

"Margaret will have as her maid of honor, her room-mate, Miss Jean Simmons. Miss Faye Russell, who also lives at the orphanage, will be a bridesmaid.

"For his best man Seymour will have his brother-in-law, Woodrow Chambers of Raleigh, and his ushers will include Robert Earl Seymour, a brother who grew up at the orphanage, and John Floyd Simmons, who now lives at the orpahnage.

"Superintendent Johnston will give Margaret in marriage and Dr. G. O. Langford, former pastor of the Burlington Christian Church, will perform the ceremony."

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR AUGUST 26, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $10,469.60 |
| Eastern N. C. Conference: | | |
| Lebanon ..... | | 12.00 |
| N. C. & Va. Conference: | | |
| Long's Chapel ..... | | 10.00 |
| Western N. C. Conference: | | |
| Ether S. S. ..... | | 6.10 |
| Va. Valley Conference: | | |
| Antioch S. S. ..... | $ 7.85 | |
| Mayland ..... | 7.00 | |
| Newport S. S. ..... | 15.06 | |
| | | 29.91 |
| Total this week from churches | | $ 58.01 |
| Total this year from churches | | $ 6,381.54 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $10,756.12 |
| Mr. Rowland, children .. | $ 40.00 | |
| Mr. Hughes, children ... | 45.00 | |
| Mr. Haith, children .... | 5.00 | |
| Mrs. Sullo, children .... | 26.12 | |
| Sale of manure spreader | 45.00 | |
| Cash ..... | 4.05 | |
| Mabel Haith, rent ..... | 1.25 | |
| Guilford County (Ridge children) ..... | 86.00 | |
| | | 252.42 |
| Total Special Offerings ... | | $11,008.54 |
| Grand total for the week .. | | $ 310.43 |
| Grand total for the year .. | | $17,390.08 |

## RETURNS TO INDIA.

(Continued from page 8.)

India missionary family, Dr. Hume, accompanied by Mrs. Hume, is returning following furlough to his post as head of the Willis S. Pierce Memorial Hospital in Wai, India. He will trans-ship in England to *SS Strathaird* bound for Bombay.

"Independent India welcomes American missionary doctors returning as colleagues to help carry the tremendous work of Public Health and Curative Medicine," says Dr. Hume. "The Wai Hospital gives internships to Indian men and women doctors. Its Nurses' Training School, now registered by the Bombay Government, will train for the Government certificate."

Dr. and Mrs. Hume are anxious to get back to the medical service where their Indian colleagues and patients eagerly await them. An Indian doctor friend wrote Dr. Hume recently: "Why don't you come back to Wai right away? You must have seen all your relatives and friends in America by now?"

At Dr. Hume's hospital in Wai no caste system is observed. An Indian-American staff work harmoniously to care for patietns coming from the Moslems, Hindus, Jains, Parsees and Christians who stream in from miles away to the Christian hospital located in the Orthodox Hindu city on the banks of the sacred Krishna River.

Although born in Ahmednagar, India, Dr. Hume was educated in America. He entered Sheffield Scientific School at Yale University, after graduation from Springfield Technical High in Massachusetts, with the idea of studying forestry. The pull back to India and Christian service was too great and he soon decided to be a medical missionary.

He graduated from Yale University and Columbia University (MD) and holds a DTM (Doctor of Tropical Medicine) from London. During World War I he was a medical officer with the AEF in France but three days after his honorable discharge in 1919 he had offered his service to the American Board and sailed that same year for India.

Dr. and Mrs. Hume leave two daughters in America—Mrs. William Waters, 429 Prospect Avenue, E., Mt. Vernon, New York and Katherine E. Hume, a graduate of Mt. Holyoke College (BA, 1947), Vassar (1947, Nursery School), who has a Fellowship at the University of Iowa in the Child Psychology Department this fall. Their son, Andrew M. Hume (Yale, 1948, BA) will be doing graduate work at the YMCA at George Williams College in Chicago.

The following churches share in the support of the Humes and their work: State Street Congregational Church, Portland, Maine; Pilgrim Congregational Church, Cambridge, Mass.; South Congregational Church Springfield, Mass.; First Congregational Church, Fairfield, Conn.; Chestnut Street Congregational Church, Worcester, Mass., and the First Congregational Church East Orange, N. J.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Women, 156 Fifth Avenue, New York 10, N. Y.

"No group in Asia or Europe has suffered more—physically and spiritually—than the young people. Stabilizing influences of home, community, church and school have been denied them. Yet, in their hearts is the same zest for life, the same love of fun and gaiety, the same dreams for tomorrow, that we know in our own youth. So U.C.C.W. proposed that we should each send a gift to one of these boys or girls. A gift to pep up their youthful spirits and let them know that the Christian women in America appreciate their dreams and problems, and that we love them."

Order programs and project sheets early (right now), so you may begin planning. Project sheets should be distributed well in advance, so the packages may be brought to the service on World Community Day.

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## NEWS FROM SOCIETIES.

### INGRAM.

The Woman's Association of Ingram Congregational Christian Church met on August 8 at 5:00 o'clock, when Mrs. Fletcher Whitlow taught the mission study book, *Committed Unto Us.* After this, a picnic supper was enjoyed by the members and their families.

These women will have their Bible study, which will be based on the Sermon on the Mount, on August 22.

ELISE SATTERFIELD,
*Reporter.*

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### LYNCHBURG, VA.

We are happy to report a very interesting year from the Congregational Christian Church of Lynchburg.

We have held eleven monthly meetings. Our programs have been interesting and attendance good. The Bible study has been taught each month by our Spiritual Life Superintendent, Mrs. S. R. Gay. We feel that this has been most inspiring to us all.

The book, *Committed Unto Us,* was presented by our minister, Rev. J. B. Allan, and enjoyed by all.

In November we had our Thank Offering program as a public service. Mrs. W. T. Dunn was in charge.

Rev. and Mrs. Allan sang folk songs as a special high light for our World Community Day program.

We observed May Fellowship Day with a Mother - Daughter banquet, which was held at the church.

The Cradle Roll party was a real joy to the children and was also enjoyed by the mothers.

A Father-Son banquet was sponsored by the Missionary Society in June. We also sponsored a religious survey in our community with every effort to get new members into our church.

Three film strips have been used: "Morning Star No. 6," "Is Your Home Fun?" and "Star Over India."

For our Friendly Service we gave to Franklinton Center and sent a box to Miss Angie Crew in Japan.

We have increased our apportionment and ordered a Memorial for one of our beloved members who has passed away.

We were represented at the World Day of Prayer service, which was city-wide here.

We are hoping to be a Superior Society this year.

MRS. H. B. BROOKS, *Pres.*
MRS. N. T. JESSEE, *Sec'y.*

* * *

### TURNER'S CHAPEL.

In just a short while Turners' Chapel Missionary Society will have completed a successful year's work under the leadership of Mrs. C. C. Spivey.

The Society has almost completed the work as outlined in the year book. We hope to reach the goals set for us. Our main aim in carrying on our work is not mainly to reach these goals, but to help further the Gospel of Jesus Christ.

Turners' Chapel Society is very proud of its younger groups, namely: Young People's Society, Willing Workers and Cradle Roll. These three groups were organized many years ago by faithful leaders of Turners' Chapel Missionary Society.

The Young People's Society is under the leadership of Mrs. R. L. Ross and this fine group of young boys and girls have done good work.

The Willing Workers are supervised by Miss Blennie Dawson and under her directions this group presented a beautiful Easter program on Easter Sunday morning at Sunday school during the worship service. The program was inspiring.

The Cradle Roll is under the direction of Mrs. Carl Dawson. At the June meeting of the Missionary Society, Mrs. Dawson gave a very interesting program with the Cradle Roll members. The program was well presented and attended by a large number.

Members of Turners' Chapel Society found the study of the foreign missionaries especially interesting. The study was conducted by one of the members of the society at one of the regular monthly meetings. At the close of the study a circle of prayers was offered for each missionary.

The Society was grieved at the beginning of the new year at the loss of a member, Mrs. E. J. Gunter, who passed away. She is greatly missed.

Now, as we near the end of our year's work together, we look back and realize that, with the new year's work almost at hand, we must work harder that we can help make Christ known to the whole wide world—that His heralds will proclaim salvation to men everywhere in Jesus' blessed name. We who cannot go far away to bear His tidings will pray for those who take the word — and witness where we are.

MRS. JOHN R. REDDING,
*Reporter.*

* * *

### DURHAM.

The Durham women feel that they have had a very successful year.

All regular meetings were held except one when the weather prevented. All societies despite the weather and polio are meeting their goals and conducting their book reviews.

The adult book was reviewed by Mrs. Robert S. Smith at a joint meeting on Wednesday evening after which a delightful social hour was enjoyed with Mrs. R. J. Kernodle and Mrs. S. C. Harrell as hostesses.

The most outstanding accomplishment, we feel, is the organization of a new society in our Junior Philathea group of young ladies. This group, although small, has assumed the responsibility of raising $25.00 over and above their regular monthly offering. They are also having their own book review by different members of the group at their regular monthly meetings. We are proud of them and their work.

The Friendly Service projects have been completed by all the groups.

We are thankful for such a successful year, and pray that next year we might be even more useful.

MRS. J. R. PLEASANTS, *Pres.*
MRS. ARNIS J. GLENN, *Sec'y.*

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TO OPEN YOUTH CONFERENCE.

(Continued from page 11.)

active churchman and youth leader, will speak Wednesday evening, September 1, on a topic in the area of the church and the layman. Early in his administration of the Minnesota government, Gov. Youngdahl led in a reorganization of the public school system of the state. Among many other significant acts he also created a Youth Conservation Commission to attack the causes of delinquency and to provide specialized treatment for youthful offenders.

# WORSHIP AT THE AMSTERDAM ASSEMBLY

By Rev. OLIVER S. TOMKINS, Assistant General Secretary
World Council of Churches

The worship of an international conference is both its highest and its most difficult activity: the highest because man is never of greater stature, whether corporately or individually, than when he is at prayer; the hardest because it reveals most clearly our weakness and failures.

Worship at the Assembly is first and foremost the approach of Christians to their God and Saviour, but in its human aspect it will have three facets—the showing forth of our unity, the illustration of our variety and the confession of our sin.

The moment when our unity will be most clearly illustrated will surely lie in the great opening and closing services. The whole Assembly began with an act of worship on the afternoon of Sunday, August 22 in the ancient cathedral of Amsterdam, which is known as the New Church. The service began with a procession of all the delegates, arrayed in their appropriate ecclesiastical dress, which ranged from the unfamiliar flowing black robes of the Orthodox prelates to those whose appropriate ecclesiastical dress may be a grey flannel lounge suit.

All five presidents of the World Council took various parts in the service, the Archbishop of Canterbury leading in prayer, Dr. Boegner and Archbishop Eidem reading the lessons, Dr. Mott giving one of the two addresses, the other being given by D. T. Niles of Ceylon, and the closing prayer and blessing by the Orthodox Archbishop Germanos. The closing service on Saturday, September 4, will consist of three short addresses, and hymns and prayers of thanksgiving, but those who are to lead it are yet to be chosen by the Assembly.

Our variety is illustrated in the daily act of worship, from 9:00-9:30 a. m., with which each conference day begins, for those who have been invited to lead this act of worship have been asked to do so out of the fulness of the tradition which they inherit. So we are able to share in such diverse church and racial traditions as American Methodism, Hungarian Reformed, South Indian Mar Thoma, the Society of Friends, together with Christians from Indonesia, Africa and Japan. Of course, at this morning worship we do not lack expression of our unity either, for it is astonishing to what extent certain great hymns are the common property at least of all Protestant Christendom.

The short act of worship at the end of each conference day again primarily stresses unity and quietness. For this a simple liturgical structure has been prepared, largely based upon the Angelican service of evening prayer, since it has been found by experience at international Christian conferences that tired minds most easily find peace and unity by joining together in an act of worship with the broad outlines of which they become more familiar each day.

Although in all acts of worship we shall certainly be called to repentance and reminded of the divine forgiveness, we shall probably realize most acutely that we need it when we come to the central Sunday of the Assembly. This will bring us face to face with the harsh facts of divided Christendom. It is impossible for a conference representing so wide a range of Christians to express their unity by receiving the Lord's Supper together. Deplorable as it is, it is a fact, and one from which we must not run away.

In order that every single individual in the Assembly may be a communicant at some service without infringing the discipline of some Christian church it is necessary to hold four services of Holy Communion. The biggest service will undoubtedly be that to which our host church, the Reformed Church of Holland, has invited all baptized and communicant members of other churches to participate, in the cathedral on Sunday morning. On Monday, Tuesday and Wednesday, services of Holy Communion are scheduled according to the church usage of the Anglicans, the Eastern Orthodox and the Lutherans. But even in this spectacle of division there is an opportunity for unity. On the Saturday night there will be a service of preparation for Holy Communion, at which those who must still be divided at the Lord's Table will unite in penitence and in preparation to receive, though according to diverse forms, the Body and Blood of the One Lord in whom lies the only hope of unity.

There will of course be opportunity for many other occasions of private and corporate prayer and sacramental worship according to the traditions of the various Christians who will be present. But these are not so much activities of the Assembly at worship as opportunities for the individuals who compose the Assembly to practice the life of devotion to which they are accustomed.

The Assembly only lasts for fourteen days, and has much business to get through. Inevitably it will be a time of rush and strain. But the times of worship may well be real oases of refreshment, lest those who are met together on God's business should be tempted to forget the God who called them.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, SEPTEMBER 2, 1948. NUMBER 35.

## Church Building Financial Notes

By CURTIS R. SCHUMACHER
Church Financial Adviser

"Beware! This truck is driven by a blind man." I read it again to convince myself. I was right—that was what was printed there in large letters on the back of a truck parked along the curb of a street in Jacksonville, Florida. Curiously, I approached, intending to question the driver. Then, on the side of the truck I saw, blazing forth brightly and gayly, "The Ajax Blind and Sash Company." With mingled feelings of chagrin and amusement I thought how much depended upon the angle from which we viewed things.

MR. SCHUMACHER

Seen from one angle, a church building program may consist only of the erection of a pile of stone, brick or wood, the expense of which must be financed painfully, and with much effort. Viewed from a different approach, the project is one of developing and enriching lives. Instead of merely "a pile of stone," we have a fellowship of consecrated men and women, carrying Christian privileges into all phases of daily life. We see the results of the church in civic reforms, improved economic conditions and in many other services that can never be paid for in money.

In approaching a financial project many churches do so with fear and doubt. They see a difficult task of raising money. They wonder if people will live. They plan how to pry gifts from their members. They see only the rear end of the truck. When we bring the entire project into focus according to the teachings of the Scriptures, we find the problem to be one of education in the obligations of Christian Stewardship. If we stress that what we have is due to the grace of God, and that we should give Him His share first, and not from the "left-overs," financial goals would not be difficult to achieve.

Training should show that it makes a difference how we look at that so often regarded as "possessions." Entirely too many are so blinded by the urge to "own" material things and to accumulate wealth that they miss their obligations to life itself. It should be shown that when the view is blocked by the dollar, proportionate giving is neglected. Excuses that with the high cost of living such giving is impossible should be exploded.

# News Flashes

Rev. J. Everette Neese supplied for Dr. John G. Truitt at Suffolk during August.

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The Editor is is assisting Rev. R. E. Newton this week in revival services at Leaksville.

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Rev. Joseph E. McCauley assisted Rev. J. M. Roberts in the annual revival services at Isle of Wight Church.

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Results of the Amsterdam Assembly will be given by Dr. Walter W. Vanirk over NBC, Sunday, September 12, at 12:30 p. m. A round-table discussion will follow at 1:30.

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The North Carolina Council of Churches will hold its twelfth annual meeting, Tuesday, September 21, at St. Mary's School, Raleigh. Following closely as it does the first convocation of the World Council of churches, the program of the meeting is planned in continuation of the spirit of Amsterdam. Business of the day will include the election of new officers and recognition of the Rev. Carl R. Key as new executive secretary of the Council. A pre-session of the Council in the form of an all-day conference of the North Carolina Council of Church Women will be held September 20 at the United Church, Raleigh.

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## CHURCH FINANCIAL ADVISER.

The Board of Home Missions has recently appointed Mr. Curtis R. Schumacher of Williamsport, Penna., to the position of Church Financial Adviser in the Church Biulding Department. This position has been created because of the great number of churches now engaged in raising funds for the erection of new edifices, as well as for remodeling and repairing of present buildings. The tremendous increase in building enterprises created by new war-born communities, shifting populations and the restrictions imposed on building projects throughout the period of the war, make this position of Church Financial Adviser an extremely important one. Millions of dollars are expected to be spent in church building projects over the next few years, and it will be Mr. Schumacher's problem to advise and work directly with the Congregational and Christian Churches throughout the United States in raising funds for this purpose. Mr. Schumacher will also assist churches in raising funds to liquidate indebtedness already incurred for church building purposes. The projected merger of the Congregational and Christian Churches with the Evangelical and Reformed Churches of the United States will lead to an even larger field of endeavor for him.

Mr. Schumacher's years of active experience and thorough knowledge of church life, banking and civic activities will stand him in good stead as he undertakes this new work. He has spent most of his life in Williamsport. Since leaving the Bank of South Williamsport in 1942, he has been Area Rent Director of the Williamsport Defense Rental Area covering eleven counties and 68,000 housing accommodations. Both Mr. and Mrs. Schumacher have been active members of the Immanuel Evangelical and Reformed Church of Williamsport. He has served as a member of the Church Council, taught Sunday school for many years, has been Sunday school superintendent and is president of the Men's Brotherhood of the church with a membership of over 100. He has been a team captain in every member canvass of the church, assisted in putting on the church's drive for funds to build the parish house, and has been a representative of the church on the Council of Churches in Williamsport, and president of the Williamsport Council of Religious Education. Mrs. Schumacher has been president of the Evangelical and Reformed Women's Work in the area.

Mr. Schumacher's headquarters is at 287 Fourth Avenue, New York City. Churches desiring his assistance should write him at this address.

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## "GREATEST STORY" BROADCASTS TO BE RESUMED.

Resuming its broadcasts for the third year after a brief summer vacation period, "The Greatest Story Ever Told" will be heard again, beginning Sunday, September 12, at 6:30 p. m., EDT, over the American Broadcasting Company network, with the Biblical drama, "Of Such Is the Kingdom."

The program will be based on the quotation from Mark, 10:14, 15: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." The second program, on Sunday, September 19, will be "Men With the Mark," based on Luke 6:38, and the parable, "The seed is the word of God."

The dramatic impact of these programs, the outstanding radio creation of our time, will be continued along the same themes and patterns used previously in the broadcast. Each Sunday's program will be based on an important teaching of Christ, dramatically illustrated for the radio audience. A symphony orchestra, and a choir, will furnish the background music and incidental choruses. The opening and closing musical selections so well liked will continue to be emphasized.

"The Greatest Story Ever Told" will be directed by Henry Denker, who also writes the script. William Steoess is the musical director. Fulton Oursler is the creator and originator of the program.

All broadcasts of "The Greatest Story Ever Told" are heard all over the world, being beamed by short-wave to 57 countries on all the continents.

Recordings of the programs are also available for schools, churches, and similar groups and institutions for use on public address systems or for class study. List of available programs can be secured from Recording Division, American Broadcasting Company, New York, N. Y.

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## OVERSEAS RELIEF REPORT.

Gifts of clothing, shoes, bedding and other necessities from North Carolina people for overseas relief have totaled more than 523,000 pounds so far in 1948, according to the latest report of the Church World Service at New Windsor, Maryland. This represents the material which was sent through the New Windsor Center alone. Privately sent packages, gifts through other agencies or centers and denominational relief donations are not included in this figure which places North Carolina second in the United States in giving of this kind.

As this is written, continuing distress abroad calls for continuing generosity at home. The approach of winter makes the lack of heavy coats, woolen garments, warm underwear and socks, shoes and overshoes almost a matter of life and death in many places. Now is the time to prevent further suffering! Check your closets, dressers and trunks for good, used clothing. Write Box 6637, College Station, Durham, N. C., for a "Clothing Bag" to send your gifts to the Church World Service Center, New Windsor, Md.

# Things We Have Learned About Alcohol

*Excerpts from an Addresss by* Dr. Haven Emerson, *Professor of Public Health Administration, Columbia University.*

The medical sciences have learned enough concerning the effects of alcohol to teach the truth simply without equivocation and complication. The same things are being taught now that were taught a while back, but they were often repudiated, contradicted, and mistrusted because of the lack of agreement among scientists as to the truth. *We have come so far that we can now teach the truth simply.*

The assured truth is not difficult to teach.

We have learned that *misinformation developed by advertising,* and ignorance resulting from off-balance common school education, are largely responsible for the social habits of many who become drinkers of alcohol. I count that nation derelict in its duty in education if it teaches a child about milk and fails to teach him about alcohol. The child has milk as part of his diet until he leaves school. When he leaves school he has to face a choice about alcohol, and he has no information with which to meet the situation.

We have learned that the taste for alcohol is not a hereditarily or genetically acquired condition. We have learned that, whether congenital or acquired, a state of mental irresponsibility is fertile soil for problem drinking, and that such people can never take a drink of alcohol without being at the mercy of the drink.

We have learned that alcohol, as commonly used today, causes more disease, disability and death than any other cause of ill health which is wholly in the power of the individual to prevent and avoid.

Since the end of the war in the theatre of European operations, there have been more deaths among American troops in Europe from alcohol than from all communicable diseases combined, according to the chief of preventive services. Men in the army in the last stages of the European offensive died in larger numbers from use of alcohol to the point of self-destruction than were lost by all the communicable diseases put together.

We have learned that alcohol as commonly used today is the largest cause of disease and disability of any condition that is within the entire control of the individual to prevent.

*Medical sciences have learned and found that alcohol is not a food, a stimulant, or harmful only in drunkenness.* That was the former belief. The liver, stomach and heart were supposed to suffer only from drunkenness. Those are the least of the damages alcohol causes. *Deaths from alcoholism are the least of the harm that alcohol causes.* It is the constant and severe interference with human relations, the disturbance of the conduct of people to each other, that is the major damage that alcohol does in our society today.

Alcohol is a depressant, narcotic drug, and not a stimulant. That cannot be too often repeated, and has manysocial implications.

The effects of alcohol are almost entirely, not wholly, to be explained by its toxic damage to the central nervous system, the brain and spinal cord. It is upon those tissues that the action of alcohol shows most strilkingly. The other effects are so minor as to have little, if any, part. It depreciates the divinity of man. *The only thing that distinguishes man from the brute is his power of self-direction, self-control, judgement, discretion. Those things are the first qualities of man that are destroyed by alcohol, long before there is any obvious interference with the muscles and motor functions of the body.* It is the influence of alcohol on the brain and spinal cord that is most damaging.

Alcohol is not describable as a food which forms any part of a wholesome diet.

In recent times, it has been observed that the life-saving reflexes of the body are all slowed from 5 to 10 per cent by amounts of alcohol too small to be socially appreciable, and

(Continued on page 11.)


# The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## FULL TIME PASTORATES

More churches are answering the roll call of full time pastorates. The advantages are many and obvious: a greater concentration of pastoral activity, regular weekly services, multiplied activities with pastoral oversight, stewardship gauged to a weekly rather than a monthly schedule, immediacy and availability of pastoral service for any emergency, etc. It is surprising that more churches are not willing to avail themselves of these advantages.

A larger parish may begin as a forward step and eventuate in a disadvantage. Rather than going on to individual maturity and self-sufficiency, the churches may become resigned to fractional or part-time leadership.

Churches as well as individuals should be examples of the faith they preach. No church becomes a full-time preaching station without a leap of faith. Some hug the shore of mutual assistance while others launch out into the deep of a self-supporting program. The time has come for churches to rise, take up their beds and walk.

Churches should beware of two great temptations. The city church is tempted to lean on the mission board while the rural church is tempted to lean on a sister church. While the mission board may refuse to be a perpetual crutch, the sister church may evidence mutual and uninterrupted complacency. The result is that the majority of our town and city churches are full time pastorates while many of their numerically superior rural churches remain yoked.

We have numbers of city churches with less than 200 members which maintain a full-time program and pay generous conference apportionments while some rural churches with two and three times that number of members remain yoked. The yoked church almost invariably pays the smaller per capita apportionment.

Time was when the majority of rural people were poor and therefore unable to sustain a program comparable to the city church. This condition is rapidly changing. Better prices, diversified farming, improved machinery, convenient marketing, industrial jobs for one or more members of the family, electrification with its attendant blessings—these prevalent factors bring a new day to the rural community. These new economic advantages should be reflected speedily in the church program. There is no reason now to maintain a pastoral relationship designed for a condition which no longer exists in many of our favored communities.

The difficulties of making a transition from part to full time pastorate are psychological as well as economic. It is not easy to change the **status quo.** People are apt to magnify the difficulties and dangers rather than the advantages of such a transition. It is far easier to follow the line of least resistance.

Every church and community should be developed to their highest religious potential. The latent resources for Christian education, worship and stewardship in the average church merit the undivided attention of a pastor.

The time has come when every rural church of more than two hundred members should seriously consider the prospect of inaugurating a full time program of pastoral service. Comparative studies may be helpful. The following churches in the Convention have made or are making this important transition: Timber Ridge, Berea (Norfolk), Bethlehem (Nansemond), Happy Home, Union (N. C.) and Union (Southampton).

New and challenging examples of churchmanship should emerge in the immediate future. Example is contagious. One church, by the exercise of faith, vision and initiative may set a timely example for sister churches. "Where there's a will, there's a way." The Christian Missionary Association and the Mission Board have helped churches make the transition successfully. Plans should be made now for the new conference year.

The unprecedented is happening on every hand. If the church is to serve the present age it must not be content with a program designed generations ago. Let the church lead rather than follow. New patterns for the new day will pay spiritual dividends tomorrow.

---

## CHRISTIANS IN ECONOMIC LIFE.

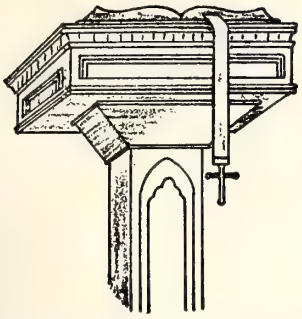
Stating that "vast numbers of church people are confused and hesitant about what is required of them as Christians in economic life," the Executive Committee of the Federal Council of the Churches of Christ in America has called for an annual church-wide educational emphasis on the church and economic life, to take place each year during the week of the third Sunday in January. The first observance, in 1949, will be held the week of Sunday, January 16.

In presenting the recommendation to the Executive Committee, Arthur S. Flemming, Chairman of the Council's Department of the Church and Economic Life, said: "The members of the department fully recognize the importance of Labor Sunday because of its connection with the observance of Labor Day by the nation and in communities. But because it comes in a holiday week-end, Labor Sunday itself affords a limited opportunity for a program in local church groups and among church people. It is this program which the department has in view in recommending an annual church-wide educational emphasis on the church and economic life in January."

The department stated, in its recommendation, that the purpose of the annual emphasis will be to help church people:

"1. To understand how they are all a part of economic life, daily making decisions that affect what happens to other people.

"2. To recognize that ultimately they are responsible under God for what they do as buyers and sellers, consumers and producers. (Please turn to page 11)



## "THE PLACE OF TROUBLE IN THIS WORLD."*

*A Sermon*

*By* Bernard V. Munger, *Minister Chapel Hill Congregational Christian Church.*

There are very few days that go by that you and I don't make some sharp criticism of life. We'd like to get our hands on things and shape things so that we could eliminate trouble from our experience. By the way we live, by the things we say, and by the cares that fret us, we reveal that we would like to shake things up until risk, danger, uncertainly, delayed and unequal justice, pain and suffering, unanswered prayer, and the way love gets abused—all these— were cast out of this world, because they are the things that make for trouble! We don't like trouble and we'd like to be able to take things in our hands and create a world in which trouble didn't exist!

However, that's something we can't do! Only God can create a universe and set it spinning on its law-abiding way through the ages. Only God can make a world And, when God had the chance, he didn't create a world in which there could be no trouble! Only God could create a world without trouble—and He refused! So, unless we want to list God as a bungler at His job, we'd better come to grips with this strange mystery of trouble in God's world!

First off I would remind you that at our best we'd just be bored stiff in a world without risk, danger, uncertainly, pain, suffering, unanswered prayer, and the rest of those things we said brought trouble. We would not like it at all if there were no opportunity to adventure in the face of risk, to bravely dare in the face of danger, to proclaim and act on faith in the face of uncertainty, to do good just for the sheer joy of doing good and not for the certainty of a neat little wage-cheek paid out on the basis of how much good we had done! We wouldn't like to be without the opportunity to stand up valiantly under pain, or to take suffering and turn it into a thing of beauty and power, or to keep right on loving in spite of the ingratitude of those who are loved! A world in which those experiences were denied us would be a world we wouldn't like!

But, that doesn't answer our real question because we know God didn't refuse to make a trouble-less world just because He knew we wouldn't like it. Yet, from the fact that we wouldn't like it comes a clue to the whole thing: we wouldn't like it because there's something in us that simply rebells at an unchallenging, Dead-sea kind of life. And, God put that something in us! There is the secret. We wouldn't like a world without trouble because the best that is in us rebels at such a world, and the best that is in us God put there! What God put in us He wants to grow, and get strong, and come to fulfillment! Think, will you, of an imaginary world without trouble. Can you imagine the staunch stuff of which the human spirit is made thriving in that kind of a world? Can you see a chance for courage in it, or faith in it, or sacrificial love in it? Can you imagine tenderness where there is no pain in the life of a loved one? Can you imagine sympathy and compassion in a world where none face hardship? Can you imagine hope where there is no doubt or trial? Can you even imagine *anything* in that world which makes a man a man? Without trouble in the world, there could be no occasion for the display of life's greatest virtues! Verily, men need trouble or they will never really get to be men!

So—this is the best of all possible worlds for the growth of a human soul! That's what God wants—that human souls should grow here, human spirits are to flower here. God put us in this kind of a world just because this is the kind of a world that will afford us the greatest opportunity for growing a strong, healthy spirit! That's what the New Testament has to say about trouble. And, the New Testament is no stranger to trouble, as you can tell from even a casual reading. The New Testament message about the place of trouble in this world is summed up best in Paul's potent phrase: "The whole creation groaneth and travaileth in pain together, for the expectation of the creation is the revealing of the sons of God." There it is as Paul said it, and as Dr. Fosdick's sermon challenged my kind with it some years ago. The whole universe in which we live was created in order that you and I—and others like us, might turn out to be spirits akin to God Himself. And, by God's grace, and with His help, every one of us in this troubled world can find the purpose of life in this world working itself out to fruition in us!

"With God's help"—that brings us to another truth about trouble. God set us loose in such a world as this because without trouble we'd be too likely to try to get on without Him! Trouble leads men to God. Look at the 71st verse of the 119th Psalm: "It is good for me that I have been afflicted. Before I was afflicted, I went astray, but in mine affliction, I learned Thy way!" That has been illustrated time and time again throughout the centuries, and is shall ever be so, because that's what God wants to come out of our suffering. Affliction may seem to some to be a heavy price to pay for knowledge of God and His way; but, it is the testimony of those who have paid the price, that it is worthy it—for, to know God and His Way is the most precious of human experiences! Trouble leads men to God, to an experience of His grace which nothing else can give. All the suffering saints from Job to George Matheson, from Paul to Adolphe Monod, have testified that trouble, suffering, all the sharp edges of life, under God's guidance and through companionship with Him, bears fruits too valuable, too precious, to be given up! That is why Paul could say "we triumph in our trouble." and why he could relate a string of troubles and trails and sufferings and hardship so long that it seems almost unbearable, and conclude it with the startling affirmation: "thus has God made my whole life a pageant of triumph!" "A pageant of triumph" —what a phrase! It is understandable though, when we, like Paul, grasp the essential reason behind trouble: it is here to help us grow a God-like spirit, and under God's guidance and with His help, it can do just that!

This being true, we who live in a world where trouble abounds have something to do! We have to learn to meet trouble in such a way that, come what will, we will grow a finer spirit!

The first step in that direction is to

(Continued on page 13.)

*The point of view of this sermon is that set forth throughout the book of sermons by Paul Scherer, "The Place Where Thou Standest" (Harpers, 1942), and the sermon, "The Strange Mystery of Trouble in God's World," which Dr. Harry Emerson Fosdick preached on the Sunday following the death of President Roosevelt.

# CONTRIBUTIONS

## SUFFOLK LETTER.

Many interesting things have been happening in these parts recently. Holy Neck Christian Church is moving right along with their additional educational unit, the Oakland Church is building quite an addition including all modern equipment, Bethlehem has its greatly enlarged Sunday school, social and kitchen unit well under way, the Liberty Spring Church has recently added completely modern rest rooms at a cost of more than $2,000, and Berea (Nansemond) has installed a new organ with chimes, as has Liberty Spring.

The Rev. W. L. Wood has accepted the Wakefield pastorate made up of Wakefield, Burton's Grove and Barrett's Churches, leaving the Sunbury pastorate without a pastor. The Rev. R. E. Brittle will soon be giving full time to Bethlehem thus leaving one of our finest and oldest rural churches —Cypress Chapel—without a pastor. Dr. I. W. Johnson's recent announcement—having served Oakland for fifty years and his other two churches for almost as long—has set Liberty Spring, Oakland, and Berea (Nansemond) looking for his successor. The Rev. J. F. Morgan's acceptance of the Windsor-Antioch-Isle of Wight-Mt. Carmel pastorate has left Second Congregational Christian Church of Norfolk without a pastor. Thus it would seem we are in need of a number of ministers in our conference.

This week the Rev. Victor Murchison, pastor of the Friends Meeting in Winston-Salem and formerly assistant pastor of the Suffolk Church, is assisting the Rev. Dr. Will B. O'Neill in a revival meeting at Holland. I had the great pleasure of assisting Dr. Johnson in such a meeting at Liberty Spring this past week, which I can assure you was a most delightful week. Dr. and Mrs. Johnson led the way both in the church and in the community where they are greatly beloved. The people were very generous to the visiting minister—most of whom I know for they are my neighbors. In spite of the fact that some twenty-five already had been received into the church this summer there were three other additions.

This past week the Executive Board of the Eastern Virginia Woman's Conference met in the Suffolk Church making final plans for their fall meeting which will meet with the Newport News Church, October 7. Also, the Executive Committee of the Eastern Virginia Pilgrim Fellowship meet in the Suffolk Church this week making final plans for their annual meeting in Newport News next Sunday afternoon at 3:00 (Sept. 5), and so, although the weather has been very hot work has been going on just the same.

This afternoon I attended in Dendron, Va., the funeral of one of Eastern Virginia's most faithful laymen—Waverly S. Barrett. The services were conducted by the Rev. Jesse M. Roberts, pastor, assisted by Rev. A. M. Jones, a neighboring pastor. There was an unusually large number of people at the funeral giving expression to the fact that his life had been nobly lived, and that he was greatly beloved.

JOHN G. TRUITT.

## A VISIT TO THE GRAVE OF JAMES O'KELLY.

At the 1947 session of the North Carolina and Virginia Conference a committee of four was appointed to investigate the condition of the cemetery in Chatham County, North Carolina, in which Rev. James O'Kelly is buried, and report to the 1948 session.

On June 3, this committee met at the grave of Mr. O'Kelly, which is on the farm that he deeded to his son, William, in 1824. We found the rock wall about fifteen yards square, surrounding the family burying ground, fallen down in some places and much growth of bushes on the outside of the wall. The present owner of the farm has had the enclosure within the walls put in a fair condition. The monument at the grave of Mr. O'-Kelly is very imposing. It rests on a two-foot base of gray granite and is six feet high. The lettering after ninety-four years is as legible as when chiseled. Since about 1884 no grave has been made in the family cemetery, but in the last sixty years many of the O'Kelly descendents were buried at O'Kelly's Chapel, one-half mile away.

It is the opinion of the writer that the entire church should cooperate with the descendents of Mr. O'Kelley that can be contacted, in improving this sacred place as a shrine for future generations to visit.

C. E. NEWMAN.

## THE NATIONAL DEBT.

The problem of the national debt keeps bobbing up every so often. The president of a mid-west bank, in making his annual report, points out that his bank now has deposits of nearly two million dollars, and that almost a million dollars of war bonds are held by the people in the area his bank serves, and that these amounts are almost five times what they were in 1928—the increase being due to the spending by the Federal Government in the 1930's for relief and pump priming, its vast expenditures for war and lend-lease, plus the present large appropriations for grants and subsidies.

In 1928 the per capita debt was $146 with a national debt of 17 billions in round numbers, while today the national debt is 14¾ times that, or 251 billions, with a per capita debt of $1,800.

A breakdown of these figures shows, however, that, while the national debt has increased almost 15 times over that of 1928, the per capita indebtedness has increased only 12 times over that of 1928. This raises the question as to how big can the national debt safely be? Economists seem to agree that the national debt can safely go from two or three times the national income. In 1940 the national income was 70 billions and there were between nine and ten million unemployed. By 1943 the national income had risen to 145 billions and no able-bodied man who wanted a job was out of employment. The national income for 1947 was around 150 billions, and the latest fifures in the press of the country show that there are at present close to 61,000,000 persons gainfully employed—an all-time high.

It is a tragic fact, but a fact nevertheless, that up to now in every nation, except possibly Russia, full employment occurs only when there is war. This is so because in wartime most of the goods manufactured are destroyed in combat, thus making a continuing market for wartime goods. But in peacetime, the situation is changed. When 10 or 20 million homes have been built, and a similar number of radios, autos, typewriters, adding machines, washing machines, and scores of other devices and gadgets, the demand for replacements slows down. Right now heavy industry is busy on government work, while persons with cash are rushing to buy the things they wanted during the war years and could not get. These conditions are said to account for the present all-time high employment record, which means that the national income will continue to rise —some predicting that by 1952, if not

(Continued on page 7.)

# News of Elon College

*By* President L. E. Smith

## UNEXPECTED EXPERIENCES.

Since childhood I have been plagued with varicose veins in my legs. I have worn bandages, rubber stockings, and at times gone without any protection. My physician advised an operation. The operation was performed in July. I was in the hospital and confined to my bed at home for two weeks. I began going and working as if I had had no operation. There were so many things to do and so few to do them. I allowed myself, I presume, to be driven too fast and too furious. At any rate, after ten days of such activities the incision above my angle began seeping. A trip to the hispital and an examination revealed infection of rather serious nature.

Three weeks ago I returned to the hospital and remained there until August 23 when I was released on the condition that I remain in bed until Friday afternoon, August 27, and then return for another examination and treatment. This means that I will spend at least six weeks of this terribly hot weather in bed flat on my back. It has not been a very pleasant experience, in fact, a very unpleasant experience but for certain things that have proven to be blessings.

I was in the hands of a very fine physician and surgeon, Dr. George Carrington, Alamance General Hospital, Burlington, N. C. Anyone needing surgical treatment may count himself fortunate to be in his care. I was in a good hospital and in a good room with plenty of trained nurses willing to give any needed service, ready to be of help, and to meet any emergency that might arise. No one could wish for better treatment. True, the lines have fallen to me in pleasant places.

I was more or less shut out from the world to a certain extent; away from the responsibilities of the college and its exacting demands. This gave me an opportunity to do some reading and meditating which I have been wanting to do for many moons. I spent the greater part of the time with my Bible trying to find anew the sources of strength and the fountains of inspiration that the experiences of recent years have had a tendency to hinder. "God is gracious and plenteous in mercy to all who will believe Him and trust Him."

If you have doubts and questions, try reading the New Testament. Begin with Matthew and read through to the end of Revelation. Read carefully and thoughtfully and see if doubts aren't swept away and questions answered satisfactorily. We make such a mistake to allow the cares of the day, business or other matters rob us of the joy of fellowship with God through His precious Word.

Then, too, Mrs. Smith was admitted to the hospital two days before I was admitted the second time and was in the room just across the hall. It is never a pleasure to have your wife go to the hospital, but if she has to go and you have to go and your are the only two at home, it is good that you can both be there together. Fortunately, we are both at home now. Mrs. Smith is up and about the house but I am still "chained" to the bed.

Such experiences as these always bring your friends to your bedside, either in person or through communications of some kind. Many of our friends came in person; others sent flowers. They were many and beautiful. Others wrote letters or sent cards expressing interest and good wishes. I want to take this this opportunity to express Mrs. Smith's and my own personal gratitude for such expressed interest and friendship. Kind thoughts and prayerful good wishes do help you along the way when the going gets hard.

We could not appreciate the day without the night, and the stars never shine save through the darkness.

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## APPORTIONMENT GIVING.

It is the same appeal expressed with the same words and for the same purpose. Week after wook. Month in and month out. But it is also interesting that debts for material things are the same. And the money, the substance for which you appeal is about the only satisfactory thing that you can pay debts with. When you don't have the money for your personal needs you may set yourself to work and earn it, but when the college is unable to pay its debts it can't go out and earn money with which to pay. Its only recourse is with its friends. With the case of Elon College and in this particular instance, its friend is the church and its friends are in the church. This appeal comes earnestly for its needs are great. Everything of a material nature necessary for the life and efficiency of the college has increased in price. The income for the college through contributions, gifts and otherwise has by no means kept pace with the prices in their upward strides.

**Churches.**

| | |
|---|---|
| Previously reported | $4,844.34 |
| Eastern N. C. Conference: | |
| Chapel Hill | 15.55 |
| Eastern Va. Conference: | |
| Spring Hill | 1.00 |
| N. C. Va. Conference: | |
| Graham, Prov. Mem. | 19.00 |
| | $ 35.55 |
| Grand total | $4,879.89 |

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## THE NATIONAL DEBT.

(Continued from page 6.)

by 1950, it will reach the 200 billion mark.

The late Wendell L. Willkie, in one of his campaign speeches, predicted that, if the national income reached 100 billions there would be full employment and that by prudent management the national income might reach 125 billions with prosperity for all—and that was as recently as 1940.

While the increase in the per capita indebtedness looks, on the surface, to be frightening in all its ramifications, yet, when considered with reference to the national income and the peak number of persons now employed, plus the increase in population, the cause for fright is after all not justified. America is a big country, with a large and intelligent population who like to move in the grand manner, and, as a distinguished entrepreneur was credited with remarking, "Don't sell America short."

Some economists state that, if the national debt were to be wiped out today, then tomorrow there would be a lobby in Washington bigger and more powerful than the combined lobbies of our history to put back the national debt, for it gives a government guaranteed income to the rich. What many persons do not seem to realize is that government debt and personal debt are not identical in principle. The individual cannot refund his indebtedness or tax his fellow citizens for his expenses, but the Government can and does. Government indebtedness is backed by the combined earning power of its citizens, and, in the case of the U.S.A., that is, not small change. However, there are those who are optimistic about the national debt, and what they say may or may not be correct as no one can tell what is going to happen ten years from now.—*S. W.*

## CHRISTIAN GROUPS IN INDIA SEEK UNITY.

*By* Robert Root.

When fighting between the religious communities of India broke out last year, Christians everywhere rushed to help. In Pakistan, Hindus started to leave, Muslims began to flood in. A little group of doctors and nurses commenced to give medical aid to these refugees in the Pakistan city, Lahore. They were of different denominations, as the sick were of different faiths, but that did not bother them. They worked as a team.

This spring that group opened a new United Christian Hospital at Lahore. It will serve the general community, and the administration is planning a school of nursing. Two American denominations, the Presbyterians (USA) and the United Presbyterians, as well as missions organizations of two British churches, are supporting the new work. In addition, the interdenominational agency, Church World Service, has given it the boost of an initial grant.

All over India, old and new examples of interdenominational co-operation like that impress a visitor. There doesn't seem to be too much worry whether a particular Christian is a Baptist or a Presbyterian or a Methodist or something else. In fact, during the last year, Christian groups with five different denominational backgrounds have joined forces to found the Church of South India.

All along the length of what Deccan Airways calls "the Backbone of India," interdenominational mission projects testify to the mood for unity.

At New Delhi, E. C. Bhatty, relief director of the National Christian Council, told me that all Christian groups except the Roman Catholic, "from Salvation Army to Lutherans," had co-operated in the council's interdenominational emergency effort.

Over 400 volunteers, a fifth of them Americans of various denominations, took part in distributing relief supplies to refugees, doing medical work in camps and providing recreation and assistance to the uprooted.

Not far from the Indian capital and from Agra, home of the famed Taj Mahal, Methodist and Presbyterian mission fields adjoin. On the borderland between the two, a new interdenominational work has gone far enough that the beginnings of success can be seen.

This is the "Indian Village Service," sponsored by American Methodists and Presbyterians and British Baptists. Its head is an expert rural sociologist and Presbyterian missionary, William H. Wiser. Working with Dr. Wiser, I saw an Indian Methodist, R. N. Solomon, trying to remake one of several villages in the project, by helping the inhabitants learn how to help themselves.

Instead of merely passing out assistance and winning weak dependence, these village workers try during three years to get village leadership on the job, then move on. For example, Mr. Solomon, in one village, had got local people who could read

(Continued on page 13.)

## Missionary Offerings for August 12-26, 1948.

### Home Missions.

| Church or Sunday School and Conference | Regular | Church Extension | |
|---|---|---|---|
| Antioch (E. Va.) | $ 6.00 | | |
| Antioch S. S. (V. Va.) | 4.93 | | |
| Chapel Hill (E. N. C.) | 9.08 | | |
| Durham S. S. (N. C. & Va.) | 6.70 | | |
| Ether (W. N. C.) | 1.90 | | |
| Flint Hill (R) (W. N. C.) | 5.00 | | |
| Graham Providence Memorial (N. C. & Va.) | 12.00 | | |
| Happy Home (N. C. & Va.) | 3.39 | | |
| Hines Chapel (N. C. & Va.) | | $ 52.50 | |
| Johnson's Grove (E. Va.) | 4.00 | | |
| Mayland (V. Va.) | 4.60 | | |
| Monticello (N. C. & Va.) | | 10.94 | |
| Mt. Gilead S. S. (E. N. C.) | 5.00 | | |
| Newport (V. Va.) | 5.12 | | |
| Newport News (E. Va.) | | 175.43 | |
| Newport News S. S. (E. Va.) | 10.00 | | |
| Oakland (E. Va.) | 7.50 | | |
| Pfafftown (N. C. & Va.) | | 15.00 | |
| Piney Plain (E. N. C.) | .50 | | |
| Spring Hill (E. Va.) | 4.32 | | |
| Totals | $ 90.04 | $ 253.87 | |
| Total for Home Missions | | | $ 343.91 |

### Foreign Missions.

| Church or Sunday School and Conference | Regular | Shaowu | |
|---|---|---|---|
| Antioch (E. Va.) | $ 6.00 | | |
| Antioch S. S. (V. Va.) | 4.93 | | |
| Chapel Hill (E. N. C.) | 9.08 | | |
| Durham S. S. (N. C. & Va.) | 6.70 | | |
| Ether S. S. (W. N. C.) | 1.91 | | |
| Flint Hill (R) (W. N. C.) | 5.00 | $ 12.00 | |
| Graham Providence Memorial (N. C. & Va.) | 5.00 | | |
| Happy Home (N. C. & Va.) | 3.40 | | |
| Henderson (E. N. C.) | | 90.00 | |
| Hines Chapel (N. C. & Va.) | | 52.50 | |
| Johnson's Grove (E. Va.) | 5.00 | | |
| Liberty Spring (E. Va.) | | 8.00 | |
| Mayland (V. Va.) | 4.60 | | |
| Monticello (N. C. & Va.) | | 10.95 | |
| Mt. Gilead S. S. (E. N. C.) | 5.00 | | |
| Newport S. S. (V. Va.) | 5.13 | | |
| Newport News (E. Va.) | | 175.43 | |
| Newport News S. S. (E. Va.) | 11.25 | | |
| Norfolk, Christian Temple S. S. (E. Va.) | | 25.00 | |
| Oakland (E. Va.) | 7.50 | | |
| Pfafftown (N. C. & Va.) | | 15.00 | |
| Piney Plain (E. N. C.) | .50 | | |
| Spring Hill (E. Va.) | 4.32 | | |
| Windsor (E. Va.) | | 57.82 | |
| The American Board—Foreign Missions (For Chinese scholarship) | 500.00 | | |
| Totals | $ 585.32 | $ 446.70 | |
| Total for Foreign Missions | | | 1,032.02 |

| | |
|---|---|
| Total Period August 12-26, 1948 | $ 1,375.93 |
| Previously reported | 38,533.56 |
| Total since September 1, 1947 | $ 39,909.49 |

Wm. T. Scott,
*Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## A LETTER FROM MISS MEEBOLD.

American Board Mission.
Fenyang, Shansi, China.
June 11, 1948.

DEAR FRIENDS IN AMERICA:

Well, dear friends, after six eventful months in Fenyang, I am still glad to be here! I know that my fellow-workers and I are growing in grace and in the knowledge of God's leading in these troubled times. I am sure your prayers for us are being answered. A very modest young evangelist has accepted responsibility for pastoring our big church this year; he struggled against this burden but the church and, I believe, God laid hands on him. His friend, the primary school principal, was to have had a year of study away from Fenyang beginning this summer, but voluntarily postponed his privilege for a year, a real self-sacrifice; because his "other" and unpaid job is Station Secretary, and in that capacity he is the chief supporter of the pastor. This is the stuff of which our Christian fellowship is made.

Our Pastor Kao and his family left Fenyang a few days ago in a farm cart (the bus doesn't run any more) on the first lap of his journey to the Nanking Theological Seminary, where he is to have a year of study. I know it was very hard for him to leave. With him went a lot of other people, and more getting ready now to leave as soon as school is out. We have been saying for a long time that our leaders needed to get away for rest and refreshment, but now when we really see them packed up and going, we wonder how we shall ever get along without them.

My new job since Mr. Heininger left on furlough was to become Acting Principal of the Bible School, and on the day I took over, the whole school and evangelistic staff was put under "political instruction" which lasted about a week. A few days after that we were assigned our quota of moat-digging and brick-carrying, which took about twenty more days, and when it looked as though we might resume regular class work, the students petitioned to go gleaning in the early wheat harvest. So we are rushing examinations, graduating exercises, and closing the school early. We decided the women needed the food more than book-learning right now.

Emma Noreen and the hospital staff are working overtime as usual; this time because the doctor has gone on vacation. Of course, he had hardly gone when they had a series of hand-grenade wounds and a case of premature twins!

The high school was hardest hit on the moat-digging, their assignment being very heavy, and quotas of the really sick and not-so-sick have to be finished by the faithful, so the student body is not in a good temper. Besides, the price of grain has jumped so that students' board money would not stretch to the end of the term; they therefore took matters into their own hands, dismissed the cook, and are making their own meals after they get back from the day's digging. They have hardly had a week of class work in two months.

"Life is real, life is earnest," but it is also filled with lovely spots; five eggs from the mother of a student I am helping; a plateful of pudding made to celebrate someone's birthday; a sleeveless coat Mrs. Lee is making for me, just like her own, so we can dress like sisters; the young man who stopped me on the road to say "Thank you for calling on my mother, she is becoming interested in the gospel"; and my young secretary having her first baby. (How can I omit the wonderful boxes from Illinois!) "Praise God from whom all blessings flow."

Sincerely,

LOUISE MEEBOLD.

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## NEWS FROM SOCIETIES.

### VIRGILINA SOCIETIES.

Most of the activities of the Missionary-Aid Societies of the Virgilina Congregational Christian Church have already been reported through THE SUN, but there are other achievements worthy of mention. Under the able leadership of Mrs. Arthur Tuck, president for the past two years, the societies have grown in interest and membership. Attendance has been good, and cooperation splendid.

The program committee, Mrs. T. W. Chandler, chairman, used the suggested theme for the year, "Opening Doors," and an interesting and instructive program was presented at each meeting, with a well-planned devotional. One afternoon was devoted to a special program on our missionaries, with a devotional meditation prepared by Miss Virginia Brinkley.

Much interest was shown in the Coin-A-Meal campaign for the Shaowu Mission, and a most gratifying sum was realized.

One of the outstanding highlights of the year's work, was a review of the mission study book, *Committed Unto Us*. This was a public meeting held at the church Thursday morning, August 28. The service was opened with the lovely missionary hymn, "We've a Story to Tell to the Nations," with the invocation by Mrs. C. E. Newman. The president then presented Mrs. Mark Andes, wife of our pastor, who gave the report in a charming and most interesting manner.

As we women listened in rapt attention, we experienced an awakening of our individual responsibility in world evangelism, and a resolve to greater activity.

We plan to give one or more memberships to the Jackson family in Shaowu, China, the money to be used to help defray the expense of Timothy Chang, a Chinese ministerial student at Duke University.

The Aid Society has made substantial contributions to church improvement, and in providing flowers for the church and the sick.

We have had a successful year, and feel assured of attaining the Standard of Excellence.

MRS. W. S. DANIEL,
*Secretary.*

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### DAMASCUS.

After one more meeting Damascus Missionary Society will close a very successful year under the splendid leadership of Mrs. A. V. Hofler president.

Our efficient secretary and treasurer, Mrs. E. S. Johnson and Miss Annie Lassiter, have done much to make our society a superior one.

The Bible Study has been taught each month by our Spiritual Life superintendent Mrs. Isaac Pierce and assisted by Mrs. O. L. Corbitt.

The book, "Committed Unto Us," was interestingly taught by Mrs. Emmitt Parker and Mrs. Isaac Pierce.

We also observed World Day of Prayer with other churches of our community.

In November we had our Thank Offering program as a public service.

The Pilgrim Fellowship is under the leadership of Mrs. Walton Nixon.

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# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Recently I was visiting a home and while walking in the yard, I admired some yellow four-o'clocks. The young son in the family laughed and said he had brought the seeds home from Sunday school about ten years before and that after the one planting they continued re-seeding themselves and reminded him of the teacher who suggested that his class plant seeds. This is not a new idea for that was quite some time ago and I have known Sunday schools to give away seeds very often. Has your class done that? Many times the teacher will suggest that when the flowers have blossomed, if they are suitable for cutting that some be brought to adorn the classroom. After this visit, I began to think about boys and girls and church flowers.

It is the custom of churches to place flowers in their sanctuaries and in other parts of the building. My own church nearly always has an arrangement or a plant on the table in the vestibule to make a cheery note for all comers. Usually the selecting and arranging of flowers is left to older people, mostly women. I have known a few men who artistically arranged flowers and were given that responsibility. Why not have a few younger people to assist the flower committee? Both in town and country there are boys and girls who plant their own gardens and I think it would be a wonderful thing for them to share with others and to beautify God's house with their treasures.

A great many people never think very much about the flowers they see in church—they are just there. The Church of England and the Episcopal Church have flower books which give the proper colors and type of flowers for use on different Sundays. These books make interesting reading and it is remarkable to find how the colors selected through years of usage for the church year so wonderfully blend with the seasons. Although we do not think of our decorations to that extent there are a few simple rules to follow and I will give them to you and hope that some of you will become flower assistants.

The container for the flowers is of main importance. Many churches have a collection of vases and some have a pair of unusual beauty. Suffolk Church has a pair of brass vases that are beautiful without any adornment. The holders should be plain as too much ornamentation detracts. After all, flowers are used to add to worship not to take away from it. Glass vases are not very good because the stems show through and rare is the arranger who can make stems look lovely. Neither are baskets very good. I know how popular they are, but in shape and construction they are not best suited for church use. White or dark blue or green pottery, brass and silver are the best kind to have. Park Church in Grand Rapids, Michigan, had copper boxes or troughs made to fit their pulpit and the results were lovely!

There shouldn't be too many flowers. The only exception would be a memorial service or flower festival when the whole church might be filled. Just a few, maybe two containers are enough. The flowers in them should be of suitable size. Lovely as violets are, they do not look well in church.

The flowers should be placed in the sanctuary—that is the proper name for the place of our services and I hope you will use it—before church has begun. Haven't you seen someone come in, often times backing through the door to manage, with a huge boquet after people have come to worship? There might be times of emergency, but in general, the flowers should be in place before time.

As a minister's wife I want to say a word of caution about placing flowers on the pulpit or too near the minister. It is a hazard! Then, too, his view may be obscured by tall flowers. So he plays peek-a-boo. It is all right to put them on the communion table if they are in a dignified holder.

I don't need to say they should be placed in the vase as beautifully as possible. I don't believe they need be arranged as for an exhibit but neither should masses of flowers be stuck into a vase. Natural groupings, loose and flowing are very pretty.

The possibilities of children and flowers grow. A vacant lot might be converted into a garden to furnish the church with flowers. Maybe your class would like that for a project. If you need to raise money, an herb garden would be nice. That wouldn't decorate the church but would smell good and herbs are much in favor now. You can think of other things to do I am sure.

## WHERE THERE'S A WALL A-BUILDING.

*by* Helen Gregg Green.
*Issued by the National Kindergarden Association.*

A friend of mine, Gertrude Jellop, was quite disturbed. It seemed to her that her children's paternal grandparents, who had came to live in her home for a few months, were doing less than nothing to help build a lasting friendship between themselves and their grandchildren, seven-year-old Throck and four-year-old Janey. It appeared, rather, that a wall was being built between them. I mentioned this to a child-psychologist, who is a neighbor of ours.

"Probably, this apparent lack of which you speak." he replied, "is not intentional on the part of the grandparents. It is likely that they desire this companionship but are at a loss to know how to go about establishing it. They may have very little imagination, or perhaps, mentally they have been traveling in a rut and find it difficult to start new ways of thinking. There are any number of possible explanations for their behavior—besides indifference."

"What would you suggest?" I asked. Then I continued, "Gertrude spoke of *her* mother, saying she is always doing something to win the children's devotion, respect, admiration, and frienldship. This grandmother, however, has had an unusally broad experience. Before her marriage she was a teacher, and, after having been left a widow, she not only reared a fine family of seven children, but she followed sucessfully a career as secretary and interpreter to a South American consul in Washington. Now, she has more than a dozen grandchildren, and she always seems to know what to do for each of them. The paternal grandparents, on the other hand, have no other grandchildren. They have lived in California for years, away from their relatives, and they do not seem to understand boys and girls. As I told you. Gertrude is troubled. What can be done about it?"

My neighbor looked at me searchingly. "You know the family better than I do," he said. "Think the situation over; jot down your suggestions and come back to me."

That night I wrote the following:

1. Tell the grandparents that both youngsters enjoy hearing stories about "when Daddy was a little boy"

2. Plan to have Grandma and Grandpa "in the limelight." For

(Continued on page 11.)

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

## EASERN VIRINIA FELLOWSHIP TO MEET.

The Eastern Virginia Pilgrim Fellowship Rally will be held on Sunday. September 5, at 3:30 o'clock, with our church in Newport News. Routine business including the election of officers will be transacted. There will also be reports of the National Fellowship Council which was held this summer in Dayton, Ohio.

Supper will be served by the women of the church. Afterwards, there will be a bit of fellowship led by the pastor, Dr. Hardcastle, followed by the installation of the newly elected officers.

MELVIN BUNCH,
*President.*

## NATIONAL LEADERS TO ATTEND AUDIO-VISUAL WORKSHOP.

National and regional leaders in religious education will attend the Fifth International Workshop in Audio-Visual Education to be held at Green Lake, Misc., September 6-11.

Sponsored by the International Council of Religious Education, the workshop will bring together some 200 persons for work and discussion in five aspects of audio-visual education:

1. Program planning and production.
2. Evaluation and guidance for using audio-visual materials.
3. Distribution.
4. Leadership development.
5. Planning and conducting audio-visual institutes and conferences for local church leaders.

The conference will be open primarily to staff and committee members of national, state, provincial, county and city, denominational and interdenominational agencies. A limited number of film librarians and local church leaders will also attend.

Rev. Howard E. Tower, director of department of audio-visual education, Board of Education, The Methodist Church, Nashville, Tenn., will be chairman of the workshop. Miss Pearl Rosser, director of audio-visual and radio education for the International Council, will direct the workshop.

Among 36 other leaders listed in the program are Paul F. Heard, executive secretary of Protestant Film Commission; Prof. Harris Moore, department of cinema, University of Southern California; Prof. Lewis V. Peterson, director of visual aid service, University of Illinois; Prof. W. A. Wittich, director of bureau of visual instruction, University of Wisconsin; Dr. Eric F. Voehringer, associate secretary of the World Council of Christian Education; Rev. William L. Rogers, executive secretary of Religious Film Association; and Rev. Everett C. Parker, director of Joint Religious Radio Committee.

A daily morning assembly will be devoted to discussions of new developments in the field. An evening assembly each day will feature reviews of various types of audio-visual material related to such topics as the Bible, missions, leadership, education, home and family, and evangelism.

## THINGS WE HAVE LEARNED ABOUT ALCOHOL.

(Continued from page 3.)

in amounts far smaller than can ever be registered under the law or by the police as indicating intoxication. In the beginning states, in amounts too small to be appreciated, alcohol slows the reflexes of the body, which we are endowed with to protect ourselves from destruction—the nervous reflex action of the eye, the ear, the muscles which we depend on for safety in this world of speed and power and uncontrolled human association.

*The evidence shows that there is no form of human activity so far tested which does not show inferiority of performance as the invariable sequel of the absorption of alcohol.* I do not care what you try—adding machines, typewriting, taking dication—there is no small or large accomplishment that does not show an inferiority of performance after the use of alcohol in amounts smaller than would be recognized as of toxic significance.

Perhaps the most important of all. is the postive statement that no evidence of improvement in human health has so far been found to result from the use of alcohol in the normal human being.

Alcohol, as used, causes many times more deaths than the infectious diseaese.

Civil authority is limited to reducing opportunities for exploitation by alcohol. Responsibility for correcting conditions rest with the public school system, also on the family physican, the health officer, the visiting nurse, the minintry, the libraries, the press, and the broadcasting stations. No health department, local or state, is to be considered adequate in its program of public service if it fails to use its authority to deal with alcholol as a cause of preventable disease for which it should have a policy and a program.

## FOR THE CHILDREN.

(Continued from page 10.)

instance—as there is opportunity—making such comments as: "Grandma made this delicious cake!" "Grandpa caught the largest fish!"

3. Suggest that Grandma and Grandpa play games with the children.

4. Give helpful hints, such as: Throck's favorite candy is marshmallows; Janey likes homemade story books full of babies' pictures—Grandma can easily make one of these.

5. Encourage grandparents and grandchildren to go with each other on short tips and to "do things" together.

6. Talk over with grandparents any grandchild relationship that bothers you or them.

7. Of course, Mother and Dad must remember that the children are small mirrors of themselves. If they treat their parents with consideration and admiration they will be likely to see the same kind of courtesy reflected in the manners of their boys and girls.

I took the list to my neighbor, who, after reading it, said, "It would be better for these suggestions to come from you rather than from me. Emphasize number seven and add an eighth, but put this last one first: 'Encourage the children to *do* nice things for their grandparents.' "

## EDITORIAL.

(Continued from page 4.)

"3. To come to know through study more about such matters as the relevance of their Christian faith for their economic relations, economic conditions and issues in their community, nation, and the world, and ways by which they as Christians, individually and collectively, may build Christian principles into economic life."

For the observance in January, 1949, the Department of the Church and Economic Life will have available appropriate materials for use by the churches, including worship services, resource materials, study guides, program suggestions and action projects.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## BARNABAS, A GOOD MAN.

Lesson XI—September 12, 1948.

Memory Selection: *He was a good man, full of the Holy Spirit and faith.*—Acts 11:24.

Scripture Lesson: Acts 4:32-37; 11:22-30; 12:25-13:7, 43-52, 14:1-20; 15:1-39; I Corin. 9:6; Gala. 2:1-13; Colos. 4:10.

Devotional Readings Psalm 1:1-6

*Bearing one another's Burdens.*

Brotherhood in the Early Christian Church meant something more than idle words—it meant bearing one another's burdens. It was Christian Communism, or perhaps a better word is, Christian Communityism at its best. Here was this struggling church in Jerusalem in which many of the members did not have much, and many of them did not have enough. So in a glorious sense of brotherhood, those who had shared with the have nots. "Neither was there any among them that lacked." This spirit of brotherhood and burden-bearing went so far that some of the people sold lands and houses and laid the proceeds at the apostles' feet, and distribution was made unto every man according as he had need. It is all a glorious example of the spirit of Christ finding expression among Christ's fellowers. The church ought to look after its own. In our modern, complex life, it is perhaps inevitable that the State has to administer help to the needy. But the Church cannot thus lightly dismiss its obligation to its needy members.

*"Meet Mr. Barnabas."*

"And Barnabas—the son of consolation. . . having land, sold it, and brought the money, and laid it at the apostles' feet." This is our introduction to this man Barnabas. He seems to be well named, the "son of consolation" or "son of encouragement" He evidently had some means, but his possessions had not possessed him, and when he found that he did not have enough ready cash to meet the needs of his fellow-Christians, he forthwith sold a plot of land and gave the money to the "benevolent fund" of the church. All too few of us give out of our current earnings what we ought to give. But how many of us cash our bonds or sell our property to give the proceeds to charity or philanthropy? If first impressions are lasting impressions, we ought to like this fellow Barnbas—he was a grand guy.

*"A Son of Encouragement."*

As we suggested above this is one interpretation of Barnabas' name. The name was fittingly bestowed and worn. For when we next see Barnabas, he is giving encouragement to a man recently converted to Christianity, who had a bad name to live down, and who was not getting a very good start in living it down. For Paul, recently converted, had come to Jerusalem where he had been give the cold shoulder. Quite naturally in a way, they were afraid of him, and did not believe that he was a disciple. But this great-hearted man vouches for Paul, and spoke in complimentary terms of him and his work. And thus helped Paul over a rough spot. To be sure Paul was not the kind of man to be easily daunted or turned aside from his purpose. But one suspects that if he had been asked late in life concerning the factors which had helped him to "keep the faith" he would have said that it really helped when Barnabas had stood by him in the hour of the skepticism of the leaders of the church. Happy is that young man, or any man, who has some one who believes in him, and who will go to the bat for him.

*A Good Man and a Good Name.*

When word reached the church at Jerusalem about the work at Antioch, they thought it was wise to send a man down there to look things over. There was none among them who seemed better qualified for the mission than this man Barnabas. "He was a good man, and full of the Holy Spirit and of faith." His heart rejoiced when he saw evidences of the grace of God in the new church. He could rejoice in another's sucess, and he himself added his contribution. He soon learned that the work was too big for him, so he set forth to seek a helper. He turned perhaps instinctively to Paul whom he found in Tarsus, and he brought him back to Antioch, where for a year or more this great team preached and taught the people. Barnabas had gumption as well as grace, a combination which is not always possessed by men.

*Mission to Jerusalem.*

Barnabas was a versatile person. He was undoubtedly a man of good judgment as well as of good character. When there was a difficult and delicate mission, such as the one necessitating the reference of the problem of Gentile Christians and Jewish Christians in the local church, the folks at Antioch sent Paul and Barnabas as their representatives. Barnabas evidently brought to such vexing and vital questions wisdom, sympathy, and a fine spirit. The man was genuine, good, godly.

*Foreign Missions Begin to Go Places.*

"The Holy Spirit said, Separate me Barnabas and Saul for the work where unto I have called them." Here was a new day in the history of foreign missions. It is significant that when God wanted to launch the things in a larger way, that the Holy Spirit selected Barnabas as one of the team who should launch out into the deep. Until I studied this lesson today I had thought of Barnabas as a laymen, but Acts 13:1 states that there were in the church at Antioch, prophets and teachers, Barnabas and . . . To be sure Barnabas may have been simply a teacher, a lay teacher. But he could have been a prophet also. In any event he was one of the team chosen by God through the Holy spirit operating on the minds and hearts of the church at Antioch, to launch the mission movement on an ambitious plan. What a team these were—Barnabas and Saul. It is significant that in the begining of the movement, Barnabas is mentioned first. Later the accounts always read, Saul or Paul and Barnabas. Barnabas was a man who could take second place and still play the game. That was another quality of this man's splended character.

*New Meaning to the Word Good.*

"For he was a good man." The word good takes on new meaning when it is clothed in flesh and blood in Barnabas. As one reads the story of this man's life, given in such a fragmentary way to be sure, he sees that goodness shades over into godliness. In Barnabas life at least goodness meant sharing even sacrificially, mutual burden-bearing, befriending the needly, depenadability, magnanity, fidelity to trust, and glad and full response to the reaveled will of God.

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As bad news travels fast and hasty words cause offence, so does a rash act haunt and torment the doer thereof.—*Selected.*

## THE PLACE OF TROUBLE IN THE WORLD.

(Continued from page 5.)

take the message of this sermon to heart until when trouble comes, you'll meet it with body, mind, and spirit bristling with the question: "What does God want to happen in my life and the lives of others through this?" There is no trouble that can beset you but that it is capable of being turned into something finer in your character and bringing you closer to God. That's the testimony of the Bible, the saints of the Church, and some of your neighbors and fellow-church members. Thus, it is the only to those who know not God that trouble is an awful thing! Trouble is awful to those who will not learn anything through it, who will not turn to God in the midst of it, or who will rebel and harden their heart against God because of it! But, to them that know God, trouble is too full of opportunities to be called "awful!" So, when you tell the story of some fine Christian to whom trouble came, don't let the story stop there! Tell what happened then! Did that Christian turn to God and find His grace sufficient in every need? Did his character take on a more sympathetic, more understanding, and more saintly quality because he had learned through suffering: That is what is important! That is what we should be looking for in the lives of others, and in our own life! If the writer of the letter to the Hebrew was bold enough to declares that even Jesus Christ our Lord learned perfection through suffering, then we should not expect to learn it any other way!

Secondly, if you would triumph through your troubles, live very close to those who have, and are, triumphing! Let their spirit help you! Was your prayer unanswered? Then, get close to Moses and David, both of whom prayed all their lives for the fulfilment of one ambition, and God denied them both. Catch some of the enduring spirit of those men, for they perserved and triumphed in trouble. Or, catch the spirit of that man Paul. He'll help you triumph in your troubles. Futhermore, that is one of the functions of the Christian Church; to be to you, and to others, a fellowship of men and women who come closer to God in trouble, and who thereby make of their troubles for new triumphs of the spirit! In such company, you'll find it easier for you.

But, above all, trust in and companionship with God Himself is the real answer. This God who put you in this world of troubles knows what He's about. You see, if the Christian faith means anything, it means that in Christ God came into the midst of our troubled world and picked up worse scars than we ever pick up! Look long and sensitively at Calvary and see if it isn't the greatest comfort God has to give to a man when it seems as if trouble is throwing its full weight against that man! God, you see, never tried to avoid the troubles of this world either! He's in it with —and for—us! He understands. Listen to this incident in the life of Charles W. Eliot, for 40 years president of Harvard. He suffered in his life-time because his face was disfigured by a birthmark in days when people were more cruel about things than now. One day he was walking down a street when he came across some boys teasing one of their companions because he had a birthmark on his face. Dr. Elliot drove the teasers away, put his arm around the lad, and said: "Look, son. My face is marked too!"

That is what God did at Calvary. He put out nail-pierced arms and a thorn-crowned bloody head, saying: "Look, son. I suffered too!" God refused to make a world in which there was no trouble, because He wanted such men as you and I are to have every possible opportunity for the growing of Christlike spirits. He refused—and, Calvary is what it cost Him! He thought it was worth it! How about you! Have you learned to treasure trouble as a way, by God's grace, to grow up into a spirit like that? My Christian friends, never let a trouble pass without letting God help you drain it of its richest blessing! Thank God that He refused to deny you the opportunity of growing up into perfect manhood—even the manhood of Christ Jesus, Who through suffering was made perfect!

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## CHRISTIAN GROUPS IN INDIA SEEK UNITY.

(Continued from page 8.)

to start little classes to teach others. Foreign missionaries could doubtless teach better, but enthusiasts of this experiment feel that change in the village will be more permanent under the new system.

Since last November, the famed Allahabad Agricultural Institute, the only all-India agricultural college, has been interdenominational. The Presbyterians started this school early in the century, but now the Disciples, Evangelical and Reformed and Methodists, as well as an Anglican society, are represented on the board, under a Disciple chairman.

Traditionally, the Allahabad school down the Ganges Basin from Agra, has tried to promote better agricultural methods so that small peasants, who make up most of India's vast population, will have a better life and be free of the threat of starvation. Now the new principal, Dr. Arthur T. Mosher, 37-year-old Presbyterian with an interdenominational background, and a British Anglican chaplain are experimenting with schemes for linking better Christianity and better farming, in the belief the two go together.

Southwest of Allahabad, on a main railway, is Jubbulpore, where the American Methodists started a theological seminary 25 years ago. During the thirties, the United Church of North India (Presbyterian and Congregational), Mennonites, Disciples, Evangelicals and the United Church of Canada, began official cooperation in running it.

Now, this school, too, is falling into step with the march to union. A constitution has been drawn up to make it a Union Theological College, and enough of the various supporting groups have already given approval to indicated that the change-over will be made within a year.

Steps toward interdenominational support of another college are being made on to the south, at Guntur, in a Lutheran mission area. This is the United Lutheran board's Andhra Christian College, with 1,300 students.

Here are the varied groups which have joined in its support: An Anglican society, 1937; American Baptists, 1946; British, who since have become part of the new Church of South India, 1947. Now the American Lutheran Church is expected to come in, too. Lutheran President H. H. Sipes calls these moves toward "a union college."

Down towards the southern tip of India, at Vellore, is a famous medical work in what has traditionally been a field of the Reformed Church in America. The hospital here was founded by Dr. Ida Scudder, who became so famous that a letter addressed simply, "Dr. Ida, India," reached her.

At the hospital, the doctors and nurses I talked with included representatives of the Baptist, Lutheran, Presbyterian and Anglican Churches and the Church of South India. A medical college has also grown during the last 30 years here, to train Indian women (and now men) to be doctors for various mission hospitals. Thirty-

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

I wish each of you could have been at the orphanage last Saturday to see the wedding of Margaret Bayliff and Stancil Seymour of Rocky Mount, N. C. It was, indeed, the culmination of a week of courtesies extended her by friends of the orphanage and members of the First Christian Church of Burlington, N. C.

Immediately after the write-up in the Burlington *Daily News* that I quoted in my letter last week, a photographer from the *News* office came up on Tuesday and took a picture of Margaret and her two attendants, and one of her and me standing in front of the fireplace where the ceremony took place.

Later in the week, Mrs. Vitus Holt, the wife of our Chairman, and Miss Eleanor Fix came up and took Margaret to Burlington and bought her clothes with fifty dollars that their Sunday school class had made up for her. Lucille's Beauty Shop of Burlington gave Margaret a free shampoo and wave. Several people in Burlington sent Margaret money. In addition to the money, Margaret received many nice and useful gifts from various people.

The night of the rehearsal all the children in the Baby Home spent the night at the other buildings. However, they, as well as all the other orphanage children, came in for their share of the cake-cutting refreshments. Mrs. W. W. Sellers of Burlington not only furnished punch for the cake-cutting, but enough for all the children. Mr. Harry Cobb of Burlington furnished individual wedding cakes to go with the punch and at six o'clock on the lawn of the Baby Home, all the children had their "own cake-cutting reception." The wedding cake was made by sisters of two of our matrons in Hillsboro, N. C.

The wedding took place at four o'clock on Saturday afternoon. The two attendants had on simple afternoon frocks of pink and yellow organdy. The two girls had taken natural flowers and made their headdress from them. Margaret's dress was made from white satin that Wayne Morton of Burlington had given her for a wedding present. It had a fitted bodice, and long sleeves ending in points, trimmed in seeded pearls, over the hands. On her head to hold the finger-tip veil of illusion, Margaret wore a small crown of corded white satin ribbon which was made and presented to her by several little boys of the orphanage. She carried a white orchid on a white Bible. Trollingers Florist of Burlington furnished flowers and decorations for the occasion.

Five minutes before the wedding, all the orphanage children came in body and stood in a space reserved for them. Besides the orphanage personnel, there were at least seventy-five relatives and friends present. It was a very impressive ceremony and one could not help but feel the sacredness of the occasion.

Following the wedding Margaret and Stancil left for a trip to Florida after which they will be at home in Rocky Mount, N. C.

The best wishes of the entire orphanage go with both of you, Margaret and Stancil, for a long and happily married life!

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR SEPTEMBER 2, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,381.54 |
| Eastern N. C. Conference: | | |
| Chapel Hill ..... | | 15.55 |
| Eastern Va. Conference: | | |
| Antioch ..... | $ 14.00 | |
| Oakland ..... | 15.00 | |
| Spring Hill ..... | 5.13 | |
| | | 34.13 |
| N. C. & Va. Conference: | | |
| Durham S. S. ..... | | 12.31 |
| Ala. Conference: | | |
| New Hope S. S. ..... | | 2.73 |
| Total this week from churches | | $ 64.72 |
| Total this year from churches | | $ 6,446.26 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $11,008.54 |
| Mrs. Simmons, children . | $ 25.00 | |
| Mr. Hairfield, children .. | 20.00 | |
| Mabel Haith, rent ..... | 1.25 | |
| A Friend ..... | 10.00 | |
| Mr. & Mrs. W. W. Sellers | 15.00 | |
| Cash, Mrs. Atkinson .... | 18.00 | |
| Burlington Kiwanis Club | 98.00 | |
| | | 187.25 |
| Total this year from Special Offerings ..... | | $11,195.79 |
| Grand total for the week .. | | $ 251.97 |
| Grand total for the year .. | | $17,642.05 |

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

This fine group of boys and girls have done good work.

The Friendly Service projects have been completed.

We have given two life membership certificates for Mrs. J. H. Lassiter and Mrs. J. E. Corbit, charter members.

The cradle roll party was a real joy to the children with a nice collection. We have supported a boy of The Christian Orphanage. Mrs. J. M. Byrum is chairman of this fund.

Mrs. L. E. McCoy has secured a number of subscriptions for the CHRISTIAN SUN through the Society.

We are thankful for such a successful year.

MRS. J. S. PIERCE,
*Corresponding Sect'y.*

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## CHRISTIAN GROUPS IN INDIA SEEK UNITY.

(Continued from page 13.)

eight different church bodies now support that work.

Then finally, at the port of Madras, there is another work that has blossomed since the war. In charge is an American Episcopalian woman, Dr. E. D. Mason. With her is Miss Dorothy M. Pearson, a nutritionist contributed by the United Church of Canada. Supporting their project is $10,000 from the American churches through Church World Service. Fittingly, the project is carried on at Women's Christian College, the first school in India to be started by several denominations in cooperation.

In Dr. Mason's phase of the project, caged rats are fed various foods to discover how the predominantly rice diet of India should be improved. Already a menu which is much better than rice, but just as cheap, has been developed. Miss Pearson's job is to teach Indian housewives the importance of better nutrition and then how to prepare healthful new dishes that their families will eat. Not only does this mitigate present famine conditions but it lays a road to better living by forming better eating habits.

All down the line, in short, cooperation among the different churches is bringing results in India. Doubtless there are many other examples which I did not see. What I saw, whether it was village welfare work or education, or medicine or ministerial training or relief or health, demonstrated that the churches are learning that by teamwork they can get things done!

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The basis of intemperance is the effort to secure through drugs the feeling of happiness when happiness does not exist. Men destroy their nervous system for the tingling pleasures they feel as its structures are torn apart.—*President David Starr Jordan of Leland Stanford, Jr., University.*

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*Correction*—Rev. J. F. Morgan is the new minister at Windsor, rather than Waverly.

# In Memoriam

### CHAPMAN.

On August 17, 1948, Mrs. Ollie Chapman, wife of E. D. Chapman, Harrisonburg, Va., died at Rockingham Memorial Hospital, where she had been a patient for only a few days. Her sudden death was a shock to her family and friends.

She was a daughter of Mrs. Mary and the late C. D. Maphis. She is survived by her husband and aged mother.

Mrs. Chapman was a lifelong and faithful member of the Congregational Christian Church at Linville, which she loved and served faithfully to the end. She was a woman of kindly personality and can be commended for her devotion to her invalid mother.

Funeral services were conducted from her late home in Harrisonburg. Services were in charge of Rev. S. E. Madren, a former pastor.

Mrs. MARY DAVIS,
Mrs. EVA HOSAFLOOK,
Committee.

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### SMITH.

On June 5, 1948, God in His infinite wisdom saw fit to remove from our midst our beloved brother and deacon, Mr. William Joseph Smith.

Mr. Smith has been a loyal member of Holy Neck Congregational Christian Church since moving from North Carolina in 1916. He took an active interest in all phases of his church's work until his health failed.

He served on the Board of Deacons for many years. He was quiet, sincere and devoted to his church and community.

Therefore, the Board of Deacons of Holy Neck Church resolved:

1. That we bow in humble submission to God's will, who doeth all things well.
2. While we mourn the loss of one who meant so much to us, we keep in remembrance his high ideals of Christian service.
3. That we extend our deepest sympathy to family in their hour of sadness, commending them to the Comforter who doeth all things well.

Mrs. HARVEY WORRELL,
Mrs. ETHEL SAUNDERS,
Committee.

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### COMMUNISM IN THE U. S. A.

The Communist movement in the United States began to manifest itself in 1919. Since then it has changed its name and its party line whenever expedient. But always it comes back to fundamentals and bills itself as a party of Marxism - Leninism." As such, it stands for the destruction of our American form of government; it stands for the destruction of American democracy; it stands for the destruction of free enterprise; and it stands for the creation of a "Soviet of the United States" and ultimate world revolution.

The preamble of the latest constitution of the Communist Party of the United States proclaims that the party . . . "educates the working class, in the course of its day-to-day struggles, for its historic mission, the establishment of socialism."

The phrase "historic mission" means to the Communist, using his own words, "achieving the dictatorship of the proletariat; . . . to raise these revolutionary forces to the surface and hurl them like a devastating avalanche upon the united forces of bourgeois reaction, frenzied at the presentment of their rapidly approaching doom."

In recent years the Communists have been very cautious about using such phrases as "force and violence." Nevertheless, it is the subject of much discussion in their schools and in party caucus, where they readily admit that the only way in which they can defeat the present ruling class is by world revolution.

The Communist realizes that he can create his order in the United States only by "bloody revolution." *The History of the Communist Party of the Soviet Union* is used as a basis for planning their revolution. Their tactics require that to be successful they must have:

1. The will and sympathy of the people.
2. Military aid and assistance.
3. Plenty of guns and ammunition.
4. A program of extermination of the police, as they are the most important enemy and are termed trained Fascists.
5. Seizure of all communications, including radio stations, buses, railroads, and other forms of transportation.

They evade the question of force and violence publicly. They hold that when Marxists speak of force and violence, they will not be responsible — that force and violence will be the responsibility of their enemies. They adopt the novel premise that they do not advocate force and violence publicly, but that, when their class resists to defend themselves, then they are thus accused of using force and violence.

Any who opposes the American Communist, the Communist Party of the United States, is branded as a "disrupter," a "Fascist," a "Red baiter," or a "Hitlerite," and becomes the object of a systematic campaign of character assassination. This is easily understood because the basic tactics of the Communist Party are deceit and trickery.

The great god of the American Communists, Comrade Lenin, in various speeches and writings urged the use of deceit and trickery, and his converts live by this injunction. . . . "The strictest loyalty to the ideas of Communism must be combined with the ability to make all necessary practical compromises, to maneuver, to make agreements, zigzags, retreats and so on, so as to accelerate the coming power.

The march of Red fascism is a cause for concern in America. But the deceit, the trickery, and the lies of the American Communists are catching up with them. Whenever the spotlight of truth is focused upon them, they cry, "Red-baiting."

The numerical strength of the party's enrolled membership is insignificant. But it is well known that there are many actual members who, because of their position, are not carried on party rolls. . . .

One who accepts the aims, principles, and program of the party, who attends meetings, who reads the party press and literature, who pays dues, and who is active on behalf of the party "shall be considered a member." The open, avowed Communist who carries a card and pays dues is no different from a security standpoint than the person who does the party's work but pays no dues, carries no card, and is not on the party rolls. In fact, the latter is a greater menace because of his opportunity to work in stealth.

The burden of proof should be placed upon those who consistently follow the ever-changing party line. Fellow travelers and sympathizers can deny party membership, but they can never escape the fact that they have played into the Communist hands, thus furthering the Communist cause by playing the role of innocent, gullible, or wilful allies. . . .

What can we do? And what should be our course of action? The best antidote to Communism is vigorous, intelligent, old-fashioned Americanism with eternal vigilance. I do not favor any course of action which would give the Communist cause to portray themselves as martyrs. I do favor unrelenting prosecution wherever they are found to be violating our country's laws.

As Americans, our most effective defense is a workable democracy that guarantees and preserves our cherished freedoms. . . .—*Excerpts from an address by J. Edgar Hoover, Director, Federal Bureau of Investigation, released by the George Washington University.*

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Power always establishes itself through service and perishes through abuse.—*Duruy.*

# 1948 -- LABOR SUNDAY MESSAGE -- 1948

This is a call to Christian thought and action.

On Labor Sunday Christians should give special emphasis to the practical decisions that economic life daily forces men to make. Christian principles are involved in these decisions. It is the responsibility of churches to help men to discover what these principles are and what they mean for men as producers and consumers, as investors and citizens. The Church is under a divine imperative to call all men—but first its own members—to recognize God's lordship over individual souls and the whole of life—the home, the farm, the factory, the market place, the banking house, and every form of associated activity in the community, nation and world. It is his will that his kingdom come on earth among men.

All the resources of the earth are gifts of God to all nations and peoples. Under the laws of men they become property, but God remains the absolute owner of "the earth and the fullness thereof." This means that every form of human ownership or control or use of property is a trust with responsibility to God and one's fellow men. It must be kept under the most severe scrutiny in the light of the purpose of God's creation.

According to the Christian faith each person is made in the image of God, and hence has dignity and worth whatever his work or status. Hence, the worker must never be treated as a commodity but always as a person, whose well-being depends in large part upon the rewards and conditions of his labor.

No economic system fully serves the common good. No such system fully expresses the will of God. Improvement of economic arrangements is, therefore, the obligation of all Christians. It is their duty to see that economic arrangements serve human welfare and that the welfare of society is not sacrificed for the sake of the economic system. All systems must be tested by the extent to which they conform to God's will as revealed in Christ.

What then are principles and objectives which should guide Christians in their judgment upon economic institutions and in the personal decisions which they make in their various occupations?

1. There should be a minium standard of living to which every person has access. Such a minimum should be sufficient for health, cultural growth, and protection against hardships beyond one's control. It must be recognized that such a minimum standard will be conditioned by the relation of production to population.

2. All persons have the moral right to equal opportunities to develop their capacities. To make equal opportunities available to all children and youth is therefore a special responsibility of the Christian community.

3. Every able-bodied man and woman has the moral right and duty to serve the community in the home, through work under conditions that assure fair compensation, and in voluntary community service.

4. Economic decisions are in large measure group decisions for which both political and economic forms of organization are necessary. The Christian's responsibility includes his taking a vigorous part in those political and economic activities which hold the greatest promise for the realization of Christian objectives. All persons have a moral right to such participation regardless of race, creed, color, or sex.

5. The churches have been right in giving encouragement to the development of the labor movement, both as an instrument for the securing of greater economic justice and as source of both dignity and morale for workers. Yet, in specific issues that may today separate labor and management, the Church should not prejudge the rightness of either group. While making judgments in particular cases, it should concentrate on the encouragement of all those processes which are in harmony with its ministry of reconciliation.

6. Every national policy must be judged by its consequences for the lives of people in all lands and by its effect upon the economic basis for a peaceful world. There should be tolerance toward the economic experiments and institutions of other peoples, though these must be judged by the same moral principles as our own.

Labor Sunday presents a clear call to every Christian to consider earnestly the possibility and the means of attaining a more Christian economic life than now exists. It summons him to re-examine his own relationships as employer or employee, as buyer or seller. It requires each Christian to revaluate his position on the grave economic issues that have emerged upon the field of political action. Labor Sunday calls him to ask of himself and to give answer—after rigid self-analysis—concerning his economic activities: Am I right or wrong? Am I selfish or generous? Am I loving my neighbor as myself, or am I taking an unfair advantage over him? How truly Christian am I in my part of the economic life of this nation and of the world?

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, SEPTEMBER 9, 1948. NUMBER 36.

## Religious Radio Credo

By DR. ROSS SNYDER

Delivered over CBS's "Church of the Air" on Sunday, August 22

We are devoted to the use of radio . . . that the greatness that is within every man, shall be awakened: that those who have experienced life deeply may speak of "life as they see it": that each citizens be offered the best that man has been able to discover of that which is real and can be trusted . . . the faiths by which men live.

We are devoted to the use of radio that man shall be linked to man in justice and forbearance: that people shall speak to peoples . . . the walls dividing groups of men be crumpled and overlapped: that no longer we evade fellow man, nor strike terror to his heart, nor darken his understanding: that in this day of awakening of new peoples, and the downfall of others, men shall find membership in the "city which hath foundations, whose builder and maker is God."

We are devoted to the use of radio that a right spirit be renewed within us: that the erosion of spirit within all men everywhere be overcome and the floods of fear mastered: that the voice of religious conscience may speak to each citizen as we face together the issues and problems which determine our common fate.

We are devoted to the use of radio that good thinking take place in a climate of freedom: that men shall speak fearlessly the truth as they see it, transmit to each other the words and images which give trustworthy meaning to our life together: that we understand the life story of every man: how he rises with hope, seeking the Promised Land: is misled and misleads others into a wilderness, suffers from his own and others' evil: and seeks a redemption.

We are devoted to the use of radio that the communication of glad tidings and the proclamation of the gospel of peace shall be carried to the ends of the world: and the earth shall be full of the knowledge of the Lord as the air waves cover the earth.

# News Flashes

Congratulations to Rev. and Mrs. S. E. Madren of Elkton, Va., on the birth of a daughter, Elizabeth Anne.

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Rev. and Mrs. Kenneth D. Register announce the birth of a son, John Kenneth, on Sunday, July 25, 1948.

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Dr. F. C. Lester is assisting Rev. R. E. Newton in the second week of revival services at Leaksville.

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Dr. I. W. Johnson was assisted in a revival meeting last week at Oakland by the Rev. R. E. Brittle. There were many reconsecrations and thirty-four new members received. This brings Dr. Johnson's total thus far this year to eighty-eight.

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Conference and Convention representatives will gather at Henderson, N. C., Thursday, September 16, to make plans for the carrying out of the mandates of the Southern Convention with special study of the "Plan of Advance" and of the increased Conference Apportionments.

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Dr. Wm. H. Morgan of Ashville and Boone, N. C., was licensed September 2 at Elon College to preach the gospel of Jesus Christ. Dr. S. C. Harrell, chairman of the Committee on the Ministry of the North Carolina and Virginia Conference, performed the licensing with Rev. W. J. Andes leading the prayer. Those present for the service were: Rev. Kenneth Register, president of the Conference, Rev. W. W. Stevens, Dr. D. J. Bowden and Mrs. W. H. Morgan. Dr. Morgan is a teacher at Appalachian State Teachers College at Boone and is a member of our Church in Asheville. We welcome him to the ministry.

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## DR. STANLEY HARRELL RESIGNS.

The following rather surprising piece of news was part of a letter just received from Dr. Stanley C. Harrell by the Editor:

"At the morning service yesterday (September 6), I tendered my resignation as pastor of the Durham Church. According to the church constitution a 90-day notice must be given if either church or pastor contemplates a severance of the pastoral relationship.

"We have had a very pleasant and peaceable relations for twenty-nine years come next November, and no untoward event is responsible for my resignation. I just 'sorter' have a feeling that churches may deserve a change every twenty-five or thirty years, lest things get into a rut."

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## CONVOCATION ON RURAL CHURCH.

The fifth annual National Convocation on the Church in Town and Country will be held in San Jose, California, November 9-11.

More than 1,000 rural clergymen, religious educators, rural community leaders and government officials from the United States and Canada are expected to attend the gathering.

The Convocation is sponsored by the Committee on Town and Country of the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education; Dr. Landis is secretary of the Committee.

The conference is held each year to afford oportunity for exchange of new ideas on new techniques for the rural church and for discussion of current issues affecting agriculture. During the Convocation twenty commissions are assigned to discuss such topics as migrant farm labor, agricultural colleges, women in rural life, and urban-rural relations, etc.

One of the highlights of this year's program will be a forum on "The 160-Acre Water Limitation of the Federal Reclamation Law." A bill to repeal this law has been before Congress since 1944.

Prominent speakers at the Convocation will include Dr. Paul Landis, Dean of Washington State College, Pullman, Wash.; Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council of North America, New York; Dr. Elliott L. Fisher, Director of Town and Country Work, The Methodist Church, N. Y.; The Rev. John B. Ketchum, Director of Field Administration, International Council of Religious Education, Chicago, Ill.; and Dr. Paul S. Taylor, Professor of Economics, University of California, Berkeley, Calif.

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## NEED HELP OF RELIGION TO COMBAT DRINK HABIT.

Liquor has a way of drowning timidity and loosening a halting tongue so that an ordinarily bashful individual thinks he has become the life of the party.

Drinking habits do not grow out of a taste for liquor so much as a feeling of inferiority or loneliness. The only time some men or women feel able to meet the world bravely is after their troubles have been dulled by the narcotic influence of alcoholic drink. The fact that happiness based on a state of intoxication is artificial and aggravates the very condition which the drinker is seeking to avoid, does not relieve the situation. It merely serves to underscore the truth that a permanent solution to the alcohol problem must take account of psychological and psychopathic issues along with the well known moral and social questions.

Liquor laws are necessary to restrain those who cannot control themselves, but the liquor problem will not be solved until men's minds and hearts have been so changed that the desire for drink is completely removed. Psychiatry is meeting with some success in curing the drink habit, but it does not go far enough. *Only a true religious experience can do what is needed to transform the alcohol craver into one who no longer desires to compensate for some defect of personality by taking to strong drink.*

*Basically the liquor problem is caused by lack of religious motivation in life, and the solution is a strong and active religion.* Every minister and Sunday school teacher who is helping to build strong character and develop well-balanced personality is a strong opponent of the liquor traffic. The Church by strengthening men's lives is powerfully combatting the organized forces of alcohol. These things being so, let us work and pray that the Church and all its leaders and workers will rise to their full responsibility and mission as the world's greatest agency for temperance and abolition of intoxicating liquor.—*Editorial in The Otterbein Teacher, Sunday School Quarterly of the Evangelical United Brethren Church.*

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When the old Spanish mariners, in their explorations, touched any new land, the first thing they did was to run up the flag of Ferdinand and Isabella to the masthead on the highest point that they could reach on the new land. Every new shore was claimed for Spain. The sovereigns that encouraged the explorations of these Spanish mariners were acknowledged when the first foot touched the new shore. Ah, man! when you get your new situation, when you set up your new home, when new circumstances arrive in your life, it is grand to run up the flag of God's Son, and say: "This new situation—this new era in my life—will be acknowledgment of God in the person of His Son."—*John Robertson.*

# "Bought With a Price"

*By* James E. Chessor

"Ye are not your own; for ye were bought." (1 Cor. 6:19, 20.) No saint is his own; he was bought. Nor is *any man* lawfully his own. He may boast of "unalienable rights," but there is a "higher law" than the Declaration of Independence and the Constitution. No "Bill of Rights" can make a man his own. His Creator and Supreme Governor holds over him the supreme right and prerogative.

"Ye are not your own." Is that not a strange statement? As if a man did not possess himself—his soul, his body, his mind, his house and lands, his time and talents. Man, the paragon of animals, yet in his own right possessing less than any animal, any fowl of the air, any denizen of the earth. Apart from Christ, we are nothing, we possess nothing. In Christ we may be poor as the world counts riches, but rich with him, rich toward God, possessing boundless wealth. "The foxes hath holes (dens), and the birds of the heaven have nests (lodging places); but the Son of man hath not where to lay his head." (Matt. 8:20.) If Jesus, having made all things and having redeemed his own, possessed in his earthly ministry less than the fowls and the foxes, we need not count on great riches nor much ease in this life. Often we may be poorer than the sorrowing Man of Galilee because of our sins, willfulness, greed, and wrong ways. We may have less, and suffer more ills and ill treatment, not without cause. "He was in the world, and the world was made through him, and the world knew him not. He came unto his own (Greek, "his own things"), and they that were his own received him not." (John 1:10, 11.) Hence, "the Son of man hath not where to lay his head." We hold nothing in our own right; we cannot do as we *will* with "our own things." We can possess no more of goods and prerogative than Jesus, by virtue of his own conquest, wills to bestow upon us. We are not our own; we possess nothing in our own right—neither life, nor death, nor things present, nor things to come.

I shall now quote all of my text: "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify therefore in your body." Here are grand truths, profound revelations: (1) we are the temple of the Holy Spirit; (2) we are not our own, having been bought with a price; (3) therefore, we should glorify God in our bodies and spirits. Christ owns us by two indisputable claims—he made us; he bought us. How ungrateful if we do not allow him to possess us, to live in us, to control us, to glorify us with his own glory! "Ye are not your own," but members of Christ, God's building, the dwelling place of the Holy Spirit. "Know ye not that your bodies are the members of Christ?" (Verse 15.) Poor as we are in and of ourselves, in Christ we are exceeding rich. We are his temple, the temple of the Spirit, our glorious, abiding Guest, the representative of God, of Christ. And this Guest maketh intercession for us (as Christ doth also) "with groanings which cannot be uttered." Herein are we rich. As the Shekinah dwelt in the temple of Israel, so the Holy Spirit dwells in Christ's temple, which we are. But, mark you, he will not dwell in a defiled or polluted temple. Once, and twice, Jesus cleansed the temple of his Father—later that temple, the pride of Jerusalem and all Jewry, was destroyed! Our Savior hath cleansed his temple, the church, and each one of us; but it takes some effort on our part as individual members of Christ to keep ourselves pure and clean. If we fail, we shall be destroyed! As members of Christ, his holy temple, we have no right to use our bodies and minds according to our own pleasure.

*"Ye Are Bought With a Price."*

"Ye are not your own; for ye were bought with a price." And that price, beyond all computation! It is the price of millions of souls, of millions of lives. Each soul is worth more

(Continued on page 15.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## VACATION.

Albert E. Day once remarked that he had been dissipating homiletically. That is the best kind of ministerial dissipation. St. Paul indulged in this variety.

The editor spent the major part of this year's vacation preaching. He supplied three Sundays at First Christian Church, Portsmouth, his former pulpit. There he renewed old acquaintances, formed new ones and observed the fine work which is progressing under the leadership of Rev. W. Stanley Carne.

A week was spent with Rev. Joseph McCauley at the Centerville Church. Many trips had been made up and down the highway from Petersburg to Suffolk without realizing the fine homes, excellent farms, and loyal church members living nearby. Centerville is not a large church, but it ministers to the spiritual needs of some of God's elect. The happy relationship which exists between pastor and people is indicative of a healthy church. It was a grand experience to visit this church and become personally acquainted with the members.

Another week was spent with the Rev. R. E. Newton at Leaksville. Visits were made at all of Pastor Newton's churches and many points of interest throughout the Valley of Virginia. It is refreshing to see these energetic, consecrated people at work and worship. We may be justly proud of Leaksville and the surrounding churches of the Valley Conference.

Suggestions have been made at various intervals about the possibility of establishing churches in Elkton, Luray and elsewhere in the Valley. It is regrettable that we have not done so already. Perhaps it is not too late. Here are prosperous and growing cities, flanked or surrounded by rural churches. Churchmanship for our day demands a new vision and a new strategy. We need to heed the call of God to "go forward."

Pastors Newton and McCauley are typical of the faithful men who serve throughout our Convention. They have their problems, but they also have their promises. Patient and unassuming, they follow in the footsteps of the Good Shepherd. Thank God for our consecrated pastors.

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## ACROSS THE EDITOR'S DESK.

Here is an unusual card. The writer offers a plan, states that he "would be pleased to learn your results, exchange ideas and answer questions. No charge. Nothing to sell." Unique.

What is the plan? It is an economical way to air-condition your church and increase attendance in hot weather. Mr. E. R. Tibbets, a retired engineer, offers this plan: "Your building may easily be made comfortable for Sunday mid-day service by filling it with cool night air. Open all doors and windows, especially highest windows, before mid-night Saturday. High ceiling permits abundant storage from which cool air descends to replace warm air exhaled by the people. At sunrise the temperature is up to 20 per cent cooler than at noon. Close all openings one hour after sunrise Sunday and keep closed during mid-day service. Run circulating fans if available during service. Also if you have suction fans in ceiling or gables, run to draw warm air from area above windows and replace with cool night air. Shut off one-half hour after sunrise. Never run suction fans when air is warmer outside than inside."

Correspondence will reach Mr. Tibbets at Moore Building, San Antonio 5, Texas. Why not try his plan?

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## GENERATOR NEEDED AT SHAOWU HOSPITAL.

Rev. James E. Walter, Project Secretary for the American Board, has forwarded this paragraph from a letter by Dr. Edward C. Riggs:

> "As for the question of future projects, at present there is one matter on my mind. When we secured an X-ray machine for the hospital through UNRRA, and then discovered that Dick Jackson's portable generators were not powerful enough to supply the necessary current for it, I authorized the X-ray specialist for the International Relief Committee of China to go ahead and purchase for us a larger generator, which will cost about $1,000, and will be ready for delivery some time this fall, and told him that I would guarantee payment for same out of my own personal funds. We need the X-ray and the generator desperately, and I am still willing to pay for it myself. But now that my personal status is changed, and I have family financial responsibilities to look forward to, such as education of children, etc., I am less reluctant than I was before to appeal for help in meeting that bill. If you should happen to run across any person or group who would like to help us share the load, we would certainly appreciate it."

Mr. Walter states: "The generator is not in the regular budget of the American Board, but unbudgeted apportionment credit will be received for gifts to this project. . . . The spirit of Dr. Riggs is such that all of us are eager to have a part in whatever project he thinks of as significant and important." Pray that the way may be found to supply this essential need.

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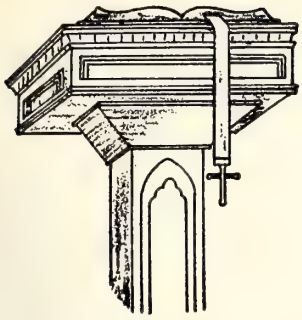
It is not at all likely that any one ever had a totally original idea. He may put together old ideas into a new combination, but the elements which made up the new combination were mostly acquired from other people. Without many borrowed ideas there would be no inventions, new movements or anything else that is classed as new.—Dr. George Grier.



## HUMANITY'S NEED—THE GOOD SHEPHHERD.

*A Sermon*

*By* J. Everette Neese,
*Bay View Church,*
*Norfolk, Va.*

*"I am the good shepherd, and know my sheep, and am known of mine."*—John 10:14.

Our prehistoric forefathers who lived in caves and fought with clubs had little and expected little but still were not without their needs. Our forefathers of the centuries before and the centuries following Christ lived a pastoral or agricultural or industrial life which, too, was not void of its needs. Thus it seems to have been from the very beginning of man unto this hour that humanity—with all its abilities for acquisition, its powers of reasoning and its surplus of supplies—has always and eternally been in need.

These needs may be catalogued under the headings *unimportant* (things of lesser value), *important* (things of great value) and *super-important* (whereunder is classified the needs of the soul). Herein is where man's lethargy is centered. Herein is where the sin of procrastination takes its greatest toll. Herein is where lies the spiritual anemia that brings death to untold numbers regularly throughout the ranks of Christendom.

We have not yet taken the Gospel seriously. We have spent little or no time in a study of how to relate our lives to God and His purpose for us. If there is one truth we need to learn it is "that an A-1 Gospel cannot arise from a C-3 theology. Our creed should not determine the Christ, but our Christ should fashion our creed."

Today we stand as one great human family in the throes of need and there is one in whom the solution to our need can be found. One, who, with reverence approached the temple but with indignation drove therefrom those who were capitalizing on the worshippers who came to offer sacrifice for their sins. One who has gone before us to prepare the way and calls back to you and me in words unmistakably clear, "Follow me." It is the Good Shepherd.

The one problem to be faced in introducing God's Word to the modern mind is that there are many who find it difficult to understand the metaphors of the Scripture. As you well know, a metaphor is "a figure of speech in which one object is likened to another by speaking of it as if it were the other."

Thus it is rather difficult for those born and reared away from the quiet of the country to understand the relationship between a shepherd and his sheep. And, too, not only do we rarely see sheep, but at present they are treated somewhat differently than did our Palestinian forefathers.

However, even though twenty centuries exist between us and the shepherds of Palestine in the first century, today as then, the caretaker of the sheep still *calls* to them.

### *I. The Palestinian Shepherd.*

If it were possible for you and me to project ourselves into the centuries around the beginning of the Christian era we would then be able to thoroughly understand the relationship existent between the shepherd and his sheep.

Around the hills of Palestine we would see the shepherd going ahead of his flock. At times he would be carrying a lamb or an injured sheep across his shoulders. His dress would be traditional to that the shepherds have always worn—a flowing Bedouin head-veil held in place by two black twisted chords; perhaps a sheepskin coat with the fleece inside and sandals of leather tied with straps. The darkness of his skin would be the result of long hours and days exposed to the heat of the sun's rays.

He would not be driving his sheep as one would drive cattle, but walking ahead of them as their leader; directing them into new pastures and beside cool streams of water. When he would call to them we would not understand the language, but the sheep would and they would follow him.

The story is told of two shepherds who, one stormy night, took refuge with their flocks in a cave. During the night the sheep were herded together and one would readily expect all of them to be of one flock. But next morning when the time of departure came the shepherds emerged from the cave and stood some distance from each other and from the sheep. Each then began to call his own. One after another went to each shepherd until, when the count was made, each had the correct number of his flock.

How metaphorically applicable indeed are the words of John, "He that entereth in by the door is the shepherd of the sheep . . . and he calleth his own sheep by name and leadeth them out. And when he puetteth forth his own sheep, he goeth before them, and the sheep follow him for they know his voice. . . . This parable spake Jesus unto them. . . . I am the good shepherd, and I know my sheep, and am known of mine. . . . And I lay down my life for the sheep." (John 10:2, 3, 4, 6, 14, 16.)

What more can be said?

### *II. Your Shepherd and Mine.*

As in the tone of the first century metaphor Jesus still calls his sheep to him for he is, as says the writer of Hebrews, "The great shepherd of the sheep" (13:20) who loves, cares for and protects those under his care.

Here we can note a contrast.

There is indeed a difference between the shepherd and one who is hired to look after the sheep. In the face of impending danger the hireling thinks of his own welfare and leaves the sheep to cope with the danger alone while he seeks safe refuge. What happens to the sheep is of little concern to him for his interests are self-centered.

Note the contrast!

The shepherd, the real shepherd thinks not of his own welfare but the welfare of his flock. He cares for them because they want someone to care for them. He protects them because they are his own and look to him for protection.

Is our position unlike that of the sheep? Is humanity without the need of someone to care for it? Are we sufficient within ourselves? Have we need of nothing? What is your answer?

As for me I take my stand with the sheep in need of a shepherd. Someone whose love and care bridges time and space and *meets* my need. Someone whose protection spans the chasm of my coldness and ingratitude and sustains me in my *hours* of need. Someone whose redemptive arms reach down to reclaim me from the cesspool of evil into which I fall and *stand* in need.

Many times in life we wander away from the fold of protection and loving care. Isaiah has so aptly characterized us in the words, "All we like sheep have gone astray; we have turned everyone to his own way" (53:6). This is so very true. Mankind has gotten far off the beaten track to the Father's house. But we

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

Our Southern Convention is made up of a goodly people, and we have at times set some inspiring records. We have 201 churches with 33,539 members, and there are about 80 active pastors. We publish THE CHRISTIAN SUN; promote Missions at home and abroad; provide for aged ministers, their widows and orphans; maintain a central Convention Office; operate an A-grade college—Elon; support the Christian Orphanage; carry forth a program of Christian education; have Convention and Conference organizations for men, for women, for youth. We raised last year for Convention and Conference Apportionments $67,784. Our churches raised last year for their local expenses $550,368. We raised a total for Benevolences and Missions for others through our Conferences $134,-165.

We are a team. A great team. We belong to each other in our work for the Kingdom, in our fellowship with one another and in our combined efforts to serve our Lord as a constituent part of His Church. We need to work together, think together, act together. We need to pray for wisdom to know, and inspiration to do the will of God. There is much real cross-bearing to be done, much unseen and unsung tedium that has to go on in order that root and trunk and branch may be in position to do their part in fruit bearing. Let us love one another, and work together, and not be weary in well-doing. God will give rich and gracious increase — more abundant that we realize if we do faithfully, prayerfully and joyously our part.

Every individual in the local church, committees of larger and lesser organizations in the local church, all have their essential place. Each one who does a little, first-hand task well abets the larger body and helps to win the final success. Everyone counts and is counted, and is counted upon. Let no one feel his is too little a contribution, nor his position too inconspicuous. God lifts the hand that lifts the "cup of water."

For instance, on Thursday, September 16, at the Henderson Congregational Christian Church, at 10:30 a. m., representatives of all boards, institutions, convention committees, each of our five conferences, and each of our three women's conferences, our laymen's council and our Pilgrim Fellowship will meet for a day to plan how we may carry out the Convention's request for "a plan of advance." It is not a formidable task for if we learn the road and follow it faithfully and steadily we shall arrive. There is to be no dictation, simply a representative study of plans that may serve to answer the question of *how* we may best be a team and work together. Freedom without plan is freedom without much purpose, and often little fruit. One is your Master—even Christ—who commands us to love one another and to bear one another's burdens. New people need to be interested in the Christian faith, new churches need to be built, new fields need to be fortified in the homeland, and in homes far from us but near to the heart of God.

JOHN G. TRUITT.

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## "GET THEM AND GET THEM YOUNG."

English brewers advised the "trade." Isn't that the gist of this diabolical scheme *Brewers Digest* in May, 1941, sent out, from which I quote. "Here is the chance (our chance it might truthfully have read) for brewers to cultivate a taste for beer in millions of young men who will be the largest beer consuming portion of our population."

Who would even have dreamed as they read the humane promises if repeal carried, that in a few years (1934-1941) the traffic would have felt safe to give that message to the general public?

Where were the moral and Christian forces of the United States when that plan was made public and went by almost without notice? *Drugged.* The drug? *Money.* Yes, *money.* The traffic would pay the license, and the license would pay the taxes. See? Now see how well their plans worked out.

No more unemployment. Boston added 300 police to the force. Women and girls found employment as bar maids. Employment for millions we were told. True. Thousands in a year have been killed in auto accidents since repeal. In fact, 378,094 met death in auto accidents between 1933 and 1941. (National Safety Council.)

Every death gave employment to doctors, nurses, hospitals, undertakers. Every death meant a coffin, grave diggers, funeral homes, police to investigate the accident, employment even for lawyers and ministers. Millions found employment caring for the millions who have been injured in auto accidents by drunken drivers. What an army of employees. Great! But does America expect to thrive with this kind of employment?

Repeal was to bring the end of crime. Let's not forget that. Our daily papers report, however, no shrinkage in that line.

Are we any better off under repeal mentally, physically, morally or financially? Just when or how are we to emerge from this dense moral fog? It certainly will take courage, self-sacrifice, loss of popularity so dear to many, even greater for many than love of our native land.

What did America give in exchange for the ease repeal was to give? The respect of the nations of the world as our drunken soldiers staggered and caroused in foreign lands.

"I have heard more profanity, vulgar and lewd language, God's name blasphemed by American soldiers in India in two months than I have heard in India in eighteen years of missionary service," said Rev. August A. Berg, Baptist Missionary, of Jarg Jur, India.

I have lived the life of the temperance movement in America since 1873. I was eleven years old then. Conditions were no better then than they are today. Then a few brave souls, five women, my mother was one of them, invaded the saloons of Decatur, Michigan, holding prayer meetings. Easy then? Seventy-five years ago Women's Rights "had not won the day" and women were not the leaders, free to enter any door closed to them. Seventy-five years ago for a woman to "speak in meeting" took supreme courage, but that same spirit of resistance spread and the saloon had to go. In 1947 a state committee at a cost of $5,000 found repeal had cost Massachusetts $61,000,000 to care for the wreckage — 1,500 children wards of Boston from homes wrecked by alcohol—a part of the wreckage—and received from licenses $13,439,-266.79. Paid for by *taxes* and "tax on beer will pay the taxes."

I remember enough of my geometry to know that parallel lines never meet. At this rate will license money and the cost of the wreckage caused by alcohol ever meet in prosperity?

(MRS.) ROSE UPTON BASCOM.

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Christ has furnished the church with all that is needful for her support and growth in grace.—*D. L. Moody.*

# News of Elon College

*By* President L. E. Smith

## FOUNDER'S DAY POSTPONEMENT.

Prior to the war Elon College began the practice of observing Founder's Day. On this day some outstanding friend who had been of great service to the college was honored with a special program of recognition. At the annual meeting of the Board of Trustees in May it was voted to resume this practice and on recommendation of the President, the Trustees directed that the program of celebration should be in honor of the late Dr. W. A. Harper, fourth president of the college.

Dr. Harper served the college as president for twenty years. Prior to his election as president he served the college as Professor of Latin for a number of years.

In light of the above facts it seemed good and proper that the college should recognize the services of Dr. Harper and honor his name. Dr. O. C. Carmichael, a former president of Vanderbilt University, under whom Dr. Harper served after his resignation as president of Elon College was asked to deliver the principal address. Dr. Carmichael is now associated with the Carnegie Foundation in New York City. At the time of the invitation Dr. Carmichael was in Europe and could not give an answer until his return around the first of August. Previous engagements prevented his acceptance. In the meantime, the writer was in the hospital for an operation which kept him in bed for two weeks and partially incapacitated for another week. On July 28, on the advice of his doctor he went to bed and to the hospital for treatment. The surgeon promises that he may attend faculty meeting on Friday morning, September 3. This unexpected, protracted illness and Dr. Carmichael's inability to accept the invitation to deliver the principal address made it necessary to postpone this important occasion until a more convenient date.

Founder's Day observance will in all probability be observed in connection with our Christian Workers Conference in February, 1949. The Christian Workers Conference is in honor of another great churchman and true friend of the college, the late Colonel Edward Everett Holland. Colonel Holland was a member of the original Board of Trustees and served the college in that capacity during the remainder of his life. The Christian Workers Conference at Elon College was established by Mrs. E. E. Holland, the widow of Colonel Holland. Mrs. Holland is giving $10,000 to establish this conference. The funds are to constitute a part of the permanent funds of the college. They will be invested and the income therefrom will be used to defray the expenses of the conference so as to assure its continuance. The purpose of the Christian Workers Conference is to bring together church and Sunday school officials, with other key workers in our local churches, for a series of lectures and discussions on pending church problems and future programs by outstanding churchmen and eminent educators. Work has already begun on the program. Due announcements will be made from time to time concerning this conference as the program progresses.

The first Christian Workers Conference was held two years ago in which the Southern Convention through its Superintendent, then Dr. F. C. Lester, and the President of the Woman's Missionary Board, then Mrs. W. E. Wisseman, cooperated in building its program and in all the details of the conference. They also shared in the expense of the undertaking. These two organizations of the church have not only been invited but are earnestly requested to share in every phase of the approaching conference.

## APPORTIONMENT GIVING.

When the church proposed the building of a college, it knew that considerable money would be required. Grounds had to be secured, buildings erected, faculty employed, and salary provided for the first year. It also knew that the college could not and would not be self-supporting; that the church would be required to provide additional funds annually. Yet, in spite of what might seem to be financial burdens, the church went right ahead. They founded, built the college, and proceeded with its support. The aportionment plan, later adopted by the Convention and passed on to the conferences, has proven most effective. For a number of years, there were some churches which did not pay their apportionment, but now, practically all churches in the Convention support the college, and all with but few exceptions, pay their apportionments in full. The college is greatly indebted to the church, not only for its founding, but for its continued support through the years.

| | |
|---|---|
| Previously reported ..... | $4,879.89 |
| **Churches.** | |
| N. C. & Va. Conference: | |
| Concord ..... | 20.00 |
| Greensboro, First, S. S. ..... | 26.68 |
| Western N. C. Conference: | |
| Pleasant Grove ..... | 10.00 |
| | $ 56.68 |
| Grand total ..... | $4,936.57 |

## THE DRUNKEN DRIVER GETS OFF EASY.

Morally, there is no difference between the criminal who will deliberately shoot a man down in cold blood and the automobile owner who, while driving under the influence of liquor, runs a man down and kills him. The latter has deliberately dulled his senses to where he can no longer delineate between right and wrong.

Each is equally guilty of homicide. It is comparatively easy to convict the man who uses the gun, but police officers find it very difficult to press charges and convict a man (or woman) for drunken driving. It is hard to prove that a person is under the influence of liquor. Witnesses won't testify for fear of making enemies. The police, who investigate traffic accidents immediately, can see the offending driver staggering around drunk; they can smell alcohol on his breath; they can see him taken home in a blind stupor; yet when they testify in court, their evidence is often disregarded.

About the only thing that will stand up in court in these cases is a medical laboratory report proving that alcohol was present in the offender's blood at the time of the accident, and such a test is usually impossible.

Therefore, your drunken driver, cold, sober, penitent, and the image of upstanding good citizenship when he finally is brought into court, takes a $10 fine for reckless driving or disorderly conduct and leaves the court room little worse for the experience, ready to again go about his business of endangering lives and property.

Take a sledge hammer while cold sober and cave in the hood of someone's car for just plain maliciousness and you will probably get the book thrown at you in court. But get plastered and do the same thing by driving your car into another and chances are you will get off easy.

It just doesn't add up.—*Exchange.*

## REPORT FROM CHINA.

*By* Rev. Richard L. Jackson.

It has been several months since I have written to our Southern Convention friends and much has happened in the meantime. I will attempt to summarize realizing that, of necessity, much will be left unsaid.

*The Situation in China.*

We continue to hear from North China that the military situation is rapidly deteriorating. There is more and more talk of missionaries and church workers moving South. Four American Board women, including Miss Louise Meebold who visited the Southern Convention in 1946, are in Communist captured territory. They hope they will be permitted to continue their work. No word can come out and we hope for the best. It is generally known that to work and live in Communist occupied territory is no easy thing to do.

The situation in the South is reflected in the tremendous rise in prices and in the corresponding devaluation of the currency. One U. S. dollar will buy $10,000,000 in Chinese currency. As I write this letter, I am on a small rice boat going back up to Shaowu (it takes seven days to go 250 miles) carrying one billion dollars with me—all in $40,000 notes. By the time I reach Foochow the value of the currency will have further depreciated. The price of rice has tripled in a month which is a pretty serious thing for the Chinese who have difficulty making ends meet. No wonder many resort to banditry and communism to get enough to eat.

*Our Family.*

I (Dick) will soon be back in Shaowu after a restful vacation on Kuliang mountain, a vacation spot for missionaries just outside of Foochow. Our young son began to thrive the minute he got out of the intense Foochow heat. He is doing fine now and is a real joy to his parents. The baby foods and clothing many of you sent will take care of his needs for some time to come. We are surely grateful to you for them as they are unobtainable here. Dorothy and Lewis will remain on Kuliang until fall. I will return to Foochow to bring them back up when Miss Burr Arrives in September. We will come back together in the new Ford truck given us by CNRRA, if the roads are repaired by that time.

*Han Mei School.*

The Han Mei (Chinese-American) Primary, Junior and Senior High School will open its doors again this fall after having been closed for seventeen years. A fine young man, Mr. Silas Chang (brother of Timothy Chang) has been secured to serve as principal. He is an enthusiastic and earnest worker and a devoted Christian. About 200 students are enrolled for the fall term. We expect great things from the school and trust it will provide leadership in the years to come for our Christian work. Just as in the Southern Convention, most of the leaders are Elon graduates, the present leadership in our churches, schools and other institutions here are all former Han Mei graduates.

*The Shaowu Christian Hospital.*

This fall the hospital carries on as usual its ministry of healing. Frances Riggs is busy delivering babies and conducting baby clinics in addition to her work as superintendent of nurses —and being Mrs. Riggs. Unfortunately these inflationary times cause many baffling financial problems to arise but we hope a way will be found to meet them.

*The Churches.*

After a week in Shaowu I, together with Dr. Ed and Nurse Frances, will attend the last of our four district laymen training conferences in Kienning (four days' walk from Shaowu). The conferences have been well attended and should have an influence for good in the work of the church.

I have been much encouraged by the apparent return to life of the Yankou church. A year ago, the 80-year-old minister (who spent most of his time working for the Seventh Day Adventist Church) and one other member had a strange hold on the church. The young people were told they were not needed or wanted. Mr. Lin Chang Liang, who graduated from the Foochow Union Seminary in the spring, became very much discouraged at first, but now signs of progress are evident. Last Sunday morning I preached there to an almost full church (about 70 people). That afternoon an election of officers was held and in a democratic fashion, a new group of people was elected including several young people. It was a thrill to me to see these Chinese Christians, to whom the democratic process is a relatively new thing, go about using this method which is now second nature in America. It is well known that American democracy was greatly influenced and made possible by the practice of democracy in the local churches. Can it be that the Chinese churches will provide a training ground for political democracy so that one day China may become also a "grass roots" democracy.

The Yankou Church has organized an Evangelism Team which goes out three times a week into the streets to conduct preaching. I was glad to be able to go with them one day. Afterwards we went to call on a farmer family, the members of which had recently embraced Christianity. They had recently lost a baby daughter (because of unsanitary delivery methods). Our Christians were afraid the experience would shake their newly acquired faith so they went to encourage them to be steadfast as well as to comfort them. The family was also advised to get our Yankou Dr. Yu to deliver the next baby.

*Timothy Chang.*

Timothy sailed for America on the *S. S. General Gordon* on August 4. His going has left me with a real sense of joy and also a sense of personal loss. I rejoice in his opportunity to study for the Christian ministry at Duke University as a guest of the Southern Convention women through the Life Membership and Memorial Fund. He is anticipating so much. I hope my native country lives up to his expectations. I shall miss him greatly as he has been of inestimable help to me. I hope all of you will get to know him. You will find him a bit reserved at first, but as you get to know him better, you will find a refined, sensitive Christian character and a heart of gold.

*Conclusion.*

As we launch our fall work of evangelism, healing and education, we are more conscious than ever of how much China needs Christ and the Christian witness. The problem of China is the problem of changing the hearts of men. Until personal integrity on the one hand and compassion on the other

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## THANKSGIVING—1948.

Even in the midst of a heat wave our thoughts are beginning to turn toward fall and Thanksgiving time. A time when we begin to check up and gather in the fruits of the harvest and although some of us have had disappointments and sorrow, it has been a bountiful year. God has surrounded us with many blessings. He has provided us with the necessities and luxuries of life and now comes harvest time—time for us to count our blessings one by one and in turn give thanks to our Heavenly Father.

It is also a time to face our responsibility. There are promises to be met. Our church faces a deficit in its Post-War Emergency Program. We have until January 1 to help keep faith with those who look to us and with God who counts on us.

I like to feel that the women of the Southern Convention stand united, ready to help meet any emergency that arises within our church's program. The Woman's Board voted that our 1948 Thank Offering should go toward this emergency—to C. W. V. R.

Begin planning now for your Thank Offering service which we hope you will have on or around November 7. We are asking that you make it a public service this year with the whole church participating.

Some of you may think or feel that you have done your share for C. W. V. R. and perhaps you are a little weary of hearing about it, but with gratitude for all you have done, won't you just go the second mile in response to the love of God and the needs of his children! There can be no better way to give thanks to the Lord than by hearing and heeding the cries of His needy children.

Watch for your Thank Offering material, the program and suggestions will be sent to you by our Thank Offering committee: Mrs. W. B. Williams, chairman; Mrs. Robert Kimball and Mrs. M. T. Garren.

My prayer is that "In His Name and for Their Sake" we will make this our largest Thank Offering.

"Expect great things from God,
Attempt great things for God."

MRS. O. H. PARIS, *Pres.*,
*Woman's Convention.*

## NEWS FROM SOCIETIES.

### CONCORD.

The Missionary Society has almost completed this year's work as outlined in the year book. We are happy to report a very successful year. We have had all of our regular meetings. Our programs have been very interesting and attendance good.

Bethel and Mt. Zion Societies met with us in a special meeting at which time the Bible study was taught by our minister, Rev. W. W. Snyder. This study was very inspiring. After the meeting a picnic supper was served.

At one of our regular meetings foreign missionaries were reported on. This was a very interesting program. At the close of the program a special prayer was offered for the missionaries.

We have especially remembered the orphans and sick with our prayers, gifts and flowers.

Our donation to the new church building fund was doubled for this year.

The society was grieved at the loss of one of our most beloved and faithful members, Mrs. Sallie Tate, who passed away. She is greatly missed.

We are thankful for such a successful year and we hope that it has helped to further the Gospel of Jesus Christ; and pray that next year we might be even more useful for the ingdom of God.

MRS. H. P. TERRELL,
*Reporter.*

* * *

### ROSEMONT.

The ladies of the Woman's Missionary Society of Rosemont have had very inspirational meetings under the leadership of one of our younger members, Mrs. Charles L. Richardson.

We had our study book, *Committed Unto Us*, taught by four ladies at an all-day meeting in the home of Mrs. H. R. Morrison. At each meeting we have had an outstanding program which has included a Christmas story by the teacher of religious education and color slides, "Ever As Christ Commanded."

At our March meeting a talk was given by Mrs. J. F. Morgan on "World Evangelism" and at the next meeting we had a message by Mrs. Cameron Keene, who is a worker in one of our Methodist churches.

Rev. Ray Hulan of Illinois gave us a talk on our attitude towards missions—which should be world-wide, and later Miss Frances Newman told us of the scarcity of workers in the mission fields.

While we feel that our meetings are very worthwhile, we are concerned with the lack of attendance, especially among the younger memberships of our church.

We are hoping to fill all the requirements so that we can remain a banner society.

RUTH L. HASSELL,
*Secretary.*

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### CYPRESS CHAPEL.

Cypress Chapel Woman's Missionary Society has had a very good year for 1948. We gave our public program in July with a good crowd present. The Agnes Brittle Circle helping us, we gave a T. B. Bond, sent two large packages to Europe, package to the Orphanage, $2.00 to Franklinton Institute. In fact, all social service projects were taken care of.

On the second Sunday in July the Cradle Roll Superintendent, Mrs. Jas. Lewter, gave a nice program with most of the children taking part.

We observed the World Day of Prayer with the Bethlehem Christian Church and had a nice meeting over there. Our mission study book was reviewed at Bethlehem by Miss Francis Harris. Our Bible study from the Book of Matthew was taught by Mrs. Grady Brown, Spiritual Life Superintendent.

We think we have had a most successful year. We have sent get well and sympathy cards to lots of sick and bereaved folks this year.

The Agnes Brittle Circle has done very good work this year. Also the Juniors, with Mrs. Roy Brinkley as leader, have had a good year with a lot of work done. We hope all the societies can do more in 1949.

MRS. NETTIE HARRELL.

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### WILLING WORKERS, WINDSOR, VA.

The Willing Workers of our church have accomplished a great deal during the past year.

There are fourteen members and the meetings are held on the third Sunday of each month. Everyone likes to take part in the discussion concerning the mission study book, *Around the World With the Bible.*

The Willing Workers also took part in the Children's Day program held by the Sunday school on June 27.

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

Did you read last week about the wedding that took place at the orphanage? "Uncle Charlie," as Superintendent Johnston is affectionately called, described it very well. It put me to thinking about marriage and the family. This summer I recalled my own wedding day as I stood in the same church and held my little daughter in my arms as she was christened. I still believe that we should be dedicated to the Lord, married and buried from the church.

I have seen a great many weddings (not as many as Mrs. I. W. Johnson or Mrs. Robert Whitten though, for their husbands are famous as "marrying parsons") at church and in my home. Occasionally I have played the organ for weddings and then I was more excited than the bride! It is thrilling to see the bride, always lovely and the groom, usually very nervous, and the friends and family. I make it a rule that all confetti—in place of rice, these days—throwing be on the doorstep, otherwise, I do all I can to make the day pleasant and enjoyable.

In our family circle we recall little mishaps or accidents at weddings that were nearly tragic to the couple but not ever really very bad! But all of these things that I have been writing about are on the surface. I want to say to boys and girls, but especially girls, that the time to begin your marriage is now. Prepare yourself! There are the essential things like learning to be a cook, housekeeper, nurse, and related things such as sewing. Although we do not work as hard as grandmother did, we still need these domestic arts.

Learn to think of others before yourself. Be interested in older people, see how your parents do and your friends' parents. If you attend Sunday school regularly you will probably learn a great deal about other people in other lands, and how people long ago were married.

Begin now to think about being married one time and one time only. Now, there are exceptions, but I believe that Christian young people should think of one marriage. A new husband isn't like a piece of clothing, to be changed with cool or hot weather! Think of the people you know that have been married for years and years. Twenty-fifth and fiftieth wedding anniversaries are celebrated with enthusiasm and rejoicing. There are times when a person cannot stay married, but too often young people think that if their marriage isn't successful they will get a divorce and try again. It is a strange thing but the girls I went to school with and who went to Sunday school have married and stayed married. The girls that went sometimes or not at all have been divorced.

Think also of marrying a person of your own faith. Here again there are people who love others than of their own belief and are happy, but that is not usually the case. I know several young women now who wish they had listened to the advice of their families. Usually the girl is expected to give over and to make the sacrifices. If she marries into a Roman Catholic family she must promise that her children will be Catholic. That is unfair! I know a family in which there is a Protestant father and a Catholic mother and two children who attend mass and services on the same Sunday. Do you think you have to go to church too often? This little boy and girl have done that ever since they were old enough to go and they are happy in their relationship, but it is not usually like that. Try to find someone who is alike with you in religious thought.

Grow up! As one approaches marriage age, one should think of being a man or woman, not a *boy* or a *girl*. Love is important and yet, companionship is better. I know a little boy who loves a married couple because as he describes it, "They are friendly together."

Live now for your wedding day!

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## A CASE OF SODA POP.

*By* JANETTE STEVENSON MURRAY.
(American Mother for 1947.)
*Issued by the National Kindergarten Association.*

Charlie Carr, his mother, and baby sister had just taken the train for home, after having enjoyed a week's visit with Grandmother and Grandfather.

While putting the living room in order following the departure of her guest, Grandmother found a sheet of paper on which was printed, across the top in large capitals, "CHARLIE" and underneath in list form, "pop, ice, straws."

Grandmother then remembered that Charlie had been deeply interested in everything connected with a pop stand that Jimmy, one of the neighborhood boys, had been conducting. Charlie had talked of little else and had planned to have a pop stand of his own as soon as he reached home. No other boy living in his section of the town had ever attempted anything of the kind.

He had shown this sheet of paper to Grandfather and had told him about playing "store" the year before when in kindergarten, and he had explained that the boys had nailed orange crates together—two standing on end and one placed lengthwise between those two — making a counter with cupboards beneath. Charlie already had two crates in the basement at home, and his mother had promised to ask their grocer for another. Recalling all this Grandmother indulged in a smile of mingled affection and admiration.

Several days later, while she and a neighbor were sitting on the porch doing some mending, the postman brought a letter.

"Oh, it's from Clara! Please excuse me," said Grandmother. She hastily scanned the pages and then read the following aloud:

" 'Charlie has just finished selling his case of pop. He started his business yesterday noon, and he did very well—both in managing his stand and in managing the boys and girls who gathered around him. He took great pride in his decorations—shelf covers and festoons of red and white crepe paper. When the bright-colored pop bottles were set out the stand looked quite gay. I wasn't sure he would carry his project through, being so shy, but he did, and it has given him new self-confidence.

" 'He planned his procedure carefully. "They must give me their money before I give them the pop!" he exclaimed, when we were chilling the first bottles. In a small book he printed all the things he had to pay for and their cost. Some of the big boys helped him to keep track of the sales. Of course, I had to add and subtract his final account for him, but he understood my explanations and was pleased with the small profit he had made.' "

"Clara deserves credit for her promptness in ordering that case of pop," said the neighbor. "With the extra duties of the homecoming, and the baby to care for, she might pardonably have delayed it."

"That would have been unfortunate," was the quick answer. "All of Charlie's fresh enthusiasm and in-

(Continued on page 14.)

# Book Reviews

JOHNNY BLOSSOM. Dikken Zwilgmeyer, translated by Emilie Poulson. Pilgrim Press. $2.50.

It is hard to believe that a book could be so charming—both in story and illustration. *Johnny Blossom* is an old Norwegian favorite newly translated by Emilie Poulson and illustrated by Ingri and Edgar Parin d'Aulaire.

Johnny is a remarkable little boy with high loyalties and an unending ability for falling into trouble. Like most childhood troubles, Johnny's are not too serious, and soon resolved. Mothers, fathers and children alike will be pleased with Johhny Blossom's Christmas gifts, his unhappiness over Bob the horse. And then, there is the red buoy—the jacket cover shows Johnny astride the buoy. He seems very much a real little boy.

The jacket describes the book as being suitable for ages 8-12, but it can be enjoyed by mothers who are a bit older and may be appreciated by some children a bit younger. It is ideal for birthday or holiday giving.

J. J. H.

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MINGO OF THE MERRY-GO-ROUND. Alice Geer Kelsey. Friendship Press. $1.50.

*Mingo of the Merry-Go-Round* is designed for teaching purposes but it is a delightful story book within itself. Missionary stories for children have greatly improved in the past years. This one was written by Alice Geer Kelsey who has an enormous interest in missions and children.

It is the story of a little boy named Mingo who left his family near a sugar can plantation and travels with a carnival. Mingo's job is to help collect the fares for rides on the merry-go-round. He does other little jobs, too. In his travels about Puerto Rico he meets with Christian brotherhood represented by a Neighborhood House, is a patient in a hospital and the final results bring good to Mingo and his family.

In addition to being interesting reading, this book is excellent for junior leaders' source material.

J. J. H.

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THE BELL RINGERS. Vern Swartsfager. The Macmillan Co. New York. $3.

*The Bell Ringers* is the story of what one man did with a group of boys and girls who were headed for the rocks. Since he remembered his own boyhood, Vern Swartsfager was able to help in a real sense these young people who had great needs. The story behind the title is fascinating and is interwoven throughout the story.

Padre Swartsfager is Curate of St. Matthew's Cathedral, Dallas, Tex., and prior to that had served as the national field secretary for the Brotherhood of St. Andrew. At present he is collecting money for a project to be known as "Kids' World" which he plans to build. His career with the bell ringers is to be made into a movie and Padre Swartsfager is broadcasting his message regularly over KRLD in Dallas.

In the earlier years of his life, the writer was a newspaper man who specialized in sports writing, particularly golf. *The Bell Ringers* tells how he left that field for the ministry and how his early experiences peculiarly fitted him for work with youngsters already delinquent or bordering on crime. The book is interesting reading within itself, but it also points to the possible sources of help for needy youngsters. One reading it, may or may not agree with the author's plans, but he will get insight for his own plans.

His methods were good, but his tough talk is boring. There are entirely too many "lugs" in the book and other expressions that seem so worn as to be ridiculous. Perhaps tough guys have to hear a lot of worn-out talk! The Padre has a saying though, that is well worth remembering. It is his motto: "I'd fight for any kid! He's worth it!"

J. J. H.

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WOMEN AT PRAYER. Arranged by Hazel T. Wilson. Pilgrim Press. $1.25.

This little book of prayers is not of the ordinary variety. It is small, compact and well arranged, and has the extra advantage of blank pages for the reader's prayers, thoughts or paste in collected material.

Muriel Lester and Frank Laubach, great mystics of our time, write the introductory statements. Then the collection of prayers by sainted churchmen of the past and modern churchmen follow.

Hazel Thorne Wilson has devoted herself to a twofold task that envelopes the majority of American women: church and home. She is the mother of five children, one of whom is a minister.

In our time, we too often neglect private devotions. This book, well planned and designed with the belief that praying women can change the world, is a real spiritual aid.

If your class or society remembers its teacher or leader with a Christmas or birthday gift, think of this book, Women at Prayer. It will be a last-gift, a churchly gift.

J. J. H.

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WEBOSSET BRIDGE. Arthur E. Wilson. The Pilgrim Press. Boston. $3.50.

*Webosset Bridge* is church history in its most delightful form. "The concern of the story-teller for live human interest is brilliantly combined with the historian's regard for accuracy to produce an important and enthralling book."

The author's thesis is that "Webosset Bridge, which had served as the crossing from the bank of freedom to the bank of unity, appropriately played a dramatic part in selling the idea of federal unity to the populace of the state." He adds that "the vantage point of the survey has been that Weybosset Hill on which Beneficent Congregational Church has stood for two centuries and where the forces of freedom and unity began to be reconciled."

Dr. Wilson has given his readers a sociological study of Congregationalism. For example: "Beneficent endured as a Congregational Church, due to the Massachusetts churchmanship of the Snows, the liberality of the Providence Tradition, and the real-estate boom which it started."

Incidentally, the story of the man who slept in church which Dr. Wilson attributes to Moody has been attributed repeatedly to Wesley (page 49).

Those who have some knowledge of Providence, Rhode Island, and Roger Williams will read Dr. Wilson's narrative with added interest, understanding and appreciation.

R. L. H.

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Some years ago I had occasion to send a parcel to an honest, hardworking bricklayer, who lived in the country. It contained, besides sundry little presents for his wife and children, a trowel for his own use, made in a superior way, with a mahogany handle; and often did I fancy that I saw him hard at work with the trowel in his hand. Last summer, being in the neighborhood, I called at the cottage of the honest bricklayer, when to my surprise I saw the trowel which I had sent him exhibited over the chimney-piece, as a curiosity. It had been considered too good to use, and consequently had never been of the slighest use to its owner.—*George Mogridge.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE TOWN CLERK AT EPHESUS.

(TEMPERANCE.)

Lesson XII—September 19, 1948.

Memory Selection: *To do righteousness and justice is more acceptable to the Lord than sacrifice.*—Proverbs 31:3.

Lesson: Acts 19:23-41.

Devotional Reading: Romans 13: 1-10.

*Christianity and Business.*

The events at Ephesus are a parable of what always happens when Christianity or religion begins to interfere with business. As long as the minister and the church deal in sweet generalities, as long as they concern themselves with personal morals and good works, people approve Christianity and even applaud it. And people usually give enthusiastic approval when Christianity slaps the sins of others. But as soon as the church begins to become concerned with social justice, as soon as the preacher begins to declare the social gospel, and especially when the gospel begins to affect profits, business begins to howl. And then it begins to tell the church to mind its own business and to stick to preaching the gopel. And eventually it begins to fight the church, and to resort sometimes to high-handed methods against the church. That is the way it was at Ephesus, is now, and evermore shall be, world without end.

The gospel had been preached in Ephesus, many people had been converted to Christianity, and had given up the worship of Diana or Artemis of the Ephesians. Demetrius a silversmith who did a big business in the manufacture of idols clearly saw what was coming. It meant that his profits would be cut down. What he failed to see or saw and did not care about, was the fact that even as he suffered a loss of money, others were finding a richer, fuller life. But like many modern businesses like the liquor traffic or prostitution or gambling or the tobacco business or what have you, profits counted more than persons, material possessions were put above manhood. Demetrius was doing what folks naturally do—he was looking out for Number One. Christ was crucified among other things by the spirit of greed. He got along all right until he began to interfere with the vested money interests and privileges of the temple crowd. Make no mistake about it, Christianity faces a great adversary in many realms of business life. And this is no indictment of business as such. It is simply a cold, hard fact of life in our modern world.

*A Red Herring.*

Demetrius was a clever fellow. To be sure he told his fellow-craftsmen frankly that this new religion was interfering with their carry-home pay. But like many a fellow since then, he emphasized the fact that his concern really was religious—it didn't make much difference of course about a cut in income, but the real issue was the fact that the cause of religion would suffer so much . . ." the temple of the great goddess, Diana, should be despised, and her magnificence should be destroyed; then he piled it on thick for he added, "Whom all Asia and the world worshippeth." It was clever. But one suspects that like many a modern business man he was not so much concerned after all about religion. That was just a red herring drawn across the trail. But it worked.

*Mob Psychology.*

Folks haven't changed much. Mobs then were like mobs now, unthinking, volatile, fickle, impulsive, suggestible and dangerous. This Ephesian mob had to explode on somebody so they laid hold of two of Paul's companions and took them into the theatre, the open-air stadium-like structure which among other things was the place of general assembly. When a Jew named Alexander tried to speak to them, and they learned that he was a Jew, they shouted him down. With a persistence that would be the envy of a Southern Democratic filibuster, for two solid hours this mob repeated wildly, "Great is Diana of the Ephesians." The record also says that previous to this "some cried one thing, and some another; for the assembly was confused; and the more part did not know wherefore they were come together." That is the mob mind. Emotion, prejudice, passion, and not reason and judgment prevail. And that wild emotion can be dangerous. Men under the spell of the mob spirit will do things they would never think of doing in their saner moments. Indeed many of the members of a mob are too big cowards to think of doing what the spirit of a mob leads them to do or to have a part in doing.

*A Man of Wisdom and Courage.*

"And when the town clerk had appeased the people. . . ." There appears in the midst of this howling, half-wild mob a man of poise and wisdom and courage. He was the town clerk—not an ordinary secretary of the City Council, but a man appointed by Rome as the head of the city, secretary of state — but that is a rather free translation. The fact of the matter is that the town clerk held a responsible position and exercised large powers. Evidently selecting an opportune time, he soon got the attention of the crowd and quickly restored quiet and order. Then in simple and persuasive words he appealed to their reason and common sense, as well as to their natures. He also cleverly suggested that their own hides were at stake—they were in danger of being called into questions for this day's uproar—and Rome dealt sternly with all such displays. Then with a word of authority, born of his authority and his skill, he dismissed the assembly. Here was a public official of wisdom and courage, a man who looked upon public office as a public trust, a man who loved his city and even its unruly people. There was something about him as he stood before that howling mob that commanded attention. And it is quite likely that as many of the people who made up that mob turned away they looked sheepishly at one another, and had the air of a whipped dog about them.

*Great Was Diana of the Ephesians.*

Diana of the Ephesnans undoubtedly was great, that is so far as an idol, supposed to have fallen from heaven could be great. (It is likely that the image was made from a fallen meteor which fell in that vicinity.) At any rate worship of her held many in bondage and created big business for the makers of the tiny images of her. Yes, great was Diana of the Ephesians. But there was one who really came down from heaven, the Only Begotten Son of God, the Lord Jesus Christ. He became flesh and dwelt among men, and men saw the glory of God in the face of this Jesus Christ. Gone into the limbo of the lost is the worship of Diana. But of the increase of His kingdom there shall be no end. Mighty Ephesus is gone also. A reedy marsh, a squalid Turkey village and a mass of ruins now occupy the large expanse of what was

(Continued on page 13.)

## HUMANITY'S NEED—THE GOOD SHEPHERD.

(Continued from page 5.)

have not gotten beyond the reach of the good shepherd. He still calls unto his own by name and leads the way to complete redemption.

Jesus, as the good Shepherd, does not drive men to do his will nor drive them into the Kingdom of God. He realized the futility of this procedure. In this role we see Jesus going out among the men of his day and stopping by the seaside, saying unto Peter and Andrew, "Follow me and I will make you to become fishers of men. And straightway they left their nets and followed him." (Matthew 4:19, 20.) Again we see him passing the receipt of custom, turning to a certain tax collector and saying, "follow me. And he (Matthew) arose, and followed him." (Matthew 9:9.) On another occasion, speaking to his disciples and the people with them, He said, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." (Mark 8:34.)

In his dealings with men he desired that they follow him. He would pave the way. He would lead them into the fulfilment of their soul's need. What was true then is true now of your shepherd and mine. He not only sends us out to work in his vineyard for the salvation of men, but he goes before us and leads us in this high service.

Yes, I take my stand as one in need of the good shepherd.

*III. Following the Shepherd.*

If humanity's need is the Good Shepherd — and is there one who would question it? — then the next move is up to you and me. He forever and eternally stands ready to meet humanity's soul-needs. The latch for his admission is on our side of the door.

In his day he walked the dusty highways of Galilee calling men unto himself. Remaking them as a potter remakes a vessel. Changing their selfish desires into self-sacrificial work in His Kingdom. Changing their horizons of aspirations from material to spiritual. Changing a cold or lukewar heart into a burning passion for the souls of men. Then, when men would no longer come to him, to taste of the water of life, to be filled to overflowing by his spirit, he tread the rough, rugged road to Golgotha's hill and gave his life for the sheep.

And in some spiritually unaccountable way this great sacrifice to meet the need for humanity's redemption spans the centuries and comes to be your possession and mine, today. That is, your possession and mine *if we follow him.*

The 23rd Psalm still stands out in Old Testament literature as the great metaphor of the Eternal as Shepherd.

In this sanctuary you have often heard the story of the Good Shepherd. As you have heard it again today may you find in it the solution to your need. And to you who have never known the security of His fold, I repeat again for Him, "I am the good shepherd. Come, follow me."

Yes, humanity's need *is* the Good Shepherd.

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## SUNDAY SCHOOL LESSON.

(Continued from page 12.)

once the proud city of Ephesus. Gone of course is the Temple of Diana, one of the Seven Wonders of the World, built as it was of white marble with its jasper columns on Parian bases, one hundred and twenty of them. But the Church of Jesus Christ has gone from strength to strength, and even as these Notes are being written, the World Council of Churches has been brought into being. Christ shall be King of kings and Lord of lords, and He shall rule forever and forever.

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## REPORT FROM CHINA.

(Continued from page 8.)

replace the corruption, moral decay and the lack of any feeling of responsibility for others so characteristic of Chinese society, there is no hope for internal peace; and without China, I believe, there is little hope for world peace. We who are Christians, therefore, it seems to me, must double our efforts to win the hearts of men and women to the new way of life at the center of which there is a cross—the emblem not of personal gain, but of sacrifice.

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## NEWS FROM SOCIETIES.

(Continued from page 9.)

A total of $25.98 has been sent to the treasurer, Mrs. W. B. Williams, during the past year. This is made up of dues paid by the members and and a collection taken from the congregation. This offering will go to various missions.

We are looking forward to another successful year.

MARIANNE STEELE,
*Leader.*

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**HOLLAND.**

The Woman's Auxiliary of the Holland Congregational Christian Church is happy to report at the close of another successful year under the leadership of Mrs. W. B. O'Neill that we have met all of the achievement goals.

In February we joined with other churches of our community in observance of the World Day of Prayer. Mrs. H. T. Jones taught the Bible study, the book of Matthew. Our study book, *Committed Unto Us*, was reviewed by Mrs. Robert Kimball of Franklin. The Holy Neck Missionary Aid Society entertained us at a delightful dinner meeting in observance of "Fellowship Day." Our society presented the program for this occasion.

We voted to honor the older members of our group by the purchase of Life Memberships. A box of puddings was sent to Miss Angie Crew in Japan, as a part of our Friendly Service project.

We are looking forward to the beginning of another church year with Mrs. W. E. Norfleet as our new president.

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**DENDRON.**

We are rapidly approaching the close of a successful year in our society the efficient leadership of Mrs. Garland Spratley as president.

We have held meetings each month; the devotionals presented each meeting by the Spiritual Life Superintendent, Mrs. Owen Whitmore, have been a great inspiration.

A public Thank Offering Service was held on the fifth Sunday in November and a nice offering was received for work in Shaowu. The World Day of Prayer was observed, all three churches of the town participating jointly.

We also observed the Week of Prayer in March. A public service was held on Mother's Day consisting of a program including both young people and adults.

We have filled two bags with clothing for overseas relief—sent a box of needed articles to Japan and used cards to Collier School for boys in Florida. Also contributed to the milk fund for overseas children. One of the outstanding things of the year was the May Fellowship Supper held with the societies of the Baptist and Methodist Churches participating. The speaker of the evening was Mrs. T. E. Reese of Wakefield, Va., who is chairman of the Fine Arts Department of the Woman's Club of Virginia, using as her topic, "Every Child, My Child."

We have completed the study books; also purchased two Life Memberships, one for Mrs. W. S. Barrett, the other

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

So far the polio has not visited the orphanage, for which we are very thankful. It has been all around us, and two cases in the outskirts of our town. We have not let the children go to the picture shows or anywhere else where they would be in a crowd. We have no Sunday school or church for children under fifteen years of age and are doing everything in our power to take care of our little folks by keeping them on our own campus.

Our farmer boys have been quite busy for the past fifteen days. Last week was spent in the hay field, and oh, how hot the weather was. I really was sorry for them it was so terribly hot. But none fell out. This week, the last days of August, and the first four days of September they have been filling the silo, which is another hard job; but the weather has been more favorable and much cooler. On the morning of September 1, it was sixty-two degrees, and the next morning it was fifty-two degrees—pretty chilly for the time of year. Had it been in the winter time we probably would have pulled on an overcoat.

Our monthly offerings from the churches continue small. So far this year the income from the churches has reached the pitiful sum of $6,556.20 for eight months. At the present prices with nearly one hundred children to care for, how far do you think you could get on $6,556.20 for eight months in the year? Coal is $11 per ton delivered here to the railroad station, and we have to haul it out to the buildings. It takes three cars a year to heat the buildings to keep them warm and comfortable for the children. Will the Congregational Christian Churches raise $25,000 this year and meet the challenge to raise $25,000 from outside our churches?

Winter will soon be here; shoes and winter clothes to buy, and I guess you know something of the prices we have to pay.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR SEPTEMBER 9, 1948.**

**Sunday School Monthly Offering.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,446.26 |
| Eastern N. C. Conference: | | |
| Wake Chapel S. S. ..... | | 38.28 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) S. S. ..... | | 17.35 |
| Western N. C. Conference: | | |
| Hank's Chapel S. S. .... | $ 21.51 | |
| Pleasant Grove ..... | 6.57 | |
| N. C. & Va. Conference: | | |
| Greensboro, First, S. S. ..... | 26.23 | |
| | 28.08 | |
| Total this week from churches | | $ 109.94 |
| Total this year from churches | | $ 6,556.20 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $11,195.79 |
| Mr. Rowland, children .. | $ 20.00 | |
| Mrs. Gregory, children ... | 35.00 | |
| Mrs. Black, children .... | 20.00 | |
| Mr. Wood, children ..... | 15.00 | |
| Suffolk Welfare, Harvell boys ..... | 30.00 | |
| Big Oak Independent S. S. ..... | 4.37 | |
| Mabel Haith, rent ..... | 1.25 | |
| Chester H. Roth, Inc. ... | 7.50 | |
| Sale of pigs ..... | 155.00 | |
| A Friend ..... | 5.00 | |
| Refund on groceries .... | 1.04 | |
| C. S. Clayton ..... | 100.00 | |
| Women's Fellowship of Plymouth Ch., Robinson, Ill. ..... | 25.00 | |
| Cash transferred from building fund ..... | 32.06 | |
| | | 451.22 |
| Total this year from Special Offerings ..... | | $11,647.01 |
| Grand total for the week .. | | $ 561.16 |
| Grand total for the year .. | | $18,203.21 |

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## CHURCH WOMEN AT WORK.

(Continued from page 13.)

for Mrs. E. T. Atkinson. We have received two new members into our society — Mrs. Garland Morris and Mrs. Herman Burgess. Our efficient treasurer, Mrs. E. T. Atkinson, informs us we will raise our apportionment by the required time.

We thank God for a successful year and for the loyal cooperation of our members who have made our success possible, and our work a pleasure.

MRS. LUTHER WILLIAMS,
*Secretary.*

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**MT. CARMEL JUNIOR SOCIETY.**

The Junior Missionary Society of Mt. Carmel Congregational Christian Church has had a very successful year. We meet each second Sunday during the Sunday school hour. By meeting at this time we can have better attendance and reach more of our children.

We have twenty-three members on roll. Three more were added last month from the Cradle Roll.

The Juniors will almost double their apportionment this year.

In July we sent $11.50 to the Shaowu Mission. The offering was received at our public meeting held at our church on the second Sunday in July. Our members remember the children when sick with cards and gifts.

We have had our study book for the year, *Around the World With the Bible.* Also part of the book, *Missionary Stories to Tell.*

We are hoping to do a greater work next year in training these boys and girls to grow up to be better Christians. Also sharing with the children across the oceans who are less fortunate. We do this because we are told to train up a child in the way it should go and when he is old he will not depart from it.

MRS. LONNIE CARR.

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**JUNIORS, WINDSOR, VA.**

The Junior Missionary Society of Windsor Christian Church has been under the leadership of Mrs. Mary Andrews Peelers and Mrs. Hattie Fitten, with meetings held every first Monday night of the month.

We have books circulating through our society and reports made on them at the meeting.

We fed the American Legion to help send in our quota.

TONY ALPHIN, *Sec'y.*

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## FOR THE CHILDREN.

(Continued from page 10.)

itiative would have been lost." Grandmother spoke with conviction.

"We have a regrettable illustration of that in John Dexter," agreed the neighbor. "His family used to live in the house next to ours, you will remember. As a little boy he was always planning some undertaking. Once he wanted to buy seeds and grow vegetables; at another time he wanted to raise chickens and sell eggs. After that he had a chance to carry papers and, later, to work on a farm during the summer. But, as each venture was proposed, his parents told him he would not make a success of it. Apparently, they found it too much trouble to help him with the arrangements or too inconvenient to advance the necessary funds."

"And when he grew up we all considered him lacking in ambition," added Grandmother. "What's he doing now?"

"He finally drifted into the real-estate business, but he says he will never make a successful salesman because he isn't the right type. However, he doesn't know in what occupation he could excel, so he remains where he is—following the line of least resistance. Having had his plans frustrated so often during childhood, he now has little purposefulness and even less self-assurance.

"Well," and the neighbor rose briskly, "little Charlie has had a real business venture, and he must have gained not only self-assurance but long-lasting satisfaction; he knows that he *made out.*"

# In Memoriam

### DUKE.

Pfc. Mills E. Duke was killed in action in France, November 1, 1944, and his body was sent back to this country for burial in the family lot in Cedar Hill Cemetery, Suffolk, Va., August 12, 1948. He is survived by his parents, Mr. and Mrs. Henry E. Duke, Suffolk, Va.; two sisters, Mrs. Francis Stratton and Miss Elizabeth Duke; one brother, Joseph H. Duke, all of Suffolk, Va.

While in the service he received the Purple Heart, and received a citation from the President of the United States for bravery. He was a member of the Sunday school of the Suffolk Christian Church. God's blessings be upon his bereft loved ones.

JOHN G. TRUITT.

### BALLARD.

Mrs. Annie Norfleet Ballard, 88, widow of Walter W. Ballard, and a member of an old and prominent Suffolk family died at her home in Suffolk, Va., August 31, 1948. She is survived by a daughter, Mrs. John E. Wirkler, Oberlin, Ohio; a granddaughter, Mrs. Ralph Wolf, Travers City, Michigan; two grandsons, Richard B. Wirkler, Newark, New Jersey, and John E. Wirkler, Jr., Tucson, Arizona; a brother, John B. Norfleet, Suffolk, and several nephews and nieces.

Funeral services were conducted by her pastor, the writer, at the Baker Funeral Home, and interment was made in Cedar Hill Cemetery.

Mrs. Ballard was one of the oldest members of the Suffolk Christian Church, and with her husband, the late W. W. Ballard, helped to make it a well-beloved and strong church. Her life was a good expression of true Christian culture and character. May her labors in the Lord be blessed in her loved ones.

JOHN G. TRUITT.

### RITCHIE.

Mrs. Bruce Ritchie, wife of Robert F. Ritchie, and daughter of the late J. A. and Mrs. Mary Messerley, died at her home in Linville, Va., on August 12, 1948.

She is survived by her husband, two daughters and one son. A son preceded her in death two years ago. She is also survived by three sisters and two brothers.

She was a member of Linville Congregational Christian Church since early girlhood. In the passing of Mrs. Ritchie the church has lost a sincere and faithful worker.

In the three years of Mrs. Ritchie's illness she bore her pain with Christian fortitude.

Funeral service was conducted by Rev. S. E. Madren, a former pastor, from the Linville Church.

Mrs. MARY DAVIS,
Mrs. ROY HOSAFLOOK,
Committee.

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The right use of leisure is no doubt a harder problem than the right use of our working hours. The soul is dyed the color of its leisure thoughts. As a man thinketh in his heart so is he.

—*Dean Inge.*

### "BOUGHT WITH A PRICE."

(Continued from page 3.)

than all the world in its combined wealth and glory—and millions of souls are worth millions of worlds and universes. If he redeemed one soul from hell, he redeemed one hundred million, and more! The price is the agony of millions of eternal deaths, though Jesus died but once. "He is the propitiation for our sins; and not for ours only, but also for the whole world." (I John 2:2; John 3:16.)

Peter tells us that that price was "precious blood." "Ye were redeemed . . . with the precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (I Peter 1:18, 19.) He says, again, we are a purchased possession: "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy." (I Peter 2:9-10.) Thus are we "the people of God," a peculiar people," in that we have been redeemed by precious blood. God hath bought us in the sacrifice of his own Son on the cross. There was no mercy for us before Christ paid the price of our redemption, no peace for us toward God until Jesus purchased our peace; but now we have mercy—streams of mercy, rivers of mercy, flowing from Calvary—sufficient to save the purchased possession—all the ransomed church of God.

*"Therefore Glorify God in Your Body."*

"Ye were bought with a price: glorify God therefore in your body." Since both body and spirit are God's, having been purchased by the precious blood of his Son, both should be consecrated to God's service and used to glorify God in Christ. The fact that we are God's and Christ's—the purchased possession, parts of Christ's spiritual temple—obligates us with solemn duty to consecrate body and spirit to this divine service. Paul is telling the saints at Corinth that they shall not defile that temple on peril of death. Idolatries and the enormities of licentiousness are ruled out. Habitual sins are anathema. The saints are "sanctified," which means "set apart," implying holy living. Christians must live above habitual sins.

*"For All Things Are Yours."*

Poor, and yet possessing "all things." How can this be? Simply that, becoming poor with Christ (Matthew 5:3; 6:33; Luke 18:22), we inherit his boundless riches. If we are rich toward God, we are exceeding rich in Christ.

In a former passage Paul had warned the Corinthian saints if they defiled the temple of God, God would destroy them. They should not be saved "so as through fire" (I Cor. 3: 12-15), but would be destroyed *in* fire —in "the lake that burneth with fire and brimstone." "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (Verses 16, 17.)

But if we keep that temple clean, so that the Spirit of God dwelleth therein, how blessed are we, how exceeding great is our reward! "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's; and Christ is God's." (Verses 21-23.)

What a climax! Christ has procured for us "all things," but we are not our own! We own all else, but we do not own ourselves! We must glorify God in all things, or lose all things—even Christ, our Redeemer!—*Gospel Advocate.*

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### JUST WHAT CAN WE DO?

"I cannot usher."
"I cannot lead in prayer."
"I cannot sing."
"I cannot preach."
"I cannot teach a Bible lesson."
"I cannot come for Sunday school."
"I cannot go—see, we have no car."
"I cannot drive our car—my nerves."
"I cannot come to midweek services."
"I cannot help out in the Lord's Supper."
"I cannot give—just have no surplus money."
"I cannot come for Sunday night worship, either."
"I cannot speak to visitors—I'm so timid."
"I cannot visit where a Christian is needed."
"I cannot—uh—er—sorry—call on George."

Question: Just what *can* you *do?*
Answer: Make a pile of excuses.
—*Gospel Advocate.*

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In times of great stress, in times of depression, the public mind loses its balance and becomes the victim of the catch word. —*Sir Henry Thornton.*

# WHAT A DIFFERENCE, ONE DOCTOR

By BETTY STREICH

It was a bright sunny day, much like most days in northern Ecuador during the dry season. There was nothing to mark it different in the history of the people of Picalqui. But it was the beginning of medical service to a community of more than five thousand Indians, most of whom had never seen a doctor before.

We had wondered what steps we could take toward health education among our Indian friends, who had had no medical training. Rather hopelessly we felt that we should have to wait until the arrival of a mission doctor. But it seemed such a pity to watch illness and disease stalk unmercifully among our people. Two children, less than a year old, had died during the spring months and early in the summer a young mother had succumbed after a lingering illness. Those three in a tiny community of fewer than fifty inhabitants.

Then one day we went to see a Quito doctor for our anti-typhoid shots. He had heard about our agricultural mission at Picalqui and volunteered to come out for a week-end visit to get our health program under way. He offered to give free diagnosis and treatment if our mission would supply the medicines. We were really taken by surprise that a busy doctor, and one of the best in Ecuador, should be willing to give up his day of rest, take the tiresome, bumpy four-hour trip to Picalqui, and render a generous service to the lowly and outcast from whom he could expect no material recompense. We could scarcely restrain our enthusiasm as we arranged a date.

At last the great day came. We wondered if more than a half dozen patients would appear, for we were still relative newcomers of a different nationality and a different religion. We knew, too, from anthropological readings that the Andean Indians held certain medical superstitions (so-called educated North Americans have them, too!) but we did not know to what extent our own Indian group followed the general pattern. But people came—twenty-six in all—Indians from little communities near and far and non-Indians as well.

We are thankful that the doctor had such a real concern for the Indians and a realistic vision of their possibilities. There are so many among the upper classes who want only to "keep the Indian in his place," an attitude which, to us, seems both anti-democratic and anti-Christian. But our doctor friend gave each visitor a careful examination, medication when necessary, and sincere counsel about the all-important follow-up treatment.

My husband and I had our first taste of what it means to be a doctor's assistant. And what an experience it was! Although I often speak with pride of my mother's work as a nurse, I thought I could never find courage to dress infected sores. And little did I imagine that the doctor would ask me to give the second injection of the day. But I bit my lips, applied bandages, jabbed an arm here and there—and the patients are still living!

What ills these people have! We found that the majority who came had goiter, parasites, or tuberculosis, or all three. Many have bad teeth and need extractions. There are some with watery eyes, a result of the fierce, sandy winds of the dry season. One Indian woman came meekly into the clinic and slid down to the floor in one corner, awed in the presence of the great doctor from the capital. Her eyes were causing her immense suffering. In one eye a cataract had formed and in the other eye a cataract was beginning. There is nothing that we can do now to prevent blindness, for an expensive operation is out of the question. But we still do whatever is possible to relieve her. If only our mission had been begun long ago!

How much this friendly doctor meant to these people! How greatly he has served the United Andean Indian Mission! Even the day after, there were people who came, saying, "Is it **true** that there is a doctor here?" And we had to answer, regretfully, "There **was** a doctor here, but he has gone back to Quito. Some day, though, a doctor is coming to live here and to work here." Children, young men and women, adults, all need not only a doctor's care, but also counsel in preventive medicine.

Now with the aid of the doctor's notes, we administer medicines and take care of minor cuts and bruises. But this is so little and so inadequate compared with the work our mission doctor will be able to do when he comes. All of Picalqui awaits him. There is new hope in the face of the Indian.—From "The Messenger," Evangelical and Reformed Church.

NOTE: The Rev. and Mrs. Paul H. Streich are the first full-term missionaries in the new United Andean Indian Mission.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, SEPTEMBER 16, 1948. NUMBER 37.

## Is the Church Failing Our Youth?

From an address by DR. LUTHER WESLEY SMITH, Chairman, Board of Trustees, International Council of Religious Education on "America's Town Meeting of the Air" at the Christian Youth Conference of North America

The fact is, the churches of our land have served America and her youth more fully and effectively than most people realize.

Two million Sunday school teachers devote their labor, love and learning each week to the task of teaching America's boys and girls concerning the essentials of the Christian faith. The character and integrity which Christian faith nurtures in a person is the very foundation of our democracy and institutions of soul liberty. Nurturing character in growing persons through teaching them the knowledge and love of Christ is what the church is doing for millions of our American youth. All across our land there are many new evidences of the renewed and deepening earnestness with which the churches and this great army of volunteer Sunday school teachers are facing their responsibility through a ministry of Christian teaching to the youth of America.

Consider the millions of our youth who are in summer camps and assemblies under Christian agencies being trained for Christian leadership in our land. Or, consider the many great student conferences and convocations sponsored by the churches throughout the course of a year. From the hundreds of conferences like this one in spirit and purpose, if not in size, our youth catch their vision of what Christ would have them do and be.

The United Christian Youth Movement of America, in which participate the youth of the major Protestant bodies, illustrates the fact that in facing their common tasks and responsibilities the Protestant churches in our country are virtually united—effective!

Let it be said again and again that these churches are not perfect. They are not as earnest, not as Christ-like as we would wish and pray they might be, because there are so many frail human beings in them like you and me! But how can one know the extent to which the church is ministering in vital and redemptive ways to the youth of America and through them to the world, and still maintain that she is failing our youth?

# News Flashes

The Holland, Va., Church has reversed its former vote which opposed the E. and R. merger.

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The Eastern Virginia Ministerial Association will resume its schedule of monthly meetings Monday at Suffolk. Rev. R. L. House is program chairman.

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Timothy Chang from Shaowu, has arrived in America and entered Duke Divinity School, September 15. Mr. Chang comes to us as a result of the good work of Richard Jackson in Shaowu.

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Rev. Clyde L. Fields has been serving as pastor of the Ingram Church and is greatly beloved by them. They reluctantly give us Mr. Fields but he has insisted that he would serve them only until the two churches could find a pastor to serve both churches.

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Rev. Robert T. Woodruff, Jr., a student at Duke Divinity School, has been called to Ingram and Pleasant Grove Churches. Mr. Woodruff will move his family into the new parsonage recently built by these two good churches. His address will be Route 1, Vernon Hill, Va.

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### MEETING FOR LAYMEN.

We are having a meeting of the laymen of the Western North Carolina Conference at the Asheboro Congregational Christian Church, September 18. The program is as follows:

7:00 P. M.—Meeting called to order by S. H. Pell; Devotional by Geo. T. Gunter.

7:20—Reading of Constitution and By-Laws; Organizing districts and election of officers; Financial plans for promoting and operating Laymen's Fellowship in Western N. C. Conference.

7:50—Intermission.

8:00—Address: "The Laymen's Opportunity in the Church of Today," by George D. Colclough, chairman of Laymen's Fellowship of the Southern Convention.

The laymen of our churches are urged to attend this meeting. It is your meeting, and we think you will gain benefit if you attend.

CYRUS SHOFFNER,
*Member of Council.*
S. H. PELL,
*Member-at-Large.*

### SUPERINTENDENT'S HOME ALMOST COMPLETED.

The pastors have asked me this week when we expected to start the home for the Convention Superintendent. I was surprised, for I felt that the committee had not done a good job of telling the constituency what was going on. We had wanted everyone to know the whole story.

I am glad to report for the committee that the house is almost ready. It will be completed by September 15. That, of course, brings us face to face with the financing of the project. Letters have gone to each pastor of the Convention, and to each Sunday school superintendent and church clerk—and some individuals. Each church and Sunday school, as well as other organizations, were invited to share in this project by sending a contribution.

Pastors have been on vacation, but we are happy to report that this week we have had responses from a number of our churches, and each one has enclosed a check.

This note has a two-fold mission: We want all the people to know of the progress made on the erection of the house. Then, we want to encourage every pastor, if he has not already done so, to present the opportunity to his congregation. We want Sunday schools and organized classes to have a part in providing this nice house—and remember that it is already deeded to the Southern Convention of Congregational Christian Churches.

The immediate favorable response of our pastors and churches will avoid any delay in the completion and will make it possible for us to pay the contractor when he is finished. Unless *your* response is both immediate and generous, that will surely be impossible. May we have your response at the earliest moment, *please!*

Gratefully,
JESSE H. DOLLAR,
*For the Committee.*

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### RELIGIOUS EDUCATION WEEK ANNOUNCED.

"Christ and the Community" will be the theme of the 18th annual observance of Religious Education Week, which will be held September 26-October 3. Celebrated by forty denominations, thousands of communities, and tens of thousands of churches Religious Education Week is the period when Protestants of the United States and Canada begin their religious education activities for the fall and winter months.

"The event offers Christian educators and church leaders a splendid opportunity to demonstrate to all Americans and Canadians by a united observance the great importance of Christian teaching," Dr. Roy G. Ross announced.

Themes and emphases for each day of the week are as follows:

Sunday, September 26—"The Community Needs Christian Teaching," featuring Rally Day or Promotion Day.

Monday, September 27—"The Community Requires Christian Leaders," featuring church school leaders' conferences.

Tuesday, September 28—"The Community Depends on Christian Homes," featuring family night at church.

Wednesday, September 30—"The Church, Exemple for the Community," featuring parish or interchurch meetings.

Thursday, September 30—"Church Cooperation for Community Service," featuring interchurch conferences, especially dinners for all Sunday school superintendents.

Friday, October 1—"Youth United for a Christian Community," featuring interchurch youth rallies.

Saturday, October 2—"The Community Needs Christ," featuring spiritual retreats and completion of home visitations.

Sunday, October 3—"Christ and the World Community," featuring World-Wide Communion Sunday.

Plans for observing the week have been worked out by the denominations and councils of churches for use in local churches and communities.

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### FACTS ON MIGRANT WORKERS IN VIRGINIA.

Annually approximately 20,000 agricultural workers come to Virginia for five or six months to help harvest fruits and vegetables on the Eastern Shore, Princess Anne County and upper valley around Winchester.

These "homeless" migrants constitute a mass of men and women who travel along the Eastern Seaboard of the nation to make a livelihood while helping to put fresh fruits and vegetables on the tables of American homes—and create wealth and prosperity for communities.

Some 20,000 migrants registered for work at camps in Mappsville, Melfa, Nassawaddox and Cheriton on the Eastern Shore; another 1,500 came to camps at London Bridge and Back Bay in Princess Anne County; and a third group of approximately 1,000 are picking peaches and apples

(Continued on page 14.)

## GODLESSNESS CHARGED IN CITIES IS NOT EXISTENT IN TINY GOD-FEARING HAMLET OF ISLE OF WIGHT.

*By* Dorothy Robbins.

Those fanatical ponderers of the great imponderables, who maintain that godlessness is the most salient characteristic of modern man, are probably all city dwellers, and, at any rate, have never heard of a tiny hamlet called Isle of Wight. The story of a little band of the Christian denomination who struggled to establish and maintain a church in this hamlet throughout the years, is a lesson in simplicity and faith.

Not long ago, visitors to the county seat noticed that the modest frame church opposite the Isle of Wight County Court House was having its face rather thoroughly lifted. Workmen were hammering busily, and it was obvious that extensive improvements were being made. When the remodeling had been completed, the church glistened in a glossy new coat of white paint, and sun rays filtered through its beautiful memorial windows of stained glass. The members swelled with pride whenever they looked at the little church which meant so much to them, and at the annual home-coming services in July, they listened attentively to a recital of the past achievements of the church given by a fellow member, S. Ray Turner. It was only a little church, to be sure, but its achievements were distinguished and its members had always been loyal in attendance, and faithful in works.

*Humble Beginning.*

The history of Isle of Wight Christian Church began humbly over half a century ago, when several farmers, who wanted to worship God according to their own beliefs, and in the company of others who shared their convictions, organized a small group of Christians. They had no meeting house and no funds, but they were undaunted, and finally arranged to conduct services in an old storehouse belonging to W. A. Womble. This storehouse, which stood on the site now occupied by H. M. Wilson, merchant, was used only for a brief time, and the next meeting place was outdoors under a bush shelter, on land now belonging to the church.

Services were conducted by the superintendent, Harvey Munford, and the faithful few began to flock there in all kinds of weather. Others inspired by their loyalty, started coming, too, and the membership slowly increased, until the congregation was finally invited to worship in the court house, which could be comfortably heated against chill winter winds. A pastor, the Rev. J. T. Kitchens, was now conducting the services, and the Isle of Wight Christian Church was mentioned for the first time in the conference records of the year 1889. (Mr. Kitchens continued to serve as pastor until 1895, several years after the present church was completed.) The congregation began to accumulate funds for the erection of a church building, and in 1890, W. A. Womble deeded about half an acre of land to the trustees of the church for the purpose of establishing a church building.

The following year, Womble donated another piece of land, about three-quarters of an acre in area, to the church, for the purpose, as the grant stated, "of promoting the cause of Christianity." However, the said Mr. Womble was apparently a man who did not believe in confusing business with religion, and in order that Caesar might be rendered his due, Mr. Womble inserted the following clause in the deed: "The said trustees, nor their successors in office, shall not at any time or in any manner take any steps or become parties to any proceedings looking to the object of which shall be to stop the sale of 'ardent spirits' on the lands of the said W. A. Womble or prevent the granting of a license by the county court of this county to the said Womble or his heirs." If this were done, land was to revert to the estate of W. A. Womble, but the recipients or their successors were to have the privilege of removing any buildings or property placed thereon.

The slightly embarrassed churchmen decided that the end justified the means and the trustees, W. L. Turner, W. N. Pierce, L. H. Whitley, L. P.

(Continued on page 13.)


# The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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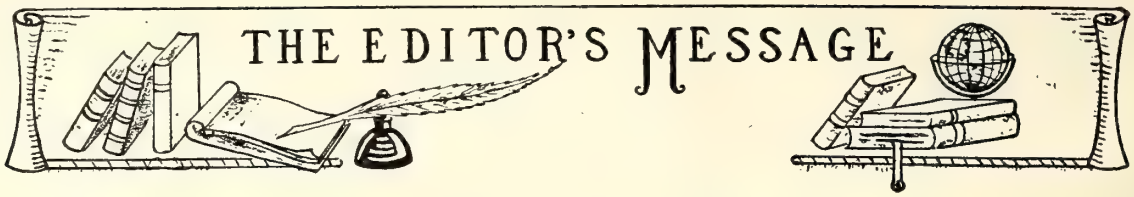


## THE WORLD WITHIN.

Through the courtesy of Rev. R. E. Newton and Mr. C. C. Logan the writer enjoyed a trip through the beautiful Luray Caverns. These caverns are formed under a great hill in the Shenandoah Valley long known as Cave Hill. Although the caverns have been in formation for centuries or millennia, they were not discovered until 1878. Recognizing the inestimable value of the caverns, the management has provided every convenience so that the manifold beauties and wonders may be enjoyed in the most comfortable manner. Cement walks, stairways, bridges and railings have been placed where necessary, and the entire route illuminated by indirect electric lighting.

Generations crossed and passed this hill without suspecting the indescribable beauty of the region below. The surface of the earth, we are reminded, has no monopoly on God's beauty. "In my Father's house (above and below) are many mansions," spacious and exquisite.

The world is filled with people who are content with the surface view of life, who remain almost wholly indifferent to impinging realities of the inner world. For them, introspection is taboo and reflection a bore. They never explore the deeper recesses of human personality. Absorbed in the outer world with its engaging claims and transient opportunities, these one-dimensional beings remain strangers to the deeper things of life. "Deep calleth unto deep" was not written of them.

The labyrinthian depths of the soul await our attention and acquaintance. Just as "full many a gem of purest ray serene the dark unfathomed caves of ocean bear," even so the oceanic depths of selfhood have their treasures of thought and character. We should learn this from the psychological hounds of the unconscious if not from the Bible. The saints learned this secret early. "Keep thy heart with all diligence, for out of it are the issues of life." "O may I love thy precious Word; may I explore the mine." "Out of the depths have I cried unto Thee."

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## ACROSS THE EDITOR'S DESK . . .

We Christian people get so busy talking about religion we neglect its practice. How often we are amazed and humiliated to find some great example of Christian faith, stewardship or sacrifice quite outside the organized ranks of religion!

Sunday's papers carried a story which came out of the recent war. Robert Johnstone of Dowlington, Pa., died in the Philippines and bequeathed his $10,000 G. I. Insurance for the American education of one of the Japanese enemy.

Robert Nishiyami, a Japanese pilot who had pledged his life to his country in a suicide dive on an American warship will enroll this week at Pennsylvania's Lafayette College. He plans to return to Japan as a teacher after graduation, for "I want to share my opportunity with others. I believe that is what he would have wanted."

Haven't we read and talked about such things as these: "Love your enemies" . . . "he being dead, yet speaketh" . . . "go ye into all the world and make disciples." The world awaits more striking and convincing evidence of our faith.

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## PROTEST MISSIONARY ADVANCE.

One hundred and eight foreign mission boards, representing every major Protestant denomination, have approved a joint campaign this fall for a vast five- to ten-year expansion program in overseas work, says Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference. This marks the first time Protestantism has made a joint appeal for church and public support of foreign missions.

While the exact figure which American and Canadian churches will be called on to contribute has not been announced, Dr. Fairfield states that the goal of participating boards is expected to total approximately $150,000,000 for the first five years of the cooperative Protestant undertaking. This goal represents a doubling of present contributions to Protestant foreign missions.

Designed to inject fresh techniques into Protestant missions efforts, the overseas program is the result of two and a half years of joint planning by foreign mission societies in the United States, Canada, and Protestant missions abroad.

In anticipation of the expansion program, twenty-three mission boards already have set a goal of about $60,000,000 as their overseas expenditure for the first five years, Dr. Fairfield said. The new goals represent substantial increases, he said, since the entire group of boards associated with the Foreign Missions Conference last year spent less than $35,000,000.

The new mission program will be conducted in ten geographic areas, including Latin America, Africa, Europe, the Near East, India and Pakistan, Southeast Asia and the Pacific Islands, the Philippines, China, Korea and Japan.

In each of these areas, Dr. Fairfield said, foreign mission boards have set tentative goals for personnel, schools, colleges, theological seminaries, mass communications and radio work, rural rehabilitation, programs for industrial communities, and evangelism campaigns.

In China, for example, during the next five years plans call for the sending of 2,000 new missionaries, including 425 medical missionaries, 200 agricultural experts, 420 educational missionaries, and 675 missionaries for general church work. Approximately $2,000,000 is called for on rural reconstruction and $20,000 for a mass communications project, as well as substantial sums for standard types of missionary enterprises.

Mission leaders charting Protestant work in Japan plan to recruit at least 300 missionaries in the next five

years, while close to 1,000 agricultural missionaries will be needed in the countries of the Far East. In addition, mission leaders expect to step up the enlistment of doctors, journalists, teachers, ministers, chemists and radio technicians.

In discussing some of the new features of the proposed missionary program, Dr. Fairfield revealed that a cooperative radio and mass communications committee is being established under auspices of the Foreign Mission Conference. This committee will train foreign students in this country for radio work. Strategically located recording stations and radio programs will be developed abroad, and production of films, slides, charts and graphs will be accelerated. Dr. Fairfield estimated that the initial cost of the project will be close to $100,000.

A mass literacy campaign under the direction of Dr. Frank C. Laubach, pioneer missionary educator and literacy expert, is also planned, and will aim at the education of approximately 100,000,000 illiterates in the next ten years. Dr. Laubach, who recently helped establish an adult education program for Emperor Haile Selassie, will assist in establishing literacy committees in each of the foreign countries. He said the initial cost of the project will be $212,000.

Other mission projects earmarked for expansion, include special health programs, such as mass chest X-ray units, traveling high-power insect eradication equipment, and sanitary construction units.

Latest available figures show that Protestant foreign missions conduct 55,395 churches, and 61,869 Sunday schools, with a staff of 239,045, including 27,577 missionaries. In the principal missionary countries, the mission societies associated with the Foreign Missions Conference, have contributed since 1943 annual amounts of approximately $250,000 to Korea, $5,000,000 to China, and $4,750,000 to India. Financial goals now being considered by foreign mission leaders will greatly increase these amounts in the next five years.

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## LEARNING FROM THE METHODIST WOMEN.

*By* Rev. B. V. Munger.

"I know more about the Methodist students entering this college than I do about the students entering from our own Congregational Christian homes." That is a statement made by a college chaplain serving one of our Congregational Christian colleges. It is unforunate that he should have to make such a statement. However, it is easy to understand why the facts are as they are. The Women's Circle of Christian Service in the Methodist Church makes it a yearly practice to be informed concerning the students in their churches who are entering colleges or universities. Then they take it as their responsibility to inform the college chaplain and the Methodist minister nearest to the college or university. Because they faithfully discharge this responsibility each year, these women make it possible for the college chaplain or the Methodist minister nearest to the college or university to begin to plan for the student's welcome even before the student has arrived. This is most helpful. However, those who serve on campuses for the Congregational Christians have no such good fortune. For the good of our students to whom the ministry of the Church should be carried, it should be different this year. We should have at least as much interest in the welfare of our students as do our Methodist friends. Therefore, this suggestion is made to all of you who know a student entering one of the following colleges or universities. Please take the time and effort to write that information to the minister listed in conjunction with that school in the list below:

Elon College, Elon College, N. C.: Rev. Jesse Dollar, Elon College Community Church.

North Carolina State College, Raleigh, N. C.: Rev. Frederick Eutsler, United Church, Hillsboro St., Raleigh.

Women's College of the University, Greensboro, N. C.: Rev. William E. Wisseman, 315 N. Edgeworth, Greensboro.

University of Richmond, Richmond, Va.: Rev. Robert Lee House, 3206 Grove Avenue, Richmond.

Sweet Briar College, Sweet Briar, Va.: Rev. James Allan, 1509 McKinney, Lynchburg.

Duke University, Durham, N. C.: Rev. Stanley C. Harrell, 1010 W. Markham Durham.

Salem College, Winston-Salem, N. C.: Rev. William J. Andes, 637 S. Sunset Dr., Winston-Salem.

High Point College, High Point, N. C.: Rev. Ben Joe Earp, 911 Tryon St., High Point.

Lenoir Rhyne College, Hickory, N. C.: Rev. Harry Althouse, Evangelical and Reformed Church, Hickory.

University of North Carolina, Chapel Hill, N. C.: Rev. Bernard V. Munger, 232 McCauley St., Chapel Hill.

## N. C. COUNCIL NEWS.

A spirit of Ecumenical Christian Fellowship echoing from Amsterdam will be the special mark of the 1948 annual meeting of the North Carolina Council of Churches. The Council will hold its general session on September 21, at St. Mary's School, Raleigh, beginning at 10:30 a. m. Dr. Stanley C. Harrell, president, will preside.

A special session of the N. C. Council of Church Women will convene at 9:30 a. m. on the preceding day, Monday, the 20th, at the United Church, Raleigh, to consider the work of the Women's Department of the Council.

Highlights of the program of the Council' general session will be the recognition of the Rev. Carl R. Key as new director of the Council and addresses by Mrs. M. E. Tilly of Atlanta, Ga., and Dr. George D. Heaton of Charlotte. Dr. Heaton, one of North Carolina's representatives at the World Council of Churches Assembly, will speak in the morning on "Echoes from Amsterdam." Mrs. Tilly, secretary of the Department of Christian Social Relations of the Southeastern Jurisdiction of the Methodist Church, will deliver the afternoon address. Dr. Harold Trigg, who is president of St. Augustine's College, Raleigh, will conduct a morning ecumenical service of worship.

Reports on the work of the Council during 1947-48 will be given by Miss Frances C. Query, former executive secretary, Dr. H. Shelton Smith, chairman of the Board of Christian Activities, Bishop Edwin A. Penick, chairman of the Board of Finance, and Bishop J. Kenneth Pfohl, chairman of the Constitutional Committee. Election of officers for the coming year and a panel presentation of plans for 1948-49 will be part of the afternoon's program. Adjournment is set for 4:00 p. m.

With the program theme, "His Way Together," the meeting of the Council of Church Women on the 20th will feature a report on the Amsterdam Assembly, "His Way Together Around the World." Reports by the officers and the standing committees will be on the morning's program. The afternoon session will include news from the Biennial Assembly of the United Council of Church Women, by Mrs. David D. Jones of Greensboro, a forum led by Mrs. L. C. Larkin of Burlington and other local and denominational leaders, and in conclusion, "A Future Look," by Mrs. R. W. Barnwell of Burlington, program chairman for the special session.

# CONTRIBUTIONS

## SUFFOLK LETTER.

Preaching is important. "It pleased God by the foolishness of preaching to save them that believe." Anything that "pleased God" should be given the best of which one is capable. Paul says, "For Christ sent me . . . to preach the gospel." To know what God wants one to do is in itself a great blessing. To know that God wants one to preach is a very great blessing, especially if one does it.

One of the important parts of an hour of worship is the preaching. Perhaps the most important part is that which must be done by all those present, namely, the realizing, or creating the atmosphere of worship—the feeling that God's Spirit is present, and blessing all within the house. To come into that sort of atmosphere and yield to it is to go forth renewed, re-vitalized, and given spiritual discernment. For that all hands should do their best. It is in that background of thinking I say preaching is one of the important parts of the hour of worship.

Now where does one begin to achieve that atmosphere of true worship? For one thing the sanctuary itself must not be unworthy. The place of worship may range from no building at all through the very humblest to grand cathedral, but whether it be a little place beneath the trees or the beautiful sanctuary of the Duke University campus, it must be celan, appointed, prepared. It must be such that whoever seeks to worship there will find it a *hallowed spot*.

Quiet, whether it be under the trees and the open sky, or in a great church, as we come together there should be *felt* quietude. And I do not mean any sort of silence that is ordered from without, but a quietness that comes sweeping over one from within. One feels it in the movement of ushers, choir members, minister, people. It is a great feeling, too. Much has been accomplished if one feels that spirit of quietness in His holy presence. It is with that sort of background that I feel that preaching is one of the important parts of the hour of worship.

Music that answers that quietness with genuine expression of praise is an important part of the hour of worship. Many congregations rejoice in having a big share in such expression of praise. Many have been led to true worship by the privilege of participation in such singing. Well prepared anthems and prayerfully sung solos like words fitly spoken to many a worshipper. For that worshipper it may be that for him God has been thanked, or petitioned, or blessed in just the way in which he would liked to have done it. The singer has a great mission.

Another time we may speak of the prayers as such and the offerings—space limits me. What I want to say is: Every one present can have a real share in that important business of *preaching*. Your presence itself greatly helps it. Your prayer for the preacher and your love for one another; your participation in every movement of the worship process; and your attention, these are contributions that bless the minister's heart. Having such help he will probably resolve then and there to begin very early to make his next sermon real preaching—"the power of God unto salvation." JOHN G. TRUITT.

## VALLEY CHURCH REVIVAL.

Another challenging message comes from the Shenrock pastorate, Rev. Clyde O. Koon, pastor. We rejoice with the people of Wissler's Chapel in the success of the revival services of two weeks. The attendance reached a peak of one hundred forty-seven one night and well over one hundred on other nights during the series of services. It is reported by the pastor, Mr. Koon, who did the preaching for the meetings that he and the members of the church rejoice greatly in witnessing the conversion of twenty-two young people who responded to the call of the gospel, dedicating their lives for Christian service. Nineteen of those who have professed faith in this number have been received into membership of the church and others are expected to unite with the church in the near future. As we read the report of Pastor Koon and recall that only recently this church was in such condition that it was believed by some that it would have to close its doors. we are made happy in the blessings which have been so abundantly poured out upon them. Mr. Koon states that at the closing service of the revival ninety-six people stood for the reconsecration of their lives to the Christian way of life. Twenty-four candidates presented themselves for the observance of that rite on the next Sunday evening.

For this signal victory for Christ and His Kingdom we take courage and give thanks to God for His manifold mercy and blessings upon His people.

ROBERT A. WHITTEN.

## W. S. BARRETT OF DENDRON PASSES ON.

Waverly S. Barrett, 77, of Dendron, died in Lakeview Hospital, Suffolk, Thursday morning, August 26, after a lingering illness.

Mr. Barrett, son of John Berwell and Nancy Barnes Barrett, was born in Southampton County on February 3, 1871. He had been a resident of Dendron for over 60 years and had served as postmaster for nearly 40 years. He served as executive secretary of the Virginia Postmasters' Association and also was appointed to many committees representing the Virginia postmasters. He was mayor of Dendron since September 1, 1940, and was recently re-elected for another term.

He was a charter member of the Dendron Christian Church and teacher for many years of the Men's Bible Class. He belonged to the Wakefield Masonic Lodge, Woodmen of the World, Odd Fellows, and the Surry Ruritan Club. He had been a member of the Virginia State Executive Committee of the Republican Party for a number of years and participated actively in all civic and religious affairs.

When our Dendron Church was organized, he was made secretary and filled that position until death.

His church loyalty was great. He left three grandsons and to each he left a year's subscription to THE CHRISTIAN SUN. He was a truly great example for all of us to follow.

Mr. Barrett is survived by his wife, May Higgins Barrett; six daughters: Mrs. Garland Spratley and Mrs. Harry Spratley of Dendron; Mrs. W. E. Harward of Washington, D. C.; Mrs. Roy Wilkins of Colonial Beach; Major Elizabeth Barrett of San Francisco, Calif; Mrs. Charles Gutridge of Colonial Beach; two sons, Waverly S. Barrett, Jr., of Dendron and Alphine Higgins Barrett of Suffolk; three brothers: John S. Barrett of Colonial Heights; Hugh Barrett of Alexandria and Philip H. Barrett of Colonial Heights; three sisters: Mrs. P. A. Hines of Ivor, Mrs. R. H. Hargrave of Colonial Heights, Mrs. A. W. Barrett of Sedley; and twelve grandchildren and one great-grandson.

Funeral services were held in the Dendron Christian Church with the officiating. Interment was in Spring Hill Cemetery. J. M. ROBERTS.

# News of Elon College

*By* President L. E. Smith

## WELCOME ADDRESS.

[Delivered by President Smith to freshman class during the orientation period.]

Welcome! It gives me great pleasure to have you select Elon College as your college, the college where you are to live, work, play, move, and have your being for the next four years. No more, no less, we hope. We were expecting you. We have been planning and making preparation for your coming for the last 58 years. We purchased a parsel of land, laid off the campus, erected the buildings, employed a faculty, assembled a student body, especially the sophomore class, all in honor of your coming. I tell you, this class of 1952 is some class. At least, we think so. We welcome you.

I am reminded of what an old colored man said to his master, "We's gonna git us a new preacher." "You are?" said the boss man. "Yas, suh, and I's on de welcomin committee." "Well," his bossman said, "your new preacher hasn't come yet, has he?" "Nah, suh, but the old preacher is gwine away and we's gwine to welcome him away."

I trust that it will not be necessary to welcome you away from the college. At least before you complete your requirements for graduation.

We welcome you to our campus. To its beauty, its grounds, its lawns, its shrubbery, its trees, and its buildings. We have done our best to get ready for your coming. We have put forth a lot of effort and gone to considerable expense. The grass has been cut, the shrubbery trimmed, all buildings have been swept and dusted and put in order. We are sure that you will appreciate all these efforts in your behalf, and that you will cooperate to see that everything is kept in order, that you will walk on the sidewalks and not on the grass, that you will put your ice cream cups, your candy wrappers, and the letters which you thought would be love letters, in the trash cans instead of by the sidewalks.

We welcome you to our athletic fields—the places where you get your training, where you participate in intra-mural sports, where we hold our field events, and enter into our intercollegiate athletic contests.

We welcome you to our gymnasium. To be sure, we must admit, our present gym is not any too good. The plans for a new gym have been drawn and are in the hands of the contractors for bids. We hope to have the new gym ready before the year is over. We are anxious to have you see our new gymnasium.

We welcome you to our library. The library building is conveniently located, easily accessible. It has nearly 3,500 books on its shelves and scores of magazines and daily papers. These represent the products of the best minds of all ages, a veritable store house of knowledge, a reservoir of intellectual strength. In these books we have assembled the leading scholars of the world from time immemorial to the present: Homer, Virgil, Pliny, Spinoza, Descartes, Socrates, Demosthenes, Shakespeare, Burns, Browning, Keats, Shelley, Woodrow Wilson, Roosevelt, Dewey and Truman. These great personalities, great minds, are all there. They are waiting. They are anxious to meet you and speak to you, from the past and the present, words of wisdom, of counsel, of warning, and of guidance. Go over and meet them. You will have a good time. You will find there in the library trained librarians and student assistants to introduce you, guide you, and make sure that you may find the proper books and meet the proper individuals. Take advantage of the library. Don't fail to use it.

We welcome you to our classrooms. In these classrooms you will find professors and instructors. We have selected our faculty with care from the standpoint of training, experience, and religious conscience. They are your instructors. They are waiting for you. Go to them for help. They will be glad to give any assistance possible. While they are your instructors, they are also your friends. They want to know you. You want to know them. Confide in them. Trust them. They will help you with your problems.

We welcome you to a program of hard work. It will be necessary for you to turn your minds over and see what you have on your intellectual shelves. Discover your talents and develop them to the greatest degree of efficiency for your own personal satisfaction, for the joy of those who love you and the blessings of society itself. College work won't do itself. You must do it. You want good grades. You must earn them. They won't earn themselves, nor will they be given to you. You want to graduate with your class. You must earn your degree. That is the only way you will be able to have it.

Youth is an important factor in our present world. Youth will be given more and more recognition as the days pass. When we were compelled to fight a war, a mechanized war, we turned to the youth of our country to fight it. We had to have young men, with their alertness and daring, who would go into battle without thought of themselves, but with a determination to reach their objectives and gain their ends. But even so, these young men had to be trained for their tasks. Now when we come to rebuild a torn world we shall have to turn to the young men and young women of our day. Their alertness, their boldness, their daring, will be required, but you must be prepared. You must get yourselves ready. That is what this college is here for and that is why you are here. Don't waste your time. Don't throw your opportunities to the wind. Begin now. Now is the time. Open your books. Face your tasks and get down to work. You will never regret it.

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## APPORTIONMENT GIVING.

At the beginning of the conference year, our churches as a rule accept their apportionments for the support of the church and her institutions without question. Some of them may feel that the amount asked for is rather large but they have twelve months in which to raise the apportionment and they feel that it can and will be done. Some of our churches may be a little slow about getting started and before they realize it the conference year is coming to a close. They have raised but little of the entire amount expected. Double efforts and some sacrificial giving may be required to raise the total amount apportioned.

The convention, in ascertaining the needs of the convention itself and its various departments apportioned only the minimum required. It is therefore essential that each church raise its apportionment in full if the various causes of the convention are to receive minimum support. Since the apportionments were made the cost of living and the cost of everything that it takes to run a college decently and efficiently has increased from fifteen to twenty-six per cent. These are government figures. Our churches should

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# Missions — The World for Christ

## COLUMBUS CAVALCADE.

[Ed. Note: This is the first of a series of vignettes on outstanding Christian personalities, who will participate in the Foreign Missions Assembly at Columbus, Ohio, October 6-8. Each of these articles will contain at least four personality sketches.]

### Modern George Washington

*The Rt. Rev. James H. Cockburn, Former Moderator, Church of Scotland.*

The eyes of the pretty hat-check girl bulged. Her customer at the Town Hall Club in New York City was handing her a three-cornered hat. He stood six feet four inches tall, wore a Prince Albert coat, knee pants and silk stockings. There were silver buckles on his shoes.

"Gee," breathed the girl, "George Washington, no less."

"George Washington" was none other than the Right Rev. James H. Cockburn, D. D., Moderator of the Church of Scotland and Director of the World Council of Churches' Department of Reconstruction and Inter-Church Aid.

Dr. Cockburn's garb may very well have startled the hat-check girl, but his very presence here in 1942 was also occasion for comment. It was the first time a Moderator of the Church of Scotland had ever visited any foreign country.

Dr. Cockburn's visit to the United States this fall will be an equally significant occasion. He will be among the notable religious, civic and government leaders to take part in the Foreign Missions Assembly at Columbus, Ohio, October 6-8.

The Assembly, planned by 108 mission boards in this country and Canada will be a land-mark. For the first time in the history of Protestantism, mission societies will present to the public a program for Christian work overseas which is the result of years of planning and discussion together. Their theme will be, "One World in Christ."

The Scottish high churchman will present to the Assembly the outlook for Christianity on the continent of Europe. He is a leading authority on this subject and has written extensively about it.

Since war's end, Dr. Cockburn has been the outstanding thinker on reconsecration, continually reminding Christians that "the restoration of normal physical conditions avails nothing if there is no spiritual healing of the nations."

Although a member of the famous "Committee of 35" which drafted, at Utrecht, the constitution of the World Council of Churches, Dr. Cockburn has repeatedly warned that reconstruction "does not consist in the superimposing of great organizational schemes, but in mutual sharing as between members of a family."

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### Desert Doctor

*Dr. Paul W. Harrison, Medical Missionary in Arabia.*

Why should a promising young doctor with a brilliant future choose to spend his life on the sun-scorched plains of Arabia?

Delegates to the Assembly will hear the answer to that question from Dr. Paul W. Harrison, missionary doctor of Bahrain, Kuwait and Matrah, Arabia.

A graduate of John Hopkins, Fellow in the American College of Surgeons, holder of an honorary degree of Master of Arts from Yale, Dr. Harrison is a recognized authority on hernia and spinal anesthesia.

Dr. Harrison began his missionary career when he turned down a job with Dr. Harvey Cushing, world-famous Boston brain surgeon. Instead, he sailed for Arabia.

"I wanted to pit the Christian way of life against the worst types of human trouble and sin," he explains.

Dr. Harrison found plenty of both. He performed operations on mud floors, learned how to set legs with pins and other make-shift devices.

On one of his endless desert treks in a dilapidated jalopy, his Arab driver once stopped a leaky tire by using a wad of dates snatched from the hands of a fellow passenger. He has seen men steal children and trap youths and young girls to sell as work servants.

The Doctor has never charged more than $15.00 for an operation. For a delicate cataract operation which might bring $1,000 to a New York specialist, he charges $1.85. For lesser operations, he collects 37c and uses the money to help maintain the hospital at Bahrain.

Smiles of confidence from sick Arab children, invitations to Arab homes because "the doctor is pure in heart," the friendship of the great potentate Shaikh Bin Saoud, simple morning devotions in the clinic before work—these are the doctor's rewards.

Though depressed by Arab demoralization, Dr. Harrison has great faith in his adopted people. He believes that the Arab, in the intensity of his religious faith, is a more promising subject than the Westerner.

However, he warns that the purpose of the modern missionary enterprise is not to westernize the Arab, but to make him a better Oriental, to help the Arab develop Christianity along indigenous lines.

The choice of Dr. Harrison as the main speaker at the Assembly to present the need for more missionaries is more than appropriate. The world needs many with his skill and devotion.

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### Socially-Minded Bishop

*Rev. Dr. G. Bromley Oxnam, Methodist Bishop of New York.*

Clergymen who speak authoritatively and aggressively on social issues are rare. That's why the presence at the Assembly of the Rev. Dr. G. Bromley Oxnam, Methodist Bishop of New York, is important. He is one of the outstanding socially-minded Bishops in the United States.

His leadership in Methodism was recently recognized when he was selected to present the episcopal address at the Methodist General Conference in Boston. He occupies an important place as interdenominational spokesman with his reputation solidly based on his singularly rigorous application of Christian principals to world affairs. He has been selected to address the Assembly on this subject.

Bishop Oxnam has repeatedly set forth what he considers to be the Christian and democratic approach to Communism, insisting that "Communism cannot be conquered by force of arms," but can be overcome only "by establishing democracy at home."

He has waged a tireless fight against racial discrimination, once persuading the late William Cardinal O'Connell, Archbishop of Bos-

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### STATE COUNCIL OF CHURCH WOMEN TO MEET.

The first annual session of the North Carolina Council of Church women will be held in the United Church, Hillsboro Street, Raleigh, on September 20. Mrs. C. C. Todd of Rocky Mount, president, will preside at the session, which begins at 10:30 a. m. Lunch will be served for a nominal charge by the women of the United Church. Adjournment is set for 4:00 p. m. The theme will be "His Way Together."

Highlight of the session will be a report on the World Council of Churches, recently held in Amsterdam, Holland, given by one of the women delegates.

The devotional period will be conducted by Miss Lucy Steele, Bible teacher in Peace College, Raleigh.

Rev. Carl R. Key, who assumed his duties as the new executive secretary of the North Carolina Council of Churches on September 1, will be presented. The Council of Church Women functions as a department of the State Council of Churches.

Mrs. L. C. Larkin of Burlington, president of the Wesleyan Guild of the Women's Society of Christian Service of the Methodist Church, will lead a discussion on Council work. A report of the biennial Assembly of the United Council of Church Women to be held in Milwaukee this fall will also be presented.

All church women are cordially invited to attend this important gathering in Raleigh on September 20. Every denomination and local council of church women has official representation in the state Council. But in addition to these officers, it is hoped that many interested women will avail themselves of the opportunity to share in this cooperative Christian effort. On September 21, the State Council of Churches meets in Raleigh and the women are invited to attend that session, also.

Our denomination is well represented in the State Councils. The North Carolina Council of Church Women has as its treasurer, Miss Susie Allen. Mrs. O. H. Paris and Mrs. F. C. Lester are the representatives from our denomination, and Mrs. W. E. Wisseman is chairman of the Church Woman Committee. The president of the North Carolina Council of Churches is our Dr. S. C. Harrell, and, of course, the New Executive Secretary of the Council is Carl Key from our own denomination.

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### NEWS FROM LOCAL SOCIETIES.

#### WINDSOR, VA.

The Missionary Society of the Windsor Congregational Christian Church observed World Community Day in cooperation with other denominations in our community.

In February three of the churches on this charge met together for observance of the World Day of Prayer.

A very interesting review of our study book, *Committed Unto Us*, was given by Rev. H. E. Crutchfield.

Our society was represented at the Spring Rally as well as the Waverly Conference.

Mrs. J. M. Raby, our spiritual life leader, has presented well-prepared programs at each meeting. Programs were taken from our Bible study book *Thy Kingdom Come*.

As our Friendly Service project this year, we sent a box to Miss Angie Crew in Japan.

We are looking forward next year to having Mr. and Mrs. J. F. Morgan with us and hope for a more successful year.

Mrs. C. E. Fulgham.

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#### PORTSMOUTH, VA.

The Missionary Society of Shelton Memorial Congregational Christian Church of Portsmouth, Va., held its regular monthly meetings this year. They were well attended and we have had most interesting programs, following the schedule outlined in our Year Book.

Our Missionary Society has for a number of years held joint meetings with the Woman's Guild, and we have found it to be most satisfactory. The Missionary Society meeting is held in the morning at 11:00 o'clock, opening with a devotional program, followed by a study program and business meeting. We then have lunch, each woman bringing her own sandwiches and the co-hostesses furnishing beverages and dessert. After this social hour, the Guild holds its regular business meeting.

We took an active part in the World Day of Prayer and in May joined with the First Christian Church in the May Fellowship Day program.

In April we had the pleasure of entertaining Rev. and Mrs. Frank Morgan, at which time we had an open meeting and Mrs. Morgan reviewed the book, *Committed Unto Us*, in a most delightful manner.

Mrs. Lewis, our pastor's wife, is our devotional leader, and we can always depend upon her for an inspiring and interesting talk.

We take great pleasure in sending boxes of clothing and toys at Christmas, Easter, and at other times during the year to our little adopted girl at Elon Christian Orphanage. A number of our members have made numerous articles of clothing for her, and we always bring her a complete outfit each season.

Our society appoints a committee each year from the Junior Guild to help with the Cradle Roll Party.

A Council of Church Women has been recently organized in Portsmouth and our church Missionary Society was represented at the organization meeting. Our minister's wife will be on the governing board of the Council.

We have met all of our obligations, followed the study plan in the Plan Book and we sincerely hope we have attained the standard that has been outlined for us.

Mrs. H. W. Shafer,
*President.*

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#### UNION (SOUTHAMPTON).

The women's Missionary Society of Union (South.) Christian Church having completed a successful year's work for 1947-48 sends prayers of thanks to Him who has given us strength to carry on. For each of our twelve meetings this year we have enjoyed a well-planned devotional. We conducted our Bible study and met the the standard which was set for us.

Besides our mission work at home and abroad, the women of our church have contributed much to the support of our church as a whole.

We wish to enlist the aid of Christians everywhere through their prayers and through the guidance of God and our much loved pastor and his wife. We are looking forward to a new year of richer Christian fellowship.

Mrs. Stafford Blythe,
*Secretary.*

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#### ANTIOCH.

The Ladies' Missionary Society of Antioch Christian Church, Windsor, Va., has had a most successful and inspiring year.

(Continued on page 13.)

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Boys and Girls:

From my window, I can see a vast and lovely space. The window by my desk faces north and gives me a partial view of our yard and my neighbor's which is filled with lovely flowers. Since I have three special "plants" that I'm raising, I haven't been able to cultivate many flowers myself, but I can enjoy others and especially my neighbors'. A rustic fence divides our yards and since early spring a baby squirrel has been coming along the fence, hopping into our elm tree and running on the limb where our swing is fastened. At first he wasn't much bigger than a rat, but now he is sleek and quite grown up and is proud of his beautiful tail. This little squirrel sits on our fence and swings his tail back and forth and chases up one side and down the other. There aren't many mornings when he isn't there and I hope he will stay with us all winter.

One of the things that attracts this bushy friend is my neighbor's birds. They have an outdoors aviary which is a place to keep birds. It holds a dozen or so canaries of lovely yellow and brownish hues and has a shelter in case of rain. The squirrel seems to know them all and sits by watching them and running around and amusing them with his antics. The canaries have other visitors, too, birds of many kinds and, of course, cats! One morning a young tomcat almost killed himself by running into the big cage. Bump would go his head, the aviary still stood; he would back off, and bump again! Finally he went away.

The birds seem very lovely in their yard with the gentians blooming and the Chinese everflowering blossoms, and late roses. Soon the purple michelmas daises will bloom and there are golden marigolds and tough (but pretty!) zennias. All this from my window!

On the other side, the windows face the street, and I hear cries and laughter. It is the early morning sound made by boys and girls going to school. They laugh and push and play hopscotch and shove and then shove some more. Some of them are carrying flowers to their teachers and there are lunch bags and book bags. The earth and its flowers, the birds and animals and the children are all God's gift to us. How can we be unhappy or bad or sad when we think of these gifts?

Father in heaven we come to worship thee.
We think of thy gifts great and small
Father in heaven we thank thee, thank thee.

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## WHEN PARENTS ARE UNDERSTANDING.

*By* M. Louise C. Hastings.
*Issued by the National Kindergarten Association.*

Tommy seems determined to keep running out of the yard into the street. He is only three-and-a-half years old, and it is not a safe thing to allow him to do. His mother wonders if it is punishment he needs, and then she thinks, "Maybe he needs to see the world outside of our yard. I'll try the experiment of showing it to him."

So she does her usual tasks more quickly than she has been doing them and begins to take daily walks with Tommy—rain or shine. She draws his attention to the birds and the flowers, and he draws her attention to the automobiles, the electric cars, and the busses that go by. He enjoys crossing the street and watching the policeman at work—directing traffic. The experiment proves successful; there is no more trouble in keeping Tommy from running out of the yard.

Alice's mother loses patience because Alice dillydallies about picking up her toys. "I am not going to help you, I am too busy," says Mother, but she stands in the doorway "policing" Alice to work faster—wasting her own time which she considers so precious! How much better it would be were she to help now and then. Alice may not be tired, but she needs encouragement. Possibly she needs prodding a little, too, but that can be done with praise much more satisfactorily than with policing.

Susy's mother is annoyed because Susy keeps opening the little closet doors in the new model kitchen. These doors are just about Susy's height and it is fun for her to open them. Once she crawled into one of the closets and played with the pans, and everybody laughed and said, "How cute!" Now she is constantly wanting to do this again. But Mother does not like to have her opening these doors, and there is one "don't" after another. Then Mother has a bright idea. "You may have this one closet door for your very own," she says. And here are some nice new pans to play with and a spoon. The other closets are mine, so you are not to keep opening the doors." Susy opens her door, walks right through her closet doorway, and sits down! She is quite satisfied and does not wish to open any of the other doors.

Susy also has a "busy drawer." It is in the den, and she has pictures and crayons and pads of paper there. Every so often somebody slips in something new for her to find. That "busy drawer" gives a wonderful lot of pleasure. Susy sits in front of it and plays happily for a long time.

Most mothers are so understanding —some of the time!

The mother of Mary and Harry has just had her kitchen redecorated—white. As she looks at it, she mentally sees the children coming in with muddy overshoes, and she wonders what she can do about it. She has often heard mothers scold because the children came home covered with mud, and she has no intention of following their example. The first day it rains, after this, she goes down into the cellar and finds a wooden box. She makes partitions for it, and by the time the children come home it is ready and standing in the vestibule with a little stool from the playroom beside it.

"Sit on your stool and take off your overshoes; you can each have two sections for them," she says.

"Why, it's just like kindergarten!" exclaims Mary. "What fun it will be to have a place for our overshoes right in our own home!"

The understanding mother or father is always looking for *happy* ways to overcome difficulties. Sometimes we forget that the reason there is friction or the reason that the children do things the wrong way, is because we have not had the initiative to provide or explain the right way. Now Jack's father makes clear just where Jack may dig in the garden and where he must not walk! He permits him to *help* with the gardening.

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It was said by a celebrated orator in the House of Lords a century ago, that an Englishman's house is his castle, that the winds of heaven might enter by every window, that the rains might penetrate through every cranny, but that not even the sovereign of the land dare enter into it, however humble, without its owner's permission. God treats you in the same way. He says: "Willingly open your heart to Me, and I will give you every blessing; but I must be made welcome."

—*G. Warner.*

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

## IS THE CHURCH FAILING OUR YOUTH.

[Abstract of address by Edward Hawley, former national president of Pilgrim Fellowship, on "America's Town Meeting of the Air" at the Christian Youth Conference of North America, August 31, Grand Rapids, Mich.]

I was a member of America's delegation (to the second World Conference of Christian Youth in Norway last summer). There thirteen hundred of us from seventy-one different countries met to proclaim Christ's Lordship and to try to understand each other and our job as Christians. I wish I had time to tell of the meetings between these many groups which helped us to understand that we held a common loyalty that transcended our differences. The fact that such a meeting could be held at all in these times indicates to me that the church is not failing completely to meet the needs of youth. The young person today who wants to find international fellowship will find in the Christian church the most widespread organization that he as an ordinary citizen may join.

The church is changing the lives of young people through effectively presenting the gospel. Though this happens in many ways, most important, I think, is the summer conferences or church camp. Here youth are learning the church's message for all of life, as they live twenty-four hours a day as Christians sharing work and play as well as worship, learning standards that can carry over into every aspect of daily life. In classes they become aware of the relation of the gospel to social and economic problems. Often around a campfire on the last evening I have heard halting but powerful testimonies about the power that had come into young lives that week. These young people join literally millions of others who look back to some summer camp or conference in the past thirty years at which they accepted the faith that has since been the framework of meaning for their lives. These conferences, and denominational youth fellowships which sponsor them, are to me living proof that the church is not failing youth. Through such organizations young people are daily being built into the world fellowship represented by the Oslo Conference, and, more important, into the invisible fellowship of the everlasting church of Christ.

## YOUTH OF TODAY—LEADERS OF TOMORROW.

[Address by Imogene Young, Methodist national winner of 1948 Parshad Youth Week Award at the Christian Youth Conference of North America, September 1, Grand Rapids, Mich.]

"Youth of today—leaders of tomorrow" is the cry we hear with indifference and shallow thinking. "Youth of today—leaders of tomorrow!" Again, we hear the cry and turn our heads away. A third time we hear it, "Youth of today—leaders of tomorrow," and go heedlessly on.

Look at the youth of today—that boy loafing on the street corner with nothing to do; the crowd which believes it smart to drink; the girl who doesn't believe in God.

"Stop looking," you say. But wait! Look again! This time at the boy studying for the ministry; the couple striving to set up a Christian home; hundreds of lives dedicated to full time Christian service; the boy and girl working toward social equality; thousands having "mountain-top" experiences in summer camps—we look again and have faith once more.

Perhaps we could ask ourselves to which group do I belong? What purpose do I have in life? Or do I have one? Perhaps we're like the little kindergarten girl who lost her birth certificate on the way to school and ran up to her teacher and cried, 'I've lost my excuse for being born!" What excuse is ours? What use are we making of our lives? The time is short. We should be working, striving now. There could be no better place than a conference like this to rededicate our lives and take up the cross. Our responsibilities are large, opportunities are many, if we will only see them. I say, "Let's get to work. It's up to us!"

## REPORT FROM OAK GROVE.

The Young People's Society of Oak Grove Congregational Christian Church has nearly completed another successful year under the leadership of our faith leader, Mrs. Elsie Eason.

We have our meetings once a month in the homes of the different members. In this way we have a chance to meet in all members' homes and have a very enjoyable time. Our programs are used every month and seem to be very impressive.

The study book, *That All May Know*, was reviewed by each of the members and enjoyed by all.

All of our members attended the Spring Eastern Virginia Conference of Pilgrim Fellowship held in Suffolk, Va., and learned much from it.

On August 3, we held a joint vesper service with the Woman's Society at church. The meeting was led by the president of the women, Mrs. W. K. Parker, and the singing by our Home Demonstration Agent, Miss Bertha Mallard. After the service a weiner roast was enjoyed by all and then for entertainment the young people gave a "Womanless Wedding."

For fun in our group we have chosen "Bluebirds."

We also ordered *The New World Ahead* book and have reported on all the chapters in it. We take *Pilgrim Youth*, which all of us enjoy greatly.

Thus, we are nearing the end of another year. We have accomplished much and hope in the coming year to do even more than we have in this one.

DAN GREEN,
*Secretary.*

## FROM THE SUFFOLK BULLETIN.

*To the Sunday School Folks*—Congratulations on your fine large Sunday school classes, and congratulations on the fine lessons you have, your songs, your prayers, and all the good fellowship you have together.

Please help further by carrying this good work over into the morning church service. The morning church worship at 11:00 o'clock would be so much more inspiration and help to all if those who attended Sunday school could arrange to remain for the morning worship.

Teach your children to attend church. The worth of the church in your community is guaged by its influence and strength. This in turn is guaged by the attendance. You and your family receive a blessing and in turn confer a blessing by attending the main worship service of your church.

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There are some hungers which alcoholic drink can never satisfy: their hunger for companionship, for love, for recognition, for understanding, for security, for contact with God. All that drink can do is to reduce us to a lower level of consciousness and blunt the fine edge of our perceptions.—*The Voice.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## EUNICE, LOIS AND TIMOTHY, A RELIGIOUS FAMILY.

Lesson XIII—September 26, 1948.

Lesson: Acts 16:1-5; 17:13-15; I Corinthians 4:14-21; 16:10-11; Philippians 2:19-20; I Thessalonians 3:10; II Timothy 1:3-14; 3:14-15.

Devotional Reading: Psalm 119: 129-136.

*In the Days of Youth.*

Timothy was won to the Christian faith when he was a young man. He undoubtedly was a convert of Paul, won on Paul's first Missionary Journey, when he visited Lystra. Paul referred to him as his "beloved son" or as his "son" in the sense that Paul was his spiritual father. Timothy evidently heard Paul preach, he undoubtedly talked with Paul about the Christian life, and he yielded his life to Christ at Paul's earnest and impassioned plea. It is good for a young person to confess Christ "in the days of youth." As a matter of fact, very few persons are ever converted after they are twenty-five years of age. The most fertile field of evangelism is the teen age.

*A Goodly Heritage.*

This young man, Timothy, had a goodly heritage, at least on his mother's side. His grandmother, Lois, and his mother, Eunice, were of fine character and sturdy faith. Writing to Timothy later in life Paul refers to the unfeigned faith, the sincere, genuine, the honest-to-goodness faith, that dwelt in Timothy, but which dwelt both in his grandmother and in his mother. Under the influence and the training of these women of God this young man had come into a vital, personal faith of his own. The lines had fallen to him in pleasant places, yea, he had a goodly heritage. Happy indeed is that young man or young woman who comes from a home which has a background and an atmosphere of Christian faith. These women, both of them Jews, probably became Christians also under the appeal and persuasiveness of Paul's preaching, but before that their inner lives were nourished and sustained by faith in God. This matter of home influence and atmosphere cannot be too strongly emphasied in its relation to the religious life of children in the home and the family. Our modern world needs a revival of religion in the home. There are a lot of modern mothers and fathers who need to be converted if they are to be worthy stewards of their high privileges and sacred responsibilities.

*A Good Name.*

Timothy had a good name in the community. "The same was well reported of by the brethren that were at Lystra and Iconium." The home folks had been impressed by this quiet, dependable, upright lad in their midst. They thought well of him; he had a good name. They were glad to give him an unqualified recommendation. Familiarity. Familiarity had bred admiration instead of contempt. He had a good name which is rather to be chosen than great riches—the Bible itself is authority for that word. Some young folks do not seem to care what folks think of them. They cynically ask, "What's in a name anyway?" Well, there's a great deal in a name. One had better be careful about his reputation. One had better take pains to earn a good name. And one had better take pains to keep a good name. Character is, of course, more important than reputation. But reputation, or a good name is very important.

*A Grand Background.*

Timothy had an intimate knowledge of the Holy Scriptures. Paul refers to the fact that "from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Jesus Christ." This young man was thrice blessed. From early childhood, perhaps even before he knew what she was reading, his mother had read to him, or told him about the Word of God. From her lips, and on her knee, he heard the thrilling stories of the founders of the nation and the heroes of the faith. Under her loving guidance he had learned the great passages of the great literature of the Bible, which is a literature of power. His mind and heart were steeped in the spirit and content of this great Book. How much it all meant to the young man grown to manhood. Far more than he was conscious of, the spirit of this Book was woven into the very texture of his life and character. It gave ruggedness and strength and beauty to his character. And it was the road down which he walked and the light which he followed, that led him straight to Jesus Christ. Paul's words did not fall on stony ground—the Scriptures had made him wise unto salvation which is in Christ Jesus. Modern mothers will do well to learn of this mother of that far-off land and that far-off day. There are many excellent Bible story books available and adaptable. And there is the Bible itself. Familiarity with it will make available a great mass of material in itself appropriate for use with growing children. And even if they cannot understand it all, it will still have its effect. Its words are spirit and life and beyond what folks can understand there are things that they can experience. Fortunate indeed is that child whose mother, from babyhood, shares with him the treasures of the Bible.

*A Volunteer for the Foreign Field.*

"Him Paul would have to go forth with him." This likely young man would make a splendid assistant on the mission field. Paul wanted him to go with him. It is likely that like many another young man or woman, Timothy had to go through a heart-searching experience, as he faced the question of his life's work. But he evidently had given himself wholly to Christ, and when he became sure of the call, he said, "Here am I; send me." Thus perhaps the greatest missionary team of all time was formed—Paul and Timothy. And what a privilege Timothy had in being associated with Paul! That was better than a course in seminary! There are many calls for volunteers today, urgent calls from a world that is in the process of being rebuilt. Ministers, teachers, doctors, nurses, musicians, technicians, craftsmen, agricultural experts—there are calls for almost every kind of professional service, and practical help coming from lands around the world. Every young person, facing his life's work ought to face this question before making a final decision: "What would Christ have me to do?"

*A Faithful Friend.*

This friendship between Paul and Timothy was a beautiful thing. They shared each other's lives intimately and worked together admirably. There was a strong and deep and tender affection between them. Again and again Timothy's friendship and his presence meant so much to Paul. And when at long last it became evident that the end had come, that "the time of his departure was at hand" Paul sent for his younger friend. It was the kind of time when one wants only his loved ones and his closest friends by his side, and Paul instinctively turned to Timothy. He could have paid him no greater tribute,

COLUMBUS CAVALCADE.

(Continued from page 8.)

ton, to join him in condemning anti-Semitism.

Born the son of a California industrialist, Bishop Oxnam has maintained a life-long interest in labor. He has constantly deplored "an anti-labor attitude" and has been active in promoting social and economic reforms.

Bishop Oxnam is a man of remarkably wide interests. Since leaving college, he has progressed upward through roles as teacher, professor, preacher, lecturer, author, college president and bishop. He is widely traveled, having visited Russia three times, and covered extensively the Orient and Europe.

Bishop Oxnam will aid in a very concrete way the assembly's efforts to provide a realistic answer to the world's problems.

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FUND RAISER

*Rev. Setareki Tuilovoni, Minister from Fiji.*

No one at the Assembly will command more attention than the Rev. Setareki Tuilovoni, Methodist minister from the Fiji Islands, a region virtually unknown to Americans prior to World War II.

While attending the International Council at Whitby, Ontario, last year, Mr. Tuilovoni regaled his audience with an account of perhaps the world's most unique method of fund raising for missions work.

During a speaking engagement before a women's group in Australia, he overheard one of the women whisper that she would like to touch his hair, which like that of most Fijians is 13 inches long and very bushy. Mr. Tuilovoni spoke up: "Anyone present may feel my hair if she gives one shilling to missions work."

Mr. Tuilovoni met the resulting rush towards the platform by announcing his rates. "For a slight press of the fingers, one shilling; for a heavy push, five shillings." He raised 50 pounds, or more than $200 on the spot.

Mr. Tuilovoni's long hair notwithstanding, the Fiji Islands do not make up the "heathen land" most Americans think. The Fiji's are considered one of the most thoroughly Christianized spots on earth. One century ago the natives were cruel savages, today, their descendants are 99 per cent Christian, free from the influence of liquor, prostitution and radio.

The fact that Mr. Tuilovoni's homeland is almost completely evangelized has resulted in a unique situation. A great number of young people are ready for Christian service, only to find few positions available. It might not be surprising to hear the young Fiji Islander tell the Assembly that his own people are better equipped than any other to evangelize the remainder of the South Seas.

Mr. Tuilovoni was originally educated for teaching. Following a stint as instructor at Teacher's College, Davuikvu, he turned to the ministry. He occupies the leading pulpit at Suva, capital of Fiji, although at present he is on leave to study at Drew Theological Seminary, where he startles fellow students by playing tennis barefoot.

A tall and striking figure, fluent in English, Mr. Tuilovoni is a colorful personality who has won a tremendous following wherever he travels and speaks.

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CHURCH WOMEN AT WORK.

(Continued from page 9.)

We have had our regular meetings each month. At this time our spiritual life leader had charge of worship services and has given us some very interesting thoughts.

After our business meeting the program committee took charge and rendered a very good program, using a different theme each month.

We had our public program and met with the other churches and observed the World Day of Prayer.

We also sent flowers and cards to the sick, and sent a box to Japan.

Our delegates attended both conference and rally.

We are looking forward with great anticipation to the coming year hoping to do more in the service of our Lord.

MRS. J. H. GODWIN,
*Secretary.*

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ISLE OF WIGHT CHURCH.

(Continued from page 3.)

Roberts and John T. Turner signed the deed. However, by deed dated August 10, 1903, O. L. Batten and wife, having become owners of the land previously owned by W. A. Womble, gave the trustees a clear title to the land. Then, by another deed dated August 16, 1910, the same O. L. Batten and wife sold to the church, for the sum of $40, a small piece of land in the rear of the present edifice.

*Congregation Did Work.*

Two leaders in the church-building drive, John T. Turner and William Pierce, attended the convention at Holy Neck in an attempt to secure financial aid. They succeeded in obtaining some aid, but most of the material, money, and work was donated by members of the congregation itself. L. P. Roberts was in charge of the construction, and the cornerstone of the church was laid in September, 1891, by June 23, 1894, the full amount for the erection of the church had been paid.

Charter members of this church were W. H. Pierce, L. H. Whitley, J. C. Thomas, Cornelius Chapman, John T. Turner, Harvey Munford, John Bland, Mac Parkerson, William S. Turner and the families of each.

Now that the church was built at last, the members commenced formulating church resolutions. Some of the more interesting are the following:

"Resolved, that any member who fails to attend two quarterly conferences in succession, without sending a written excuse or message to the church, shall stand suspanded. Resolved, that if such member does not appear or send in a satisfactory excuse at the next quarterly conference without further action."

"Regarding the giddy dance: Resolved, that we as a church do positively object to any member encouraging dancing by participating in it or allowing it in his home."

"Regarding liquor: Resolved, that we as a church do positively object to any member using liquor to intoxication. Resolved, that if any member refuse to give up this evil we will not expel him, but withdraw church fellowship from him according to instructions given in the Bible."

*Laides' Aid Expansion.*

These resolutions were adopted and set down in the early records of the church, and the members sat back and viewed their accomplishments with pride. However, improvements remained stationary for only a short time. Under the ministry of the Rev. R. H. Peele, 1909-1911, new Sunday school rooms were added at the rear of the church, and while the Rev. Stanley C. Harrell served from 1911-1917, an eight-foot vestibule was added at the front of the church, and other repairs and improvements representing $1,462.66 were made. The Ladies' Aid and Missionary Society played an important role in paying this debt.

During the ministry of the pastors who served between 1918 and 1948, namely, E. T. Cotton, J. M. Roberts, T. E. White, W. D. Harvard, D. M. Spence, G. A. Pearce, E. B. White, C. E. Gerringer, H. E. Crutchfield, Fred Wright and C. S. Morgan,

(Continued on page 15.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Board of Trustees of the Christian Orphanage met in its semi-annual meeting on Wednesday, September 8, with eleven members present. It was the best attended meeting we have had in a good long time and was a very pleasant meeting. Everyone was in a good humor and humorous. The new members elected at the Southern Convention were present and took an active part.

The Orphanage Board has always been composed of men and women who have worked together, and during the years they have really done things worthwhile. From time to time they have built needed buildings. They have bought land, until the Christian Orphanage has a very attractive plant. From time to time the orphanage has trained and sent out some fine girls and boys of whom we are all proud.

The orphanage has always run on a pretty sound financial basis and kept out of debt, although it is very much in need of funds now. Prices of everything we have to buy have been so extremely high, and our income has been so small from the churches that we cannot make ends meet. We only have a small amount for running capital. The rest we have on hand is restricted, and we are not allowed to use it only for the things for which it was specified when it was given. We hope and pray that the churches will come to our rescue and increase their offerings to help us in this expensive season of the year when shoes and winter clothing are to be bought.

We have already gotten in our supply of coal for the winter and paid for it. Coal comes high now; the highest we have ever had to pay. It takes three cars to run us through the winter to keep the buildings warm and comfortable. It is some relief to know that we do have our coal supply on hand.

We are having pretty weather now, and the orphanage farmer is very busy cutting hay and plowing land to sow oats. It will be a busy time on the farm from now until the wheat is sowed.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR SEPTEMBER 16, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 6,556.20 |
| Eastern N. C. Conference: | | |
| Beulah | $ 8.88 | |
| Liberty (Vance) | 19.31 | |
| Morrisville | 5.06 | |
| | | 33.25 |
| Eastern Va. Conference: | | |
| Liberty Spring S. S. | $ 7.00 | |
| Portsmouth, First, S. S. | 9.13 | |
| N. C. & Va. Conference: | | |
| Hebron | $ 12.55 | |
| Reidsville | 16.00 | |
| | | 28.55 |
| Western N. C. Conference: | | |
| Pleasant Cross S. S. | $ 30.00 | |
| Pleasant Union S. S. | 15.21 | |
| Providence Chapel | 7.00 | |
| Ramseur S. S. | 30.72 | |
| | | 82.93 |
| Total this week from churches | | $ 160.86 |
| Total this year from churches | | $ 6,717.06 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $11,647.01 |
| Mrs. Leigh, children | $ 38.99 | |
| Mr. Haith, children | 5.00 | |
| Mr. Cook, children | 10.00 | |
| Mrs. Kinch, children | 15.00 | |
| Sale of screens | 2.50 | |
| Mrs. Atkinson | 8.80 | |
| Mabel Haith, rent | 1.25 | |
| | | 81.54 |
| Total this week from Special Offerings | | $ 81.54 |
| Total this year from Special Offerings | | $11,728.55 |
| Grand total for the week | | $ 242.40 |
| Grand total for the year | | $18,445.61 |

## APPORTIONMENT GIVING.

(Continued from page 7.)

bear these facts in mind as they approach the close of the conference year and face their financial obligation to the convention and her different causes and institutions. Elon College is most appreciative of every penny contributed for its support.

**Churches.**

| | |
|---|---|
| Previously reported | $4,936.57 |
| N. C. & Va. Conference: | |
| Durham S. S. | 16.78 |
| Hines Chapel S. S. | 8.99 |
| Ingram S. S. | 75.00 |
| Liberty S. S. | 7.75 |
| Union (Va.) S. S. | 25.00 |
| Lynchburg | 8.79 |
| | $ 149.44 |

**Sunday Schools.**

| | |
|---|---|
| Eastern N. C. Conference: | |
| Liberty (Vance) | $ 45.19 |
| Morrisville | 3.44 |
| Eastern Va. Conference: | |
| Liberty Spring S. S. | 14.00 |
| Newport News S. S. | 18.48 |
| Portsmouth, First, S. S. | 8.88 |
| Western N. C. Conference: | |
| Ether S. S. | 4.79 |
| Providence Chapel | 10.00 |
| Va. Valley Conference: | |
| Antioch S. S. | 11.43 |
| Total | $ 265.65 |
| Grand total | $5,202.22 |

## MIGRANT WORKERS OF VIRGINIA.

(Continued from page 2.)

at Winchester, Crozet, Washington and Catawba.

The migrants help with local harvest and contribute toward the communities' wealth. Yet these men and women are not a part of the local community. Very little has been done for their religious, recreational or child welfare.

An initial program was begun by the Virginia Council of Churches in cooperation with the Home Missions Council of North America this summer to provide religious and recreational ministry to the migrants at the four Eastern Shore Camps.

Rev. Edward E. Holmes, Negro minister of Berlin, Md., reported for work among the migrants at the four camps on the Eastern Shore in June. He found the men and women receptive to the idea of bettering their religious and recreational status. Introducing preaching, Sunday school classes, movies, sports, this minister discovered that the migrants preferred wholesome recreation to gambling, attending worship services to idling.

Rev. Edwin M. Alcorn, of Trinity Reformed Church, Timberville, is doing volunteer work among the peach and apple picking migrants in the upper valley of Virginia.

The Church Council is now projecting a plan to employ two or three full-time religious workers among the migrants during the 1949 harvesting season in Virginia. A child welfare program is also being organized.

Prayers, aid and cooperation is sought of every Christian to institute a successful migrant program among Virginia "visitors" next year when the harvest season opens early in May. Practically every State along the Eastern Seaboard already has an operating migrant program providing religious and recreational activities for adults and a child care program for the youth. Can Virginia Christians do less?

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A clock may have an excellent machinery, its wheels may revolve with regularity, but it is of no service unless it has a face and hands to profess the hours of the day. Thus it is necessary that the inward life of the believer should be made manifest in his profession. One says he lets his example tell his own life. True; but why not your words and public acts as well tell the story of Jesus?—*H. O. Rowlands.*

## RELIGIOUS PICTURE AWARDED OSCAR.

Presentation of the annual award—a bronze Oscar — of the Cleveland Film Council for the best motion picture with a religious theme produced during the past year was made by Miss Virginia Beard of Cleveland, president of the Council and head of the Film Bureau of the Cleveland Public Library, to Paul F. Heard, Executive Secretary of the Protestant Film Commission, at Nassour Studios in Hollywood on August 20. The Commission's prize-winning film, "My Name Is Han," was filmed entirely in China with an all-Chinese cast. It tells the story of the rehabilitation of a Chinese family after the war, as a result of Christian Missions.

The Protestant Film Commission is at present engaged in another production on Christian Missions—in the Orient—a feature-length picture telling the story of a Japanese family in the post-war era. It is being directed by William James, from a script by Charles Schwep, both of whom are now in Japan making the production under supervision of Heard as Executive Producer.

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## RELIGION AND POLITICAL ACTION.

"He that loveth not, knoweth not God." Love never changes. But the forms of its expression often changes so radically that we are in danger of failing to recognize them. In modern society for instance there are many economic, social, racial and international relations which, in addition to other remedies, demand legislation in order to prevent suffering, provide opportunities for human freedom, and promote peace. If, therefore, we really love those who are in need, our love must often find expression by urging legislatures to act for or against specific bills. This may seem a strange substitute for the personal kindness of the good Samaritan. But true love will find its insistent way even though it must bear the postmarke of a communication to one's representative in local, national or world government.

"Is it not also the clear duty of a Christian to participate as an active member of whatever political party not only assures honesty and efficiency in government, but comes nearest to expressing Christian principles in social, economic and world relations? After careful study of the history, platforms and purposes of all political parties, each individual must decide for himself before God which one most truly stands for social justice, brotherhood, goodness and mercy in human affairs." — (*From "Meditations Personal and Social" by James Myers, published by the Commission on Worship, the Federal Council of the Churches of Christ in America.*)

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## ISLE OF WIGHT CHURCH.

(Continued from page 13.)

church membership grew rapidly and its good works progressed proportionately. However, repairs were constantly needed, and in 1945, during the ministry of Rev. Fred Wright, the Isle of Wight Christians started a building fund in anticipation of the time when the church should be financially able to make badly needed repairs, improvements and additions to the Sunday school rooms. For several years the church workers solicited, worked and collected funds for this purpose, but the money was not enough in view of the high price of labor and materials. So the church waited — waited for prices to come down within sight of its bank account. But one fine Sunday morning, members of the Men's Bible Class glanced upward to find that their eyes traveled right through a hole in the room's plastering, on through the sheathing, from thence through the shingles to catch a glimpse of a big patch of bright blue sky overhead. They decided that they had waited long enough. Many generously donated more money, until actual work on the church began in November, 1947. The improvements, amounting to $18,000, include Sunday school rooms, new roof, new floors, plastering, and windows, plus a heating system and numerous small repairs. While the edifice was in the period of reconstruction, services were held in the Isle of Wight school. The Rev. J. M. Roberts, a former minister, is now serving the church as supply pastor until such time as the new minister, Rev. Frank Morgan, can assume his duties.

Godlessness may be rampant in the land, but this little church is keeping faith with its heritage.—*Norfolk Virginian-Pilot.*

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Countries are well cultivated, not as they are fertile, but as they are free.—*Montesquieu.*


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# WHAT IS THE ANSWER? THE CHURCH

Abstract of address by Dr. Isaac K. Beckes, at the Christian Youth Conference of North America

I believe in the Church of the Living Christ. I believe it is the answer to man's need. I believe that in it man has the answer to the disaster and the despair and the fear and the antagonism this world has heaped upon him. I do not believe the world has taken the church seriously. But, that is not strange because Christians themselves, even those of us who are clergymen, have not taken it seriously.

I believe that the church is the answer only in the degree in which it becomes a God possessed community. As God was in Christ reconciling the world unto himself, so he must be in the church if it is the answer to the world's need. It was Paul's thought that the church is the body of the living Christ, and Paul's is a valid concept.

The church is not a mere gathering together of men to undertake a worthy project. It is more than the aggregate, the sum total of all Christian believers. It is a continuation of the life and work of Jesus Christ, the nucleus of a new humanity here to persuade the world unto God, here as God's beach-head of love, mercy and compassion, in a world of hate, revenge, and destruction. The church of the living Christ is here for one purpose, to make God apparent to men.

And, I know full well what some of us are asking: How can the church as we know it, ineffectual, petty, divided, arrogant, make God apparent? Do you mean the organized church, or the church spiritual? Surely the organized church with all the problems of ecclesiastical machinery, of clerical foolishness, cannot make God apparent today?

The answer is, of course, the church is guilty of all the sins human beings commit. It is a fallible fellowship because it is human. It is not a company of people whose lives perfectly express God's will, but a company of folks who believe that God is at work in the lives of his people. It has many sins to confess. Not always has it stood with Divine compassion to aid the starving, the persecuted, with whom Christ has been concerned. I know it has itself been guilty of sharing in these very evils. Not always has it been humble of spirit, and often it has in arrogance been wrong. Sometimes it has mistaken ceremony for true devotion. Often it has been more greedy than charitable. For generations it has had a devisive rather than a healing influence among the peoples of the world. But, if men were Godly, Christ need never have come.

Weak and faltering individuals that we are, bound together by time and energy-consuming church organizations, together we still make up the church of Christ entrusted with the job of reconciling the world unto God. I have a feeling that most of our Protestant congregations today never truly face up to this primary job of reconciliation. It is our task as young Christians to begin in our own parishes, give the full measure of our leadership to make them the answer to men's need.

We must take our places in this community of God intelligently. We must confess its sins. We must work to make it a pure and effective instrument of God, relevant to our time, truly the Body of the Living Christ. Our labors must begin in our local congregations, in national and world denominational and ecumenical bodies. Our leadership and our efforts must not be unthinking. Our churches have problems which we must face, patiently, persistently. We can consider only a few:

1. We must work to help our churches, both as local parishes and national organizations realize their destinies as the Fellowship of Christ reconciling the world unto God.
2. We must strive for unity in the fellowship of Christ.

The ecumenical movement is the wave of the future. God wills it. But a world-wide ecumenical movement must bring its compulsion of love into our local communities. It must respect the integrity and sincere viewpoint of the smallest group and the least individual, but must also be a mighty fellowship of love to be effective in reconciling the world unto God.

We must re-interpret the place of the church on the national and world scene. The growing Christian church cannot forever merely be against evil, against the uprooting of peoples from their homes, against persecution of the Jews, against segregation of the Negroes. There must be a more positive way than we yet have found for cooperating with governments to achieve justice among men; to build the atmosphere of reconciliation.

So long as the spirit of God chooses to incarnate itself in human life that men may find salvation, problems will continue; but despite its weakness, its human fallibility, that community of people in whose souls God in Christ dwells will continue to be the hope of the world, the answer to men's need.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, SEPTEMBER 23, 1948. NUMBER 38.

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## THE CALL TO ADVANCE

*By* WILLIAM E. MCCORMACK,
*President of The Board of Home Missions*

WE CALL OUR FELLOWSHIP into a dynamic resistance against the rampant evils which beset us.

WE CALL UPON OUR FELLOWSHIP to face its own fears and futilities with a robust faith in God's grace to bring order and dispatch to his Church through Jesus Christ.

WE CALL UPON OUR CHURCHES to examine their purposes and programs in the light of the Divine insistance that we commit our ways unto him and bring our wills into his all-embracing design.

WE CALL UPON OUR FELLOWSHIP to confront the world with the gospel of our Lord Jesus Christ and with the evidence of our belief in the power of that Evangel to save from futility and despair.

WE CALL UPON OUR FELLOWSHIP to bestir itself in recruitment for Christ, in the enlistment of its members for the contest against the powers of darkness, and in the creation of an inescapable and conclusive witness.

WE CALL UPON OUR LEADERS, PASTORS AND PEOPLE to give earnest heed to what the Spirit is saying unto the churches in our hours of testing, that we may advance with unfaltering hope toward the unity of the Church Universal.

WE CALL UPON OUR FELLOWSHIP to forsake its absorption with the routine and conventional patterns of churchmanship, and to seek earnestly a fresh and joyful participation in the life of God through Jesus Christ along ways appropriate to his blessed ministry of reconciliation and redemption.

WE CALL UPON OUR FELLOW MEMBERS to return again and again to the inexhaustible resources of power and inspiration in the words of Sacred Scripture; to join in fervent prayer for the forgiving, cleansing and renewing love of God, the grace of our Lord Jesus Christ, and the sense of community through the Holy Spirit.

WE CALL OUR FELLOWSHIP to a renewed emphasis upon evangelism to be known during this biennium as "OUR CHRISTIAN WORLD MISSION," to permeate every board and committee, every conference and association, every church and society, until every task is seen in its relation to the duty "committed unto us" in the fellowship of redemption.

# News Flashes

Rev. W. L. Wood moves this week from Sunbury to Wakefield.

Rev. M. A. Carson preached last Sunday at Second Church, Norfolk.

Dr. John G. Truitt received four members into the Suffolk Church last Sunday.

Dr. Luther Grice, the new minister at Holy Neck, conducted his own revival services recently.

Rev. Walstein Snyder assisted Rev. R. E. Newton in the annual revival services at Mt. Lebanon.

Congratulations to Dr. I. W. Johnson who has received his one hundredth member during the conference year.

Berkley Church, Norfolk, has raised $500.00 for a new carpet to be placed in the sanctuary. Rev. John L. Gwyn is the pastor.

Rev. Arnold Slater of Chattanooga was the guest speaker at Sunbury last week. He was accompanied by his father whose home is in England.

Rev. Emmet Frazer, executive secretary of the Foundation for Religious Work in State Institutions, was the speaker at the Eastern Virginia Ministerial Association on Monday.

## LAYMAN'S SUNDAY—OCTOBER 17.

Mr. George D. Colclough, chairman of the Layman's Fellowship of the Southern Convention, has just announced that Sunday, October 17, is to be observed as Layman's Sunday throughout the Convention. Mr. Colclough says: "We are hoping that every pulpit in the Convention will have a layman participating in the services on this date." Every minister in the Southern Convention has been sent a letter setting forth the fact that the Layman's Council has gone on record as favoring the setting aside of this date as aspecial day for laymen's participation. Each minister is asked if he will cooperate, will one of his own laymen be the speaker, and if he will give the names of other laymen in his church who will be willing to speak in other churches if needed. Ministers are asked to reply to Mr. Colclough's letter at the earliest opportunity.

## JAMES O'KELLY'S MONUMENT.

It seems that for sometime there was no slab or shaft erected to mark the place where his mortal remains were laid. In the year 1850 at the Conference at Union (Alamance County), North Carolina, Revs. George G. Walker, A. Turner and Dr. E. F. Watson were appointed a committee to have a suitable monument erected at the grave of Mr. O'Kelly, but the work of the committee was not compleetd until 1854, when the monument was formally unveiled.

In this year the North Carolina and Virginia Conference, embracing the churches in Central Virginia and North Carolina, met at O'Kelly's Chapel in Chatham County, North

O'KELLY MONUMENT.

Carolina, and united, taking the name of "North Carolina and Virginia Conference."

Rev. W. B. Wellons, who was a recognized leader in the denomination at that time, was at this meeting, having recently returned from the American Christian Convention at Cincinatti, Ohio, where the division between the Northern and Southern Christians over the much vexed question of slavery, took place.

It was not long after this conference before all the preliminaries were completed, and in November, 1854, the formal unveiling took place. The order of exercises at the unveiling was as follows:

1. An Ode (said to have been written by Miss R. F. Scott of Ohio, and read by Rev. John Ellis. These lines were beautiful and much admired).
2. Prayer by Rev. W. B. Wellons.
3. An address by Rev. Isaac N. Walter of Springfield, Ohio.
4. Remarks by Dr. T. J. Fowler.
5. Prayer by Rev. Alfred Isley.
6. Benediction by Rev. H. B. Hayes.—*Excerpts from MacClenny's Life of James O'Kelly.*

## BOARD OF HOME MISSIONS HAS NEW PRESIDENT.

Rev. William Elbert McCormack, D. D., minister of historic Old First Church of Christ, Congregational, of Springfield, Massachusetts, has been elected president of the Board of Home Missions. He succeeds Dr. Alfred Grant Walton.

Dr. McCormack, who was born in Farmington, Missouri, is the fifteenth minister of Old First Church of Christ, which was founded over 300 years ago. The church has recently completed a rebuilding program costing about $200,000 to provide one of the best equipped educational and social buildings in the Congregational Christian denomination. It has a total membership of over 2,000 of which 1,500 are actively engaged in some phase of church work, showing the effectiveness of Dr. McCormack's belief that "churchmen who are inactive are not worth their salt. Christianity is not a creed to be agreed to, but a life to be lived."

Educated in the schools of Kansas City, Missouri, and Springfield, Missouri, Dr. McCormack is a graduate of the Southwest Missouri State College, Garrett Biblical Institute, and holds an honorary D. D. from Defiance College. He has taken graduate work at Boston University and Northwestern University.

Active in the YMCA, Boy Scouts, Community Chest and the Council of Social Agencies, Dr. McCormack is well known in civic circles in Springfield. He is a member of the directorates of Hard of Hearing League, Safety Council, National Conference of Christians and Jews, and the Board of Home Missions.

Dr. McCormack, writer of our front page article, will be remembered as one of the speakers at the Institute on Evangelism held last year at the United Church, Raleigh. Miss Virginia Webber, who sered for a number of years at Newport News, is now on Dr. McCormack's staff.

## NOT IN USE.

I saw the other day a red iron pillar intended for a fire alarm, and on it was a printed card with the words, "Not in Use." That is the sign which ought to be put on many professing Christians.—*"Marks of the Master."*

### VIRGINA COUNCIL OF CHURCH WOMEN.

With the theme, "His Way — Together," the third annual meeting of the Virginia Council of Church Women will be held at Monument Methodist Church, 1801 Park Avenue, Richmond, Va., September 30 and October 1. The Council is a department of the Virginia Council of Churches.

Featured speakers will be Miss Margaret T. Applegarth of the American Committee of the World Council of Churches; the Rev. Dr. John H. Marion, director of Christian social relations, Presbyterian Church, U. S., and chairman of the Virginia Council's department of Social Education and Action, and the Rev. Henry Lee Robison, Jr., executive secretary of the Virginia Council.

Miss Applegarth is on the staff of the American Committee of the World Council of Churches, as its traveling speaker on Christian Unity and Ecumenical Education. For ten months she has been traveling around the rim of the United States, speaking in colleges, churches, clubs and conferences. For nine years she was national chairman of the World Day of Prayer, observed in 68 countries on the first Friday in Lent.

Miss Applegarth is the daughter of a Baptist minister. She was graduated from the University of Rochester, Phi Beta Kappa, and holds the honorary degree of L.H.D. from Denison University.

Led by Mrs. Donald W. Richardson of Richmond, president, the Council of Church Women will open their main sessions Thursday, September 30, at 7:30 p. m.

Mrs. F. R. Crawford, Presbyterian representative of the Foreign Missions Conference of North America, will speak on "His Way—Together . . . Through the World Mission of the Church." There will be a film strip on World Day of Prayer projects, Mrs. A. R. Ware telling of the observance in Virginia.

Migrant work in Virginia will be described by the Rev. Mr. Robison, and the main address of the evening will be given by Miss Applegarth.

Dr. Marion will speak Friday morning, October 1, on Moral Issues in Civil Rights. Under the general topic, "His Way — Together . . . Through Christian Social Relations," Mrs. P. E. Faw will also speak on May Fellowship Day in Virginia, and Mrs. A. T. Gray on the Church Woman.

At the closing afternoon session, Mrs. J. Earl Moreland will be heard on "His Way—Together . . . Through Christian World Relations," followed by Mrs. R. H. Davis on World Community Day in Virginia, and a closing meditation by Miss Applegarth.

### WAVERLY, SPRING HILL AND CENTERVILLE PLAN HOME-COMING.

Waverly, Spring Hill and Centerville Churches are planning a Home-Coming Service at Waverly Christian Church, Sunday, October 10. All former pastors, members and friends of these churches are invited back home to worship with us that day. The morning program will begin at 11:15, after which dinner will be served in the religious educational building. The afternoon program will follow the dinner and social hour.

JOSEPH E. MCCAULEY.

### REMEMBER THESE DATES!

*September 26 - October 3* will be the 18th annual observance of Religious Education Week, with the theme: "Christ and the Community."

*World-Wide Communion* comes this year on Sunday, October 3.

*The Virginia Council of Church Women* will hold their annual meeting at Monument Methodist Church, Richmond, Va., on Friday, October 1, beginning at ten o'clock. The Board of Directors will meet on Thursday, September 30, at 2:00 p. m. Those desiring overnight entertainment must write to Mrs. E. R. Broaddus, 1717 Laburnum Avenue, Richmond.

*Laymen's Sunday, October 17*, offers an excellent oportunity for your laymen to give expression to the workability of their Christian faith. Through participating in the service on this Sunday they will encourage their fellow laymen in a more conscientious use of Christian principles

(Continued on page 14.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## THURSDAY AT HENDERSON.

The Editor and Managing Editor drove to Henderson yesterday (yesterday means last Thursday when this appears in print), attended a minature Southern Convention, visited the Editor's mother at Franklinton, and were back in Richmond at bedtime. A grand day!

North Carolina and Virginia have linked through many years in the Southern Convention. While this relationship has had the difficulties of rather great distances for travel, it offers unmistakable advantages. The two states are equally yoked and make a good "team" (to use Dr. Truitt's appropriate phrase); they provide diversified fields for the exchange of ministers and wholesome fellowship in Christian service. There is an occasional flair of friendly rivalry.

Approximately thirty lay and ministerial Convention officials assembled at Henderson in response to the call of President Truitt: "To make plans for carrying out the mandates of the Southern Convention, with special study of the Plan of Advance and of the increased Conference Apportionments." One minister left home at 4 a. m. in order to attend the meeting on time! Who said all ministers sleep late?

The detailed results of this meeting will be published later, but it may be stated here that the day was profitably spent in study, prayer and planning. We examined our hearts and confessed our sins. We tried to establish our spiritaul bearings. We took stock of our material and spiritual resources. We examined some of the areas of our responsibility and dedicated ourselves to the unfinished tasks of the Kingdom at home and abroad.

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## WE SALUTE ASHEBORO.

Churches, like individuals, should set a good example for others. Example is contageous. Churches tend to follow patterns of work set by other churches. "Old Timers" tell of the days when churches demanded cuspidors because one church set this thoughtful and fashionable precedent for its tobacco chewing, expectorating parishoners. Now and again we hear of churches building parsonages in rapid succession, spurred by the example of another church.

Asheboro, one of our youngest churches, recently completed its new structure, is maintaining a full-time program with an annual budget of $7,500, and asked no aid this year from the Mission Board. The church and its pastor, Dr. F. C. Lester, are cited for their prompt graduation or emancipation from the Mission Board. The undivided services of a capable minister, a challenging program and the will to work all facilitate the progress of the local church toward maturity. Godspeed to Asheboro!

Here is an example for other aspiring churches in the Western North Carolina Conference and elsewhere. Asheboro, long neglected by our denomination, has now become an important center of our fellowship in this conference. The church has come rapidly to maturity and self-support. Where else will one find a congregation of just seventy-five members sustaining a budget of $7,500?

We think immediately of other equally important but neglected towns and cities with adjacent or surrounding churches of our denomination. Delay is costly. The Asheboro story could and should be duplicated without delay in a half-dozen areas. Why halt we longer between two opinions?

---

## ACROSS THE EDITOR'S DESK.

Research studies have shown a higher average of stability and happiness in homes where religion is given an important place, Dr. L. Foster Wood, chairman of the Intercouncil Committee on Christian Family Life, points out in announcing the seventh observance of Family Week, May 1-8, 1949.

"Christian family living not only furnishes the pattern of approach to human problems," he states, "but it also creates a supporting climate which aids in producing leaders able to meet world problems in a family spirit."

The theme for the 1949 observance will be "Home Builders are World Builders." The Intercouncil Committee is under the joint sponsorship of the United Council of Church Women, the International Council of Religious Education and the Federal Council of Churches. The committee's program is a part of the annual interfaith observance of Family Week.

In making the announcement, Dr. Wood states, "When so much of civilization has been destroyed, both materially and spiritually, family members cannot merely sit by and expect it to be rebuilt by statesmen and governments. The world of world statesmen must be undergirded by sound living and thinking in the smallest units."

"While there are world forces which grip all families with giant power," he adds, "families are not merely victims of world conditions. Each home can make itself the beginning of a world of mutual confidence and dependable relationships and every family group which accomplishes this purpose aids in the rebuilding of civilization."

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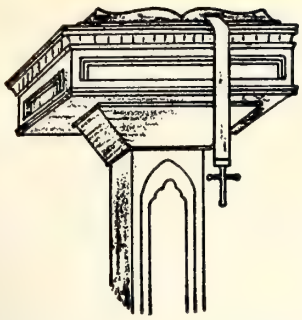
Neither patents, processes nor secrets are any longer assurance of success. The men responsible for the financing of industry have come to recognize that scientific methods have largely leveled down the advantages between one product and another. There are no longer any secrets in business, at least not in the most successful business.—Bruce Barton.



## FAILURE AND SUCCESS.

*A Sermon*

*By* Rev. Roy D. Coulter.

*"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."*—I Jn. 1:9.

We must not hide our sin and seek to salve it over with excuses, or to push it out of our memory by the lapse of time. We must do as the children of Israel did, rise up "early in the morning," and "run" to the place where the evil thing is hidden, and take it out of its hiding-place, and lay it "out before the Lord." We must confess our sin.

Moreover, we must forget our sin as soon as it is thus confessed and forgiven. We must not dwell on it, and examine it, and indulge in a luxury of distress and remorse. We must not put it on a pedestal, and then walk around it and view it on every side, and so magnify it into a mountain that hides our God from our eyes. We must follow the example of Paul, and "forgetting those things which are behind, and reaching forth unto those things which are before," we must "press toward the mark for the prize of the high calling of God in Christ Jesus."

I would like to bring up two contrasting illustrations of these things. One was an earnest Christian man, an active worker in the church, who had been living for several months in the enjoyment of full salvation as he understood it. He was suddenly overcome by a temptation to treat a brother unkindly. Not having supposed it possible that he could thus sin, he was at once plunged into the deepest discouragement, and concluded he had been altogether mistaken, and had never been forgiven that he might enter into the life of full trust at all. Day by day his discouragement increased until it became despair, and he concluded there was no use in trying to be born again, and gave himself up for lost. He spent three years of utter misery, going further and further away from God, and being gradually drawn off into one sin after another until his life was a curse. His health failed him under the burden, and fears were entertained for his reason. At the end of three years he met a fine Christian lady, who understood the truth about sin that I have been trying to explain. She at once said, "You sinned in that act, there is no doubt about it, and I do not want to try and excuse it. But have you confessed it to the Lord and asked Him to forgive you?" "Confessed it!" he exclaimed, "why it seems to me I have done nothing but confess it, and entreated God to forgive me night and day for all these three years." "And you have never believed He did forgive you?" asked the lady. "No," said the poor man, "how could I, for I never felt as if He did?" "But suppose He had said He forgave you, would not that have done as well as for you to feel it?" "Oh, yes," replied the man, "if God said it, of course I would believe it." "Very well, He does say so," was the lady's answer, and she turned to the verse we have taken for a text and read it aloud. "Now," she continued, "you have been all these years confessing your sin, and all the while God's record has been declaring that He was faithful and just to forgive it and to cleanse you, and yet you have never once believed it. You have been 'making God a liar' all this while by refusing to believe His record."

The poor man saw the whole thing, and was dumb with amazement and consternation; and when the lady proposed they kneel in prayer and that he confess his past unbelief, the result was wonderful deliverance. In five minutes he had traversed back by faith the whole long weary journey that he had been three years in making.

The other illustration is the case of a Christian lady who had been living in the land of promise about three weeks, and who had had a very bright and victorious experience. At the end of that time she was suddenly overcome by a violent burst of temper which grew into anger. For a moment a flood of discouragement swept over her soul. Satan said, "There now, that shows it was all a mistake. You have been deceived about the whole thing, and have never entered into the life of full trust at all. You may as well give up altogether, for you never can trust fully again; so it is very plain this kind of life is not for you!" These thoughts flashed through her mind in a moment, but she was well taught in the ways of God, and she said at once, "Yes, I have sinned, and it is sad indeed. But the Bible says that if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, and I believe He will do it."

She did not delay a moment, but while still boiling over with anger, she ran—she could not walk—into a room where she could be alone, and kneeling down beside the bed poured her heart out to God. She prayed out loud, for the inward turmoil was too great for it to be said inside. As the words "thou didst forgive and thou dost cleanse" passed her lips the deliverance came. The Lord said, "Peace, be still," and there was a great calm. A flood of light and joy burst on her soul, the enemy fled, and she was more than conqueror through Him that loved her.

The whole thing—the sin and the recovery from it—had occupied not much more than five minutes, and her feet trod on more firmly than ever in the blessed highway of righteousness.

The truth is, the only remedy after all in every emergency is to trust in the Lord. If this is all we ought to do, and all we can do, is it not better to do it at once?

A little girl once expressed her feeling with a child's outspoken candour. She asked whether the Lord always forgave us our sins as soon as we asked Him, and I said, "Yes, of course." "*Just* as soon?" she repeated, doubtingly. "Yes," I replied. "Well," she said deliberately, "I canot believe it. I should think He would make us feel sorry for two or three days first. And then I should think He would make us ask Him a great many times, and in a very pretty way, too—not just in common talk. I think that is the way He does, and that He does not forgive right at once."

She not only *said* what many Christians *think*, but what most Christians act on, making their discouragement separate them infinitely further off from God than their sin would have done. A good mother grieves when a naughty child goes off alone to sulk and experience despair—doubting the mother's willingness to forgive; but on the other hand, her whole heart goes out in welcoming love to the darling who runs to her at once and begs her forgiveness. Surely our God knew this yearning love when He said to us, "Return, ye backsliding children, and I will heal your backslidings."

---

When I was a boy of fourteen, my father was so ignorant that I could hardly stand to have him around. When I got to be 21, I was astonished by how much the old man had learned in seven years.—*Mark Twain.*

# CONTRIBUTIONS

## SUFFOLK LETTER.

It was a good meeting in Henderson, North Carolina, Thursday of last week. More than thirty leaders in our Convention and Conferences met there as a large committee to plan a program of Christian advance for the biennium of 1948-49. The meeting was well attended, which shows that we are eager and interested to do the best we can with the program of our church.

Opening with a prayer for guidance there followed a period of discussion and spoken determination to move forward in keeping with the vote of the Convention at Liberty (Vance).

Some of the things our Convention asked us to do are: (1) Reach the goal of $8,917.49 for the Committee on War Victims and Reconstruction; (2) Cooperate with the Board of Trustees of Elon College in completing the Staley - Atkinson - Newman Fund this fall, and in enlarging the overall Elon Campaign to $2,000,000; (3) "Adopt some plan which would adequately and regularly underwrite the Shaowu project," and plan church extension at home; (4) Train our people in stewardship and lead them to consecration both of their lives and their substance to the Kingdom of God; (5) Make a "noticeable increase" in the enrollment in our Sunday schools; (6) Develop a plan to be used in our local churches whereby young men and women may seriously consider full-time Christian service; (7) Organize and foster the Laymen's Council in our Convention; (8) Increase the subscription list of THE CHRISTIAN SUN; (9) Increase the apportionment to the Conferences from $54,041 to $85,041; (10) Emphasize spiritual life and evangelism, accepting an evangelistic goal of one new member each month for every hundred members in the church; (11) Increase our support of the Orphanage; and, (12) Go ahead with the building of a superintendent's home. The Convention voted other recommendations but in the main the above summarizes the task.

It is a big order. Much work has already been done, and plans were developed whereby much more is to be done toward reaching these goals. This planning meeting, after the period of looking at the Convention requests, divided itself into six subcommittees out of which definite lines of procedure were planned. These will be laid before our people in the available avenues and ways. And the results will be good. We shall not see everything planned brought to completion. If we do then we have not planned with sufficient vision. God has greater things for us to do and be than we have yet realized.

The entire program calls for the help—the constructive goodwill and help—of everyone. If we catch the spirit of earnest desire and divine fellowship that prevailed in the Henderson committee—a committee authorized by the recent session of the Convention — we shall go far toward achieving these goals. May God richly reward the men and women who gave time and thought so graciously to this end in the Henderson meeting.

JOHN G. TRUITT.

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## HOW ABOUT MOVING PICTURES?

The moving picture is, in many respects, the most powerful educational force in America today. Seventy-seven million people every week crowd into movie theatres to see what? A little checking up will reveal. (What follows in this article is gathered from sources that cannot be questioned.)

Moving picture producers are in the business for one purpose and one only —*to make money*. The effect of what they throw on the silver screen does not enter into the consideration. Censorship means little. We must give the people what they want, they say. Besides, box office receipts is what counts. Mothers take their daughters and fathers their sons without realizing what they are doing. A well known playwright said recently that he refused to allow his own daughter to see his play when it was produced—advised mothers to do the same. Sometime ago, while in a government hospital, I saw forty pictures—two shows a week. I made notes. Less than half a dozen of those pictures could be classified as thoroughly wholesome. Some that might have been first class were ruined by a drinking scene somewhere that could have been easily left out. Moving picture producers and the liquor interests play into each others hands. There's something about bringing out the bottles, mixing the drinks, passing the glasses and drinking that seems to give a finished touch to the dialog. Is it any wonder that young people of today grow up to think that drinking is not only all right but necessary to a perfect social evening. Then, too, the darkened theater fits into what the picture on the screen suggests. From the place itself there goes out every suggestion of immorality. Theater managers admit that the rottenest pictures draw the largest crowds. The merchant whose only purpose is to make money without regard to what he gives his customers, not only finds himself out of business but possibly in the hands of the law. The butcher can't sell spoiled meat. If he insists, he goes to prison. The moving picture producer can throw anything he pleases and no questions are asked. The unsavory, suggestive pictures and advertising on bulletin boards and in the newspapers violates the proprieties of common decency, giving unvarnished appeal to the baser passions. Scenes of sex display and violence, shooting and killings seem to catch the eye of the passerby. Is it any wonder that we as a nation, are being held up to shame and ridicule by the Russian press and radio? "If that's Christian democracy," they say, "we don't want any of it."

A few years ago the Catholic church came out strongly against the vileness of the screen. They organized the "Legion for Decency." Members of the church were allowed to see only pictures approved by a special committee. For a long time the effects were felt at the box office. Then the censors began to lose their powers of discrimination and critical judgment. Today anything goes. Isn't it about time for the Protestant church to step in and assert itself? The Federal Council of Churches of Christ in America, the various denominations, parent-teacher associations, Y. M. C. A., Y. W. C. A. and the local church faces an opportunity and a responsibility.

Who goes to see moving pictures anyway? Be it said first: Practically no movies theatre could keep its doors open if all church people stayed away. Patrons for matinee performances are largely women and children. The loose, sporty element of so-called society, the non-church goer constitute the stand-bys. They are the chronic patrons. They seldom miss if the wherewith is available. They demand something "rich, rare and racey." The management sees that they get it.

A certain church which this writer attended recently, gies a paragraph each week to "The Movies." Current pictures are criticized, condemned or recommended. To combat this moving picture menace many churches have

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# News of Elon College

*By* President L. E. Smith

## CHAPEL TALK AT THE FIRST RELIGIOUS CHAPEL SERVICE OF THE YEAR.

The ones of you who are upperclassmen know and the ones of you who are freshmen will soon know that we have three chapel periods a week, Mondays, Wednesdays and Fridays at this hour and you are expected to attend all three. Failure to do so may possibly be reflected in your permanent record. Monday chapel is student chapel. The program is yours. Wednesday and Friday, we call religious chapel. The services are religious. Efforts are made to acquaint you with the great truths of the Bible, the fundamental principles of Christianity, with the hope that you may find God. Not the God of mammon, not the God of pleasure, not the God of materialism, but the God of heaven and of earth, the one true and living God who is God above all.

God has sought through the years to make himself known to man. First, He spoke to His prophets and through His prophets to the masses. Then He came in the person of His son, God manifested in the flesh, and today He comes to us in His Spirit, the Spirit of wisdom, of power and of mercy. The purpose of these approaches to man is that man might know Him and knowing Him might worship Him. The Lord, thy God, is a jealous God. Him shalt thou worship and Him only shalt thou serve.

You are in college now in an entirely different situation. You are largely on your own. You will be confronted with choices that you must make. Work and play, diligence and loafing, good and evil, will all be set before you. You will be compelled to decide which. Work, diligence and good will make no serious contention. You take them or leave them. Play, loafing, and evil will be alert, persistent and demanding. You will have to decide which. Christ had to make the same decision.

After the baptism of Christ by John in the River Jordan, the Spirit leadeth Him into the wilderness to be tempted of the devil and after he had fasted forty days and forty nights, the devil came to Him and said, "You are worn and weary. You are languid and emaciated. You are hungry. You are literally starving. This is nonsense. There is no need of it. You are the Son of God. All authority, all power is given unto you. The very stones at your feet would be bread in your hands. They shall be delicious morsels in your mouth. Turn them into bread. Eat and be satisfied." Jesus said to the devil, "You do not know. You do not understand. The strength that makes me strong does not come from bread alone. It comes from God. I live on the Words of God. The Words of God make me unconquerable. You cannot even tempt me."

The ambitions of your parents, the ambitions of your hearts, the Spirit of God has brought you to this campus, a place of high privilege, of high purpose, of high culture, and of high learning. They are all here. They are yours for the taking, but at the very beginning the devil comes to tempt you and he says, "This is your day, the day that you have been waiting for. For all these years you have been hemmed in, you have been tied down at home. You have been under authority, held in restriction, but now for once you are free. You may do as you please. You want to indulge in social sins that have been forbidden in your home. You want to know, perhaps, how beer tastes. You want to know how it feels to be under the influence of liquor. You want to run the whole gauntlet of sin and wrong. Now is your time to begin to live."

But God's spirit cries out, "These are the things by which you live that give you life. You live by the Words of God. They are light. They are life. They are power. Listen to them. Lay hold of them. Hide them in your hearts. They will make you victorious in every struggle. By them you will conquer the devil himself."

"Then the devil taketh the Christ up into the Holy City and sitteth Him on the pinnacle of the temple and saith unto Him, Cast thyself down for it is written He shall give His angels charge concerning thee and in their hands shall they bear thee up."

Jesus saith unto him, "You quote the scripture but you do not understand the scriptures. The scriptures are spiritual. You do not understand the spiritual, yet you are attempting to cross out of the natural into the Spiritual and you are attempting to bring me out of the Spirit into nature. I am supreme in both nature and the Spirit, but for me to use the power of the Spirit to make the power of nature of none effect is impossible. You cannot even tempt me."

Likewise, the devil comes to you in college. He says, "Why be so strict? Why feel that you must keep all of the rules, obey all laws? Why feel that you must be true to all the conventions of society and regard all precedents of the college and of the campus. Throw them all overboard. Have a new idea. Break every one of them just so you don't get caught and you are smart enough for that. Don't," says the devil, "allow yourselves to be hemmed in by the past or your freedom curbed by the opinions of others. You are a free man. Do as you please."

But I warn you. You cannot disregard the conventions of society. You cannot throw social standards and moral restraints to the wind. You cannot break the laws of the school

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## APPORTIONMENT GIVING.

Only one more month and our annual conferences will begin to meet. This is good news. We are always glad to go to conference, enjoy reports, addresses, and good fellowship, but if our reports are satisfactory we shall have to do a lot of getting ready. The payments on conference apportionments for the college from all churches and Sunday schools in the Convention total only $5,349.27 including this report. You will observe that we have not yet reached the halfway mark. We know that our churches are interested in the college and that every church in the Convention will put forth its best efforts to see that its apportionment is raised in full.

There is no need to speak of the needs of the college, of the high cost of living, and of the great increase in the cost of operating the school. These facts are fully known to everyone. The college greatly appreciates the helpful cooperation on the part of our churches.

| Churches. | |
|---|---|
| Previously reported | $5,202.22 |
| Eastern N. C. Conference: | |
| Shallow Well | 45.00 |
| Eastern Va. Conference: | |
| Mt. Carmel S. S. | 12.26 |
| N. C. & Va. Conference: | |
| Burlington | 37.47 |
| Western N. C. Conference: | |
| Needham's Grove | 20.00 |
| Spoon's Chapel | 4.07 |
| Va. Valley Conference: | |
| Linville | 28.25 |
| Total | $ 147.05 |
| Grand total | $5,349.27 |

# Missions — The World for Christ

## COLUMBUS CAVALLCADE.

[Ed. Note: This is another in a series of vignettes on outstanding Christian leaders, who will take part in the Foreign Missions Assembly at Columbus, Ohio, October 6-8.]

### High Caste Man

*Rev. Paul Ramaseshan, Principal of the South India Training Institution.*

The unexpected always seems to happen in India. The Rev. Paul Ramaseshan, one of the principal keynoters at the Foreign Missions Assembly at Columbus, Ohio, this fall is no exception to this rule. Although he grew up in a Brahmin family, he became an early convert to Christianity. That's comparable to a Republican becoming a member of the Communist party, for Brahmins are high-caste, and any change in status is a slip down the social ladder.

As a youngster in the village of Pathamada, South India, he was the leader of a village gang which delighted in tormenting an itinerant preacher who visited village untouchables. Caught once by a member of the missionary party, young Ramaseshan expected to be cuffed soundly over the head. Instead, he was treated kindly. The incident marked the beginning of his conversion to Christianity.

When fellow Brahmins learned of Ramaseshan's switch to a foreign religion they heartily despised, they immediately dealt him the indentical treatment he had once heaped on the itinerant preacher. He was kidnapped twice, and beaten on several occasions.

"Life has not been easy," he says. "I had to give up all notion of a legal career, and I have made other sacrifices. But in return I have found Christ as Lord."

* * *

### Purchasing Agent

*Mr. Mateo F. Occena, Chief Purchasing Agent, the Philippine Government.*

It's a long way from a lonely hideaway on a tropical hillside to a shiny desk in New York City. But Mr. Mateo F. Occena has taken it in stride. He will be one of the principal speakers to address the Assembly at Columbus. The 4,000 delegates assembled for the occasion probably will not hear reference to either the shiny desk or the mountain hide-out. They are more likely to hear an impassioned speech for Protestant church unity and, perhaps, a few words in behalf of a girl's school built by G. I. donations.

But the shiny desk, and the mountain hide-out are important. The desk is where Mr. Occena, Chief Purchasing Agent for the Philippine Government, transacts his business. The hide-out is where he, his wife, and two children sweated out four years of Japanese occupation.

Thinking back on the spot now, he

(Continued on page 13.)

## Missionary Offerings for August 27-September 17, 1948.

### Home Missions.

| Church or Sunday School and Conference | Regular | Church Extension | |
|---|---|---|---|
| Antioch S. S. (V. Va.) | $ 4.02 | | |
| Bethlehem (Nans.) S. S. (E. Va.) | 2.80 | | |
| Burlington (N. C. & Va.) | 13.85 | | |
| Carolina (N. C. & Va.) | 13.00 | | |
| Concord S. S. (N. C. & Va.) | 6.00 | | |
| Concord (N. C. & Va.) | 10.00 | | |
| Greensboro, First (N. C. & Va.) | 6.24 | | |
| Hank's Chapel S. S. (E. Va.) | 13.15 | | |
| Liberty Spring S. S. (E. Va.) | 2.50 | | |
| Liberty Vance (E. N. C.) | 22.50 | | |
| Linville (V. Va.) | 5.68 | | |
| Morrisville (E. N. C.) | 3.25 | | |
| Mt. Carmel S. S. (E. Va.) | 4.30 | | |
| Needham's Grove (W. N. C.) | 14.00 | | |
| New Hope (V. Va.) | 1.42 | | |
| Oak Level (E. N. C.) | 3.00 | | |
| Pleasant Grove (W. N. C.) | 5.00 | | |
| Pleasant Ridge (N. C. & Va.) | | $ 9.00 | |
| Portsmouth, First S. S. (E. Va.) | 4.30 | | |
| Providence Chapel (W. N. C.) | 5.00 | | |
| Reidsville S. S. (N. C. & Va.) | 18.00 | | |
| Smithwood (W. N. C.) | 11.00 | | |
| Union (South.) (E. Va.) | 10.30 | | |
| Wake Chapel S. S. (E. N. C.) | 8.74 | | |
| Totals | $ 188.05 | $ 9.00 | |
| Total for Home Missions | | | $ 197.05 |

### Foreign Missions.

| Church or Sunday School and Conference | Regular | Shaowu | |
|---|---|---|---|
| Antioch (V. Va.) | $ 4.01 | | |
| Bethlehem (Nans.) S. S. (E. Va.) | 2.80 | | |
| Burlington (N. C. & Va.) | 13.86 | | |
| Carolina (N. C. & Va.) | 6.00 | | |
| Concord S. S. (N. C. & Va.) | 6.00 | | |
| Concord (N. C. & Va.) | 10.00 | | |
| Greensboro, First, S. S. (N. C. & Va.) | 12.91 | | |
| Liberty Spring (E. Va.) | 2.50 | | |
| Liberty Vance (E. N. C.) | 22.50 | | |
| Linville (V. Va.) | 5.67 | | |
| Lynchburg (N. C. & Va.) | | 55.00 | |
| Morrisville (E. N. C.) | 3.25 | | |
| Mt. Carmel S. S. (E. Va.) | 4.31 | | |
| Mt. Olivet (G) (V. Va.) | | 29.30 | |
| Needham's Grove (W. N. C.) | 14.00 | | |
| New Hope (V. Va.) | 1.42 | | |
| Oak Level (E. N. C.) | 2.00 | | |
| Pleasant Grove (W. N. C.) | 5.00 | | |
| Providence Chapel (W. N. C.) | 5.00 | | |
| Pleasant Ridge (N. C. & Va.) | | 9.00 | |
| Portsmouth, First, S. S. (E. Va.) | 4.30 | | |
| Rocky Ford (N. C. & Va.) | 2.57 | | |
| Dr. John G. Truitt | | 10.00 | |
| Tryon, Ersk. Mem. (N. C. & Va.) | | 10.00 | |
| Union (South.) (E. Va.) | 10.30 | 25.00 | |
| Wake Chapel S. S. (E. N. C.) | 8.74 | | |
| Totals | $ 147.14 | $ 138.30 | |
| Total for Foreign Missions | | | $ 285,44 |
| Total for Period August 27-September 17, 1948 | | | $ 482.49 |
| Previously reported | | | 39,909.49 |
| Total since September 1, 1947 | | | $ 40,391.98 |

Wm. T. Scott, *Superintendent.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## PROGRAM OF WOMAN'S MISSIONARY CONFERENCE OF EASTERN VA. CONFERENCE.

The following is the program of the thirty-sixth annual session of the Woman's Missionary Conference of the Eastern Virginia Conference, which is to be held at First Congregational Christian Church, Newport News, Va., October 7, 1948. The theme will be: "Horizons Unlimited"—"God . . . in Christ always leads us in triumph, and through us spreads the fragrance of the knowledge of Him everywhere."—II Cor. 2:14.

MORNING.

9:50 Prelude.
10:00 Call to Order.
Hymn: "All Hail the Power of Jesus' Name."
Prayer: Dr. H .S. Hardcastle.
Recognition Service.
10:15 Reports of District Superintendents:
Waverly—Mrs. Walter Seeley.
Norfolk—Mrs. W. B. Williams.
Suffolk—Mrs. William T. Harrell.
10:40 The Christian World Mission—Dr. W. T. Scott.
10:55 Roll Call of Churches.
Offering.
Special Music.
11:15 An Address by the Convention President, Mrs. O. H. Paris.
11:35 "Between the Bookends"—Mrs. Robert M. Kimball.
11:45 Treasurer's Report—Mrs. W. B. Williams.
Division Superintendents:
Interdenominational Work.—Mrs. Garland Spratley.
Family Life—Mrs. Roy A. Richardson.
Spiritual Life—Mrs. J. Rollie Gayle.
Friendly Service—Mrs. William T. Harrell.
Life Memberships and Memorials—Mrs. C. O. Byrd.
Memoirs—Mrs. C. O. Byrd.
12:30 Recommendations—Mrs. W. L. Stagg.
12:35 Presentation of Revised Constitution—Mrs. R. T. Bradford.
Hymn: "My Master Was a Worker."
Prayer: Dr. Luther B. Grice.

1:00 Luncheon.

AFTERNOON.

2:00 Hymn: "Lead on, O King Eternal."
Prayer: Rev. Robert Lee House.
Departmental Reports:
Cradle Roll—Mrs. A. J. Holland.
Children—
Young People—Mrs. Melvin Brinkley.
2:30 Address by Dr. Stanley U. North.
3:00 Report of Committees.
Installation Service—Dr. Frank H. Lewis.
3:30 Benediction.
Adjournment.

## C. W. V. R.—A CHALLENGE.

I wish every women of the Southern Convention could have been at the General Council meeting at Oberlin this past June! Then, there would have been no doubt in any woman's mind of the necessity of the success of the Thank Offering program for 1948. Many times during the session of that great Council meeting the dire need of the people of the war-torn countries was greatly stressed.

This is the last year the Committee for War Victims and Reconstruction will be in existence, and they still need approximately $900,000 in order to reach their quota and fulfill their obligations to those who are in desperate need of help.

When Rev. Fred B. Eutsler, chairman of the CWVR for the Southern Convention, made his report at Henderson last spring he said, "The appalling hunger, homelessness, destitution, disease and suffering which have followed in the wake of World War II continue unabated in the war-desolated areas of the earth. . . . We cannot 'pass by on the other side' without yielding to chilling callousness and without losing our integrity as Christians."

Some of the churches in our Southern Convention have been receiving monthly offerings for the Committee for War Victims and Reconstruction for some time, but in many instances the offerings have been very small. Now as November 7 (or some date set by your society) approaches let us not shirk our duty and "pass by on the other side" just because we live on the other side of the ocean and cannot see the needs that exist. But let each woman's society sponsor a public meeting and invite every member of the church to share from their bounty with those who have so little—or nothing.

Dr. Albert Buckner Coe, National Chairman of the C. W. V. R., writing from Munich, Germany, under the date line of August 20, tells how in Europe he was thoroughly depressed by the hunger of the people. He states that three years after the war is over people are still living in the torn walls of houses, and worship in the debris of bombed churches; there are many orphans and homeless old people.

What a challenge to our women! Could we have voted for our Thank Offering to go to a more worthy cause?

MRS. W. B. WILLIAMS, *Chmn, Thank Offering Committee.*

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## NEWS FROM LOCAL SOCIETIES.

### WAKEFIELD.

The Woman's Missionary Society of Wakefield Congregational Christian Church is happy to report a very interesting year in our missionary work.

We held eleven monthly meetings with very good attendance. Our programs have been well planned by different members of the society acting as program leaders each month.

We have used the packet for our program, and find it very helpful. The devotional booklet and two study books have been used in the society.

World Community Day was observed by collecting a box of clothing for the war victims.

In November our Thank Offering program was given in a public program. We also observed World Day of Prayer and May Fellowship Day with other churches of the community. For our Friendly Service we sent a box to Miss Angie Crew in Japan.

Now as we near the end of our year's work, may we realize that we are just beginning to work and be of service. May we be able to work harder as His co-workers in the work of the Kingdom in the future than we have in the past. May we let our lights shine brightly where we are in the coming days.

MRS. W. C. SEELEY, *Pres.*
MRS. F. E. BRANCH, *Sec'y.*

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### LIBERTY SPRING.

As we, the Woman's Home and Foreign Missionary Society of Liberty Spring Christian Church, near the end of another year, and take "inventory" of our activities, we feel that our May Fellowship Day program, on Wednesday, May 5, was probably the most outstanding.

The meeting began at 6:30 p. m. at the church. A very colorful printed program, using John 3:16 on its frontpiece, was given each one present. The program theme was "God's Design for Children." Welcome address was made by the president, Mrs. L. W. Wilkins, and the invocation by Mrs. I. W. Johnson.

Devotionals were led by Mrs. E. F. O'Berry, who used for her worship center the Bible, a globe and lighted candles. Hymn, "For the Beauty of the Earth," was sung by all. Mrs.

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# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Boys and Girls:

A few weeks ago I was talking with some friends about reading and one of them asked me if I had ever read Sigrid Undset's *Kristin Lavransdatter?* I did read it about ten years ago and my friend said she had the book, that she had been told to read it in college but that she skimmed through it and that she was now reading it for pleasure. When she had finished, she brought the book to me to re-read and I have just now finished this Norse saga of long ago. I heartily recommend re-reading good books and this book is good for it won a great prize. So often when we read books that are "assigned reading" we feel resentful about it, or hurry through like my friend did, but when we read on "our own" it seems better.

But it was not about reading that I intended to tell you, but about Kristin Lavransdatter. She lived in the fourteenth century, which means she was born about 1310. She was the first daugher in her family and a very comely maiden. Her given name was Krisin and her last name Lavransdatter because her father was named Lavrans. When she married, she married a man named Erland Nikulausson because his father was named Nikulaus. Can you think of names today that follow the pattern? I can

Thompson, Pederson, Nicholson and many more.

One of the reasons this book would be interesting to younger people, is because it tells how boys and girls lived in the Viking period. Kristin's home and church duties were clearly shown and she had to follow the pattern. It tells of the food she ate, the toys with which she played and the many feast days that were celebrated including St. Lucia's Eve on December 13 which is one of my favorite holidays.

It further describes the wedding and burial customs and tells how the people dressed, spoke and conducted their home affairs. The manors were built in several sections to avoid total loss in case of fire. Usually there was a central great room or "great hall" with a fireplace, board for eating and an elevated chair for the master of the house. Many times there was a box bed there for the master and his wife. Children and guests slept upstairs in a "loft room."

Much was expected of children in those days. Their manners and dress were carefully watched. Both boys and girls usually wore a cross and chain of lovely design. The Norse people were very religious and very kind to the priests who served them. One of the words often mentioned in the book is "kurtesi" which I think you will recognize as our courtesy.

The woman who wrote this book, Sigrid Undset, is the daughter of Dr. Ingvald Undset who was a famous archaelogist. That is a person who digs in the earth to find the remains of old cultures and studies about them. Through his conversations with his daughter, she became very much aware of the people of Norway, Denmark and Sweden who lived long ago. Some of these people came to England you know, and became our ancestors. Sigrid Undset lives in our country now for she fled from the German Nazis during the war and she came to our shores bringing one of her young sons with her.

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## BUDDY IS NO LONGER A DIFFICULT CHILD.

*By* Janette Sevenson Murray.
(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

"I'm at my wit's end on a rainy day like this! Buddy is a hard child to take care of in the house—he's so vigorous and difficult to control," complained Mrs. Clarkson as she handed her friend a cup of tea.

"Here, Buddy! What are you doing with that?" she demanded, and she tried to take from her small son a big grapefruit that he had brought from the kitchen. But the curly-headed two-year-old eluded her and, dancing with glee, tossed his yellow prize onto the low table, overturning the cream pitcher and breaking a cup.

This was very trying.

"Oh, you naughty boy! You did that on purpose," his mother cried angrily.

"No, Buddy didn't do that mischief on purpose," her friend said. "It's just that he's full of life; he's excited because there is company, and he wants to show off."

After the cream had been wiped from the rug and the women were again settled with fresh cups of tea, the friend said, "Perhaps Buddy doesn't have sufficient outlet for his energy. What is he interested in?"

"Oh, he wants to use tools all the time—especially the hammer." By this time Mrs. Clarkson had recovered her composure somewhat, and her face lighted as she continued, "Do you know, he can drive a nail straight in to the head and can pry it out again with a screw driver. But the trouble is, he doesn't stay in any one place with his little tools. He hammers the piano and the window sills and drives nails into the floor."

"Why don't you get a very large drygoods box for him to play in and call it 'Buddy's shop'?"

Mrs. Clarkson followed this suggestion. The box was lined with cretonne, as a protection from splinters, and hooks were fastened on the inside for tools. Buddy soon learned to hang the tools up before being lifted from the box. Sometimes a low chair and a table were put in. Occasionally the hammer was changed, and often the boards and blocks were replaced by others. A large cake of soap was found to bring special delight because of the case with which the nails could be removed. His mother was surprised to find that Buddy would stay in the box quietly for a long time, working intently, and that he even would come to her and ask to be put into his shop. He regarded it as something of a privilege to stay there, because he generally found new and interesting things with which to work. As he never was given any of his tools when outside of his shop, he soon associated the one with the other and was quite content.

Any active toddler becomes happier and easier to manage if there is a safe place where he can be by himself and do some of the things he likes to do. Mother cannot have Buddy underfoot all the time, and she must have peace of mind to enable her to attend to her household duties satisfactorily.

Then, too, if Mother has a little time to herself, when Buddy is safe in the box, she can be more patient with him when he is out of it and has to be watched all the time. This box does much to keep Buddy from being constantly nagged and punished.

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For this generation, brought up on movie thrillers and silly comics, I covet a childhood nurtured on the Word of God. It might seem the depth of boredom to a modern youngster fed up on trash and jaded from worn out excitements, but life was happier before the Amen Age gave way to the era of So What.—*Vance Havner in "Journey to Faith (Revell).*

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

## HOLLAND PILGRIM FELLOWSHIP.

"Be still and know that I am God" was the theme of a nature vesper service held at Holland, Sunday, September 12, by the Pilgrim Fellowship of the Congregational Christian Church. The service was held on the picturesque and quiet lawn at the home of our new sponsor, Mrs. J. D. Rawles.

As this was the last meeting of the current year, plans were discussed for next year's work. We were asked to be thinking of good leaders, as we would devote part of the program next month to the election of officers. The outgoing officers are: Ann Johnson, president; Betty Lou Tennison, vice-president; G. G. Holland, Jr., secretary; Hugh White, Jr., treasurer.

The impressive program which followed, consisted of: Call to Worship —Betty Lou Tennison; Hymn—"This Is My Father's World;" Scripture—Psalm 19—Nancy Rawles; Prayer—Nancy Rawles; Poem—"I Saw God Wash the World"—Jimmy Luke; "Trees"—Ann Johnson; "The Legend of the Dogwood Tree"—Betty Lou Tennison; Hymn—"Day Is Dying in the West."

We were led in a closing prayer by Dr. Will B. O'Neill, our pastor.

BETTY LOU TENNISON,
*Vice-President.*

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## LIBERTY SPRING YOUNG PEOPLE'S MISSIONARY SOCIETY.

We, the Young People's Missionary Society of Liberty Spring, had a very successful year under the leadership of Mrs. Wesley Harrell.

We held our regular monthly meetings at church the second Tuesday in each month.

We entertained at a Valentine Party as guest of the Woman's Missionary Society of our church.

We raised our money by sponsoring lawn parties and selling flavoring which was very successful to our treasurer.

We united with Cypress and Bethlehem Young People to hear our mission study books taught. We were host in April to the two groups with Mrs. Alfred Ellis as guest speaker and in return we went to Bethlehem with V. E. Harrell, Jr., as guest speaker. Both books were enjoyed by the three societies.

We had two main public programs. At Christmas a recital was enjoyed by David Brown Harrell, organist; Anne Bradshaw at the piano and J. E. Baines as soloist. A sunrise service was held on Easter Sunday morning with V. E. Harrell, Jr., as guest speaker.

As our Friendly Service project gifts were sent to the Japan Institute.

To urge attendance we had an attendance contest with the losing side entertaining the winner, which proved to help our attendance and bring in new members.

A Life Membership was given to Miss Louise Rawles.

We have met all of our requirements and feel assured of attaining the Standard of Excellence.

SECRETARY.

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## HOW ABOUT MOVIES?

(Continued from page 6.)

their own machines and have at least one show a week, paying the expense by a silver offering, using only educational and religious films.

Back to the matter of who attends the average theatre. Dr. Edgar Dale through the facilities of the Payne Fund has gathered some interesting, and at the same time, startling figures. I quote, "Of this movie audience, 37 per cent are between the ages of five and twenty years." All those who sit through the show see and hear the same thing, think through the same plot and are influenced by the low moral tone one way or another. The titles of pictures today mean little or nothing. Often one goes away disappointed and disgusted.

Dr. Dole's discoveries revealed another fact: That many children are not accompanied by their parents. It's interesting to watch the reaction of children, especially teen-age boys and girls, to the different changes of scenes. The sum-total of what they gather as they sit there is reflected in the alarming increase in juvenile delinquency, which today comes near being our nation's number one problem.

Now about the people who appear on the screen—the players themselves: We only need to scan the newspapers to know what goes on in the social life of Hollywood. The divorces, immoralities, re-marriages and wild escapades of the film colony are revolting and a disgrace to the nation. Many actors and actresses, mediocre in their early career, became famous when they began playing shady parts. One such was Greta Garbo. Another, according to Dr. Hale, was Norma Shearer. She reached her zenith in "Divorcee." In all too many of the pictures we see today there is suggestion of the double-standard of living, which culminates in the life of such characters as Charlie Chaplain. Human nature is human nature wherever we find it. A married actress plays the part of an unfaithful wife with a handsome man who was assigned as her partner. In time she and her screen lover were found in seclusion acting out the part.

The president of a large producing company said some time ago: "Under no circumstances would I ever consent for a son or daughter of mine to ever get into pictures and have to associate with that Hollywood crowd —I'd rather see them dead."

Movie stars are teachers. Young people who listen to and watch them on the screen are their pupils. Teachers in our schools and colleges would not be tolearted any time if their language and habits indicated corrupt living. Through the facilities of the Payne Fund and the work of Dr. Dole, these facts are now available. We quote: "In 115 pictures 406 crimes were committed, and 43 more attempted, or a total of 449; 2,115 scenes of assault with guns, knives and other weapons with intent to kill; 123 scenes of hanging; 173 scenes of horror; 757 of attacks on women; 929 scenes of nudity; 31 scenes of jail breaking." Out of all these 788 pictures there were 423 eliminations by censorship boards. A local theater manager, friend of mine, said to me some time ago: "Yes, but if you follow closely there is always a moral at the close." That may be true but before the end is reached too often the damage has been done.

That's all for now. More later.

S. M. SMITH.

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A little boy was flying a kite, which had soared so high as to be almost out of sight. Seeing him looking so intensely upward, a gentleman asked him what he had there. "A kite, Sir," was the boy's reply. "A kite!" said the gentleman. "How can that be? I don't see it." "Ah, I feel it pulling, Sir," was the boys unanswerable reply. This should be our evidence that our Saviour is above—we should feel Him pulling.—*T. DeWitt Talmage.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## A LIBRARY OF RELIGIOUS LITERATURE.

Lesson I—October 3, 1948.

Memory Selection: *The word of our God shall stand forever.*—Isa. 40:8.

Lesson: Psalm 119:97-105; Luke 1: 1-4; John 20:30-31; II Timothy 3: 14-17.

Devotional Reading: Psalm 119: 137-144.

*A Look Ahead.*

The lessons for this quarter have as their general theme, "The Literature of the Bible." They will give a bird's eye view of the various and vital contents of the Bible as literature: Biography, Law, History, Wisdom Literature, Drama, Prophecy, Poetry, Parables or Stories, Letters and the strange form of literature, Apocalyptic Literature. This series of lessons offers us a feast of good things. Those who teach and those who are taught will be the better furnished for good works, if they read and study the great words in this library of the world's greatest literature. There are splendid possibilities in this quarter's lessons. And there is nothing that is needed more than that members of the Sunday and the church become better acquainted with the Bible. As a nation, we are highly illiterate concerning this Life-Giving and Life-Transforming Word of God. Let us enter upon these lessons with the Psalmists prayer in our hearts as well as on our lips: "That which I see not, teach thou me."

*A Good Testimonial.*

People in our day are greatly influenced by testimonials. The advertisers know that, and they pay great sums to well-known people for testimonials to their products, even if as is sometimes the case the people do not use the product at all. Because a certain movie star pays a glowing tribute to a certain brand of cigarettes, thousands begin to smoke that brand. Because some great athlete —for a substantial sum of money, of course—says that he uses a certain breakfast cereal, thousands of boys will pester their mothers until they buy that kind of cereal. And so on *ad infinitum*. A great deal of this testimonial business is plain hokum and baloney, and much of it is unethical and dishonest.

But testimonials do have value when they are honest, when they are vindicated by experience and the test of time. And today's lesson contains such a testimonial. Here was a man who gave glad, and unpurchased and unpurchasable testimony, to the value and the place which the word of God had in his life. He did it in a comprehensive and convincing way in the 119th Psalm. He took the twenty-two letters of the Hebrew alphabet and wrote eight verses under each letter, each verse beginning with that letter, that is the first eight verses in the Psalm begin with the first lettter of the alphabet, the second group of eight verses begins with the second letter letter, and so on through the entire alphabet, twenty-two sections, one hundred seventy-six verses. And in every verse, except one as I recall it, there is some reference to the word of God. Out of a life-time of reading and observation and experience, this man had found that the word of God had ministered faithfully and fruitfully to his character and life. It is a glowing and grand testimonial and tribute to the word of God.

*To Be Trusted.*

In the preface to his gospel Luke emphasizes the fact that his record was trustworthy. He wanted his friend, Theophilus to know the "certainty of those things," wherein he had been instructed. His gospel is the sober record of a careful and honest historian with a passion for truth. Peter also wrote a letter to his Christian friends in which he stated that he was not dealing with "cunningly devised fables" but with things that men had seen and had experienced. To be sure the Bible cannot be taken literally in all its Oriental imagery, but the Bible is true, it can be depended upon, it is to be trusted. Men of God wrote as they were moved by the Holy Spirit. The Bible is not made up of the wild speculations of men. It is not the result of men concocting some "cock and bull story." Those cynical and critical people who go to great pains to point out what they call the contradictions and the inconsistencies of the Bible reveal only the pettiness of their spirit and the ignorance of their darkened minds. The word of God is sure. It is safe. And even as the anvil wears out many hammers, so does the Bible wear out the blows of criticism that men direct at it.

*Information—and Salvation*

The Bible is of course a mine of information, a great treasure house of rich nuggets of truth. If a man read nothing but the Bible, if he knew it well, he would be a well-educated man. And it might well be asked if a man is really educated if he does not know at least something about the Bible. In any event he is not educated in the best sense of the word. The Bible should be read for the information it contains about God and man and life here and hereafter.

But John emphasizes the fact that the Bible is not primarily a book of information, or rather that the information it contains is a means to an end. Thus it was that he wrote in the conclusion of his gospel that he had written what he had written "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name." He wanted people to know, but he wanted them to know that they might believe, and that through believing they might live in the fullest, more abundant sense. Paul in writing to his young friend, Timothy, also states that the Scriptures "are able to make thee wise in the salvation that is in Jesus Christ." The Bible can be a vital factor in a man's salvation. It can bring him to God through Jesus Christ. Its words are spirit and they are life. Faith comes by hearing and hearing by the word of God. As a great man once said there is a literature of power, and the Bible belongs to that kind of literature. It has power to transform life by the transforming of the mind.

*Completely Furnished Unto Every Good Work.*

"Every scripture inspired of God is also profitable for teaching,, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work." It is the Book whereby we check our course to see if we are still on the right course, it reproves us in our wrong-doing, it furnishes the best text-book for teaching the great facts of life, it instructs us in the way of righteousness. And it gives impulse, strong and steady to service to others in the Master's name.

*A Neglected Book.*

In spite of the fact that the Bible is the "world's best seller" it is the world's most neglected book. The sober and serious fact is that people —even church people—just do not read the Bible. Are you one of them who doesn't?

## COLUMBUS CAVALCADE.

(Continued from page 8.)

says: "It was an Eden-like place, It was quiet and restful, high on a forest-covered mountain overlooking the blue Pacific." Just prior to his assignment here, Mr. Occena returned to his war-time retreat, carting back 30 gallons of ice cream, a portable phonograph, and clothing for the jungle tribesmen with whom he had lived.

As a Christian leader and former Chairman of the Commission for Church Union, Mr. Occena has been an aggressive champion of Protestant church unity. "When it comes to the observance of our differing rituals and practices we can be as separate as the fingers of the hand," he has said, "but we should be as united and forceful as the fist in the drive for the attainment of our fundamental and ultimate goal."

Mr. Occena believes the Church, above all, should be practical. Shortly after his return from the jungle retreat, he teamed up with Missionary Francis Bush, and helped raise money for an all-girl school in Manila. The major contributions came from American G. I.'s and officers. "All-girl schools are essential," he explains, "because Filipinos don't like to send their daughters to co-educational institutions."

* * *

### Organizer

*Dr. Ralph E. Diffendorfer, General Secretary, Division of Foreign Missions, Methodist Church.*

As Chairman of the Committee of Public Presentation for the Foreign Missions Conference, Dr. Diffendorfer has spent two years shaping up main features of the program which will be presented at Columbus, and later in the thirty-six regional conferences throughout the United States and Canada.

Working at the head of a thirty-five foot table in a conference room on Fifth Avenue in New York City, Dr. Diffendorfer has piloted his colleagues through a maze of reports and statistics.

He is a man convinced of the need for bold policies of Christian strategy. Impatient with fence-sitters, he calls repeatedly for rapid-fire decisions.

"You know," Dr. Diffendorfer once remarked dryly to a committeeman who claimed his group was still deep in study of Communism, "we don't have forever to study this problem. Let's decide what we're going to do, and do it!"

For the past twenty years, Dr. Diffendorfer has sparked the world's largest Protestant mission enterprise. The success of Methodist missions overseas is credited in no small degree to his ability to make quick and sound decisions.

For example, while in Japan in 1940 he decided that war was imminent. He promptly ordered the evacuation of Methodist missionaries, saving hundreds of men, women and children from the tragedy of concentration camps.

Dr. Diffendorfer is a man who believes that Christianity can supply a solution to every major world problem. At the recent Methodist General Conference, he revealed plans for training 200 missionaries in Marxist doctrines before sending them abroad.

"The first step toward combatting Communism is to understand it," he declared. "I want our missionaries to be well-versed in Communist doctrines."

Dr. Diffendorfer is an active interdenominational leader. In addition to his work with the Foreign Missions Conference, he has served in important capacities on the International Missionary Council, the Federal Council of Churches, and on the Committee on Cooperation in Latin America. He was an American delegate to the International Missionary Council meeting at Jerusalem in 1928, and at Madras ten years after; he was a delegate to the Inter-Church Conference at Oxford in 1937.

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## NEWS FROM SOCIETIES.

(Continued from page 9.)

William T. Harrell, our District Superintendent, brought us a message: "Every Child Is My Child—In the Fabric of Fellowship," followed by a prayer by Mrs. N. H. Bradshaw and a solo by Mrs. E. C. Skinner.

We adjourned for food, fun and fellowship, and enjoyed a delicious cold plate supper, which was admirably served by girls of the Young People's Missionary Society.

To the beautiful strains of music, we again assembled in the church and were given the Call to Worship: John 3:16 and 17, by Mrs. E. F. O'Berry. A solo, "Down from His Glory," was sung by Mr. William T. Harrell. Our guest speaker, Mrs. Robert Kimball of Franklin, Va., reviewed the Mission Study Book, *Committed Unto Us*, in a very interesting and impressive manner. After singing the hymn, "Take My Life and Let It Be," the closing prayer was made by Mrs. S. H. Rawles.

Our members have been faithful workers together and have enjoyed sponsoring the Young People's Missionary Society; participating in Friendly Service project of aiding Miss Angie Crew's school in Japan; inaugurating an evangelistic campaign wherein twenty new members were added to the church roll; and in presenting two Life Memberships, respectively: Mrs. I. T. Byrd, a shut-in member, and little Lewis Byers Jackson, the infant son of Missionaries Dorothy and Dick Jackson of Shaowu, China.

Mrs. J. E. Harrell, Jr.,
*Secretary.*

* * *

### SOUTH NORFOLK.

Our society has accomplished many things during the past year. We have met our quota in every way for Honor Society. Five new memberships and one memorial were secured. Four circles organized with Mrs. Grace Farmer, Mrs. Gladys Doss, Mrs. R. L. Linton and Mrs. Doris Parker, leaders.

Honoring two of our outstanding members and two mission workers in foreign fields we have the Dorothy Jackson, Angie Crew, Wilmer Hanbury and Gertrude Bunch Circles. Mrs. Dorothy Todd taught our study book, *Committeed Unto Us.* We are fortunate in having Mrs. Todd in our group. We are indeed grateful to Mrs. Andrew Smith for her untiring efforts in all circles. Without her leadership we would not have the good report to send our secretary, Mrs. W. B. Williams.

Officers were installed Thursday, September 16, with Mrs. Margie Humphreys in charge of installation. We are hoping that even greater things will happen during the coming year.

Hope to see a large group of our leaders in Newport News, October 7.

Mrs. O. D. Poythress,
*President.*

* * *

### ROANOKE, ALA.

Again we come to the close of another year in our missionary work. We have had a good year. Our programs have been well planned and interesting. We especially enjoyed our study books, *Committed Unto Us* and *A New World Ahead.*

For our public meeting we had a picnic lunch in the basement of the church and our pastor, Rev. S. M. Penn, gave us a most helpful talk on Stewardship.

We are looking forward to attending the conference at Alex City, September 26, and to a better year ahead.

Mrs. Luke Huey, *Pres.*
Mrs. Tom L. Head, *Sec'y.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

In the work as Superintendent of the Christian Orphanage we come in touch with many pathetic cases of human suffering. Of course, our church at large cannot come in touch with them as I do. If they did we would not have any trouble in financing this institution. Everybody would be happy to contribute to help.

Some time last year a widow whose husband had died and left her with three small children, lived in a rented house. She went to visit a neighbor one day and locked the children in the house. While she was away the house burned. It happened that a little colored boy came that way. He saw the house wrapped in flames and rushed to the door but it was locked. He broke it open and grabbed a little boy three years old in one hand a little girl of four in the other hand and carried them to safety. The fire was so hot he could not get back for the baby in the cradle, and it burned. The little boy is especially a pretty child. His eye was crossed, but a few weeks ago I took him to a specialist and had his eye straightened. He was in the hospital six days. All the doctors and nurses fell in love with him. I carried him back last week so he could have a check-up, and the doctors and nurses all had something to say to him. They had no home. It was swept away by fire. The minister called the writer on long distance and said they would have to come to the Orphanage as they had nowhere to go other than the Orphanage.

One day last week a mother came to see me and said: "I am a widow and have to work in the mill on night time to make a living. I have a little girl that I have to leave alone in my apartment during the night. Last night she called me in the dead hours of the night and said, 'Mother, I am afraid to stay here alone—I am scared.' She is just twelve years of age. I could not leave my work to go to her and had to wait until the end of my shift. I want you to take her here where I know she will be safe, and I will be willing to contribute each month for her expense."

Sometime ago a lady came to the Orphanage and made an appeal in behalf of her two little boys. Her husband had run away and gone to a distant state and re-married, and left her stranded. The pastor and his people of one of our leading churches insisted that we take the two little boys.

Nearly all the children here are recommended by our churches unless it is some special case. "Pure religion and undefiled before God and the Father in this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

Do you ever give the little helpless child a though? Do you ever pray for the little children here?

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR SEPTEMBER 23, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,717.06 |
| Eastern N. C. Conference: | | |
| Hope Mills ..... | $ 11.00 | |
| Oak Level ..... | 5.00 | |
| | | 16.00 |
| Eastern Va. Conference: | | |
| Christian Temple ..... | | 20.00 |
| N. C. & Va. Conference: | | |
| Burlington ..... | $ 30.22 | |
| Happy Home ..... | 5.45 | |
| | | 35.67 |
| Western N. C. Conference: | | |
| Needham's Grove ..... | | 15.00 |
| Va. Valley Conference: | | |
| Antioch ..... | $ 10.19 | |
| Linville ..... | 10.27 | |
| New Hope ..... | 2.17 | |
| | | 22.63 |
| Ga. Conference: | | |
| Vanceville ..... | | 1.00 |
| Total this week from churches | | $ 110.30 |
| Total this year from churches | | $ 6,827.36 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $11,728.55 |
| Mr. Hughes, children ... | $ 45.00 | |
| Mabel Haith, rent ..... | 1.25 | |
| L. S. Holt ..... | 150.00 | |
| Jesse Patrick ..... | 2.50 | |
| | | 198.75 |
| Total this year from Special Offerings ..... | | $11,927.30 |
| Grand total for the week .. | | $ 309.05 |
| Grand total for the year ... | | $18,754.66 |

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## CHAPEL TALK.

(Continued from page 7.)

without paying a penalty and that penalty is severe. The laws of God, of decency, and of right are inexorable. You cannot change them.

Then the devil taketh Him up into a high mountain and showeth Him the kingdoms of the world, the glory of Heaven and saith unto Him, "All these will I give you if you will fall down and worship me."

Jesus said, "Ah, so that is it. You are Satin. You are the devil himself in person. You would bribe me. You want me to be your servant. You want me to worship you. Don't you know that you should not attempt to tempt the Lord thy God? Get thee out of here, Satin, you old deceiver. You don't own the world. This is my Father's world. He made it. He preserves it. He replenishes it. He beautifies it. He will not turn it over to you or to anyone else."

At the beginning of your college career the devil tells you that money is the big thing in life, that money is the true end in life, and that with all your getting, get an understanding of how to get money. Get money and you get power. Get power and you get the world.

Christ says, "You are mistaken. Money is not all. In fact, it is a small part of it. You are here to seek truth." God is truth. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." All things are yours. Ye are Christ's and Christ is God's.

My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands.
Of rubies and diamonds, and silver and gold,
His coffers are full, He has riches untold.

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## DATES TO REMEMBER.

(Continued from page 3.)

in their everyday lives and in a greater devotion to their church.

*United Nations Week, October 17-24* — Excellent program suggestions for this important obseravnce for both church and community may be obtained by writing to Church Peace Union, 170 East 64th Street, New York 21, N. Y., or to American Association for the United Nations, 45 East 65th Street, New York 21, N. Y.

*A Foreign Missions Program of Advance*, one of 36 in the nation this fall, will be held in Richmond, October 21 and 22. Bishop H. St. George Tucker is chairman of an interdenominational committee in charge of a public meeting in First Baptist Church, Sunday evening, October 21. Simultaneous denominational daytime meetings are being arranged for both the 21st and 22nd of October.

*October 24-31 is Religious Book Week*, sponsored by the National Conference of Christians and Jews. For book lists, posters, and suggestions for observance, write: Rev. Clarence A. Wagner, Conference of Christians and Jews, Room 616, State Planters Bank Building, Richmond 19, Va.

*November 21-13—Institute on the Church and World Order*, Richmond. This will be the second annual institute on International Affairs held jointly by the Friends Service Committee and the Department of Social Education and Action of the Virginia Council of Churches. Detailed announcements will be mailed out in October. Mark your calendar now!

# In Memoriam

**PARKER.**

We, the members of the Ladies' Aid Society of Cypress Chapel Congregational Christian Church, wish to pay tribute to the memory of our beloved member, Mrs. Alexina Parker, who departed this life June 21, 1948.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our heavenly Father.

2. That we hold in loving remembrance her loyalty and love for her home, church and community; and her patience and quiet endurance of her long illness.

3. That we extend our love and sympathy to her family and pray God's blessings may comfort them.

4. That a copy of these resolutions be sent to the family, a copy be placed on our records, and a copy be sent to "The Christian Sun" for publication.

Mrs. ROY BRINKLEY,
Mrs. F. E. HARRELL,
Mrs. W. N. BEALE,
Committee.

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**HANBURY.**

In loving memory of my dear husband, Cary Edward Hanbury, who died September 17, 1945.

Over the river to a fairer land, my dear one clasped my Saviour's outstretched hand.

It was hard to see him go; I see at the table his empty chair, his smile so sweet, I miss him there.

How I miss you; but I know it was our loving Saviour's will. You are gone but not forgotten, never will your memory fade, loving thoughts will ever linger where sweet flowers bloom where you are laid.

Dearest one up in heaven, in that mansion bright and fair, safe in the arms of Jesus you are free from toil and care.

Heaven now retaineth my sweetheart, earth the lonely casket keepeth, and the sunbeams linger where my darling now is laid.

I can think of nothing sweeter than our meeting up in heaven in the sweet by and by.

His devoted wife,
IDA T. HANBURY.

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## CAN WE TAKE IT EASY NOW?

With the huge government program of foreign aid, how many conscientious supporters of private overseas relief programs feel that a burden has been lifted from their shoulders, that now "We can take it easy. They won't starve." Beside the size of government aid, the record of Church World Service, largest private relief agency, looks small—six million pounds of clothing and nineteen million pounds of food in 1948. Should we go on?

An affirmative answer comes from the special congressional investigating committee on the value of voluntary foreign aid: "American voluntary relief is an essential counterpart to foreign relief and recovery programs conducted by this government. The voluntary effort distinctly is worthy of encouragement by the public and by the government. . . .

"Private relief ventures abroad have adapted their resources to the meeting of particular needs in the local areas. They have shown a capacity for immediate response to emergency situations, demonstrating a speed of action not obtainable in the carefully planned and meticulously controlled program based upon legislative grants. . . .

"Private relief programs, furthermore, are a means of bringing Americans into personal contact with the needs of other countries. They present an opportunity for the individual to do something on his own initiative, and to know the precise purposes for which his particular dollars are spent in relieving needs around the world. The obverse of this is that the recipient abroad knows that the assistance he receives is based upon the personal response of some individual American to his needs. The result is a harvest of good will to the American people."

Among other reasons for the continuation of giving through private relief agencies is that they reach into many countries where government aid does not go at all. Through churches in many lands, aid from Church World Service has been sent in the past two years to 42 countries.

Yet, thinking even in terms of the millions of pounds sent by Church World Service is almost too big for the imagination. What does it mean that thousands of bales of donated clothing have left New York docks in the past year to be delivered overseas? What does the purchase of vitamins and foods mean in terms of human life? Here are a few answers from Europe and from Asia.

In Marburg, Germany, the old university town on the Lahn, a home has been set up for boys discharged from captivity. Unlike young men in other countries returning home, many a German youth cannot go back to his own town, does not even know what has happened to his family. In the Marburg home, 44 boys, once alone and friendless, have found a measure of security. In a primitive one-room barracks they have built themselves small rooms where two boys live together. A spirit of fellowship prevails, and the director works untiringly. Through Hilfswerk has come some aid, but without food supplies from America, this experiment in rehabilitation could not go on.

Famine in China has called church relief agencies to save the lives of thousands. In Tsingtao, a coordinated program has been set up to feed 65,000. Yet, this touches only a small part of the population. Out of a total of 700,000 inhabitants, 300,000 are refugees. The feeding program gives one meal daily to 65,000; 235,000 are not fed at all.

Even in the interior of the Philippines help comes from the American churches. In one mountainous region supplies of milk and vitamins are dropped by parachute. Aid goes daily to nearly 10,000 individuals through churches, schools and hospitals.

Thus, in their regular work, the churches not only supplement government relief, but reach areas where government help never penetrates, areas where urgent needs still remain to be met. As winter approaches, the lack of clothing will become more critical. At present production rates in Germany, for example, each adult man and woman would receive a new dress or suit every 20 years. Americans can still help. Christians, if they are to heed the teachings of their Master, must help, not carelessly, but thoughtfully, thankful that it is within their power to give, not selfishly seeking recognition, but generously, in the name of Christ.

As in the past months, gifts of clothing, shoes and bedding, in good condition, may be sent to the Church World Service Center, New Windsor, Maryland, for prompt packing for overseas shipment. Cash gifts may, as always, be given through the individual's church or may be sent directly to the Center at New Windsor. Ten cents a pound given with a donation of clothing will take care of packing, shipping and insurance costs.

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124 West Fourth Street Dayton 2, Ohio

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# HELP IS NEEDED NOW

Munich, Germany,
August 20, 1948.

Dear Friend:

I am writing to you while still under the shock of what I have seen and heard in much of Europe. When I left America I felt that, with the war three years over, I would find everything looking up. Now that I have seen and heard I am thoroughly depressed by the hunger of the people and the deadness of the life.

In Poland where I, with others, visited Warsaw and a little of the country outside of Warsaw, we found the city, as reported, ninety-five per cent bombed. There has been some rebuilding but very little. Many people live in the torn walls of houses. They worship in the debris of bombed churches. Money is scarce. There is food to buy but little money for buying. There are many orphans and homeless old people. Men work for small wages if and when they can find work.

In Czechoslovakia everything is heavily rationed. Even in the country there is not sufficient food due in part to the famine of last year. The political situation in Czechoslovakia and Poland is tense. The people speak in whispers if they speak at all.

In Germany, where cities are thoroughly bombed, there has been little or no rebuilding. We visited Hamburg, Bremen, Frankfurt, Nurmburg and Munich. We drove many miles in the country. There are thousands of refugees and displaced persons. Most of them will never get the chance to go. And babies are born every day. The currency reform which gives value to the money and will be of advantage in the future does not now at this time help the masses of people who are poor.

Our church agencies have done a wonderful work. Where hunger has existed, they fed the people. Where there has been no clothing, they have supplied clothing. Where there has been discouragement and despair, they have brought an encouraging word. They have done this in the name of Christ. our Lord.

Our Committee for War Victims and Reconstruction will, by vote of the denomination, go out of existence in January, 1949. Please help us. The $4,000,000 we obligated ourselves to raise is not yet raised. We lack $900,000 to complete our promise. We must raise that amount by January 1 next. In these desperate times, we must not fail.

We are grateful for your past contributions. Please help us the remainder of the year by increasing your gifts. Your help in generous amounts will make it possible for us to complete our work and, more important, bring love and care to poverty stricken people.

May our Heavenly Father bless you.

Sincerely,
ALBERT BUCKNER COE,
Chairman, C. W. V. R.

HISTORICAL SOCIETY. 1950.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Lib[illegible] In All Things, Charity

VOLUME C. RICHMOND, VA., TH[illegible], SEPTEMBER 30, 1948. NUMBER 39.

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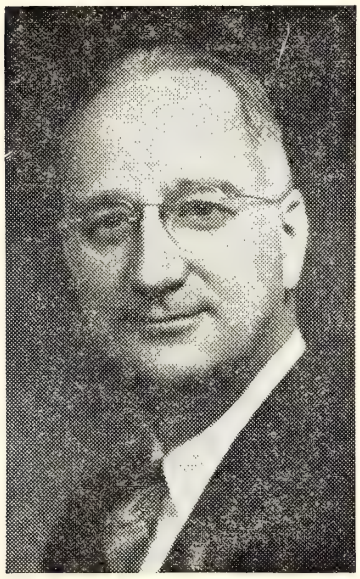
## Introducing Dr. McKeith

Rev. David McKeith, Jr., D. D., of Hartford, Connecticut, for the past sixteen years minister of historic Asylum Hill Congregational Church in Hartford, has been elected Executive Vice-President of the American Board of Commissioners for Foreign Missions. Dr. McKeith succeeds Dr. Fred Field Goodsell who retired on August 31, after nineteen years as Executive Vice-President. Dr. McKeith will begin acquainting himself with the duties of his new post November 1, leaving for a tour of part of the foreign field in January and spending around six months in Africa, India and the Near East.



DR. McKEITH

In the post of Executive Vice-President of the American Board, Dr. McKeith will supervise all of the activities of the Board and act as liaison officer between the American Board and sister Congregational Christian groups, as well as those of other communions, and as an interpreter of modern Christian missionary work to the churches and to the public. An article on this theme by Dr. McKeith is published in this issue.

Although born in Crieff, Scotland, Dr. McKeith was brought to the United States when only a year old and lived in Milwaukee, Wisconsin, during his grammar and high school years. Before going on to college he worked for three years in a newspaper advertising department. In 1918 he served as an officer in the United States Army and after the war was Boys' Work Secretary in the Larrabee Y.M.C.A. in Chicago.

Educated at George Williams College and the University of Chicago (with an honorary D. D. from Yankton College and an LL.D. from Defiance College), Dr. McKeith planned to go into administrative or business work in some religious education institution rather than the pastorate. Following graduation from Chicago Theological Seminary in 1926 he joined its staff as Registrar and Assistant Business Manager. In 1929 "in order to get the minister's point of view" he took a pastorate at the South Shore Community Church, Chicago, Illinois, and three years later was called to the Asylum Hill Congregational Church, Hartford, Connecticut, where he has served up to the present.

# News Flashes

Dr. Robert Merril Bartlett, who reports on the Amsterdam Assembly in this issue is the minister of Plymouth Church, Lansing, Michigan.

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The Editor and Dr. F. C. Lester of Asheboro, N. C., will attend the meeting of the World Foreign Mission Conference at Columbus, Ohio, October 6-8.

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At the meeting of the Mission Board of the Southern Convention at Asheboro, N. C., the first of this month, Dr. F. C. Lester was elected president of the board, succeeding Dr. H. S. Hardcastle.

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### MRS. CLAUD E. ELEY.

The Christian Sun was distressed to learn of the death, early Monday morning of this week of Mrs. Claud E. Eley of Suffolk, Virginia. Mrs. Eley was at one time a member of the Board of Publications of the Southern Convention and it was our pleasure to work with one who so conscientiously entered into the work of the board. She was active in the work of the church women of the Convention and in her local church, and at the time of her death she was president of the State Federation of Women's Clubs. We extend our sympathy to her loved ones.

J. T. Kernodle,
*Managing Editor.*

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### SPECIAL NOTICE!

Some of our churches and Sunday schools have received a letter from Mr. Chas. D. Johnston, superintendent of the Christian Orphanage, stating that said church or Sunday school has failed to make a contribution to the orphanage "this year." Mr. Johnston is referring to the calendar year which also happens to be the fiscal year for the orphanage, and not to the conference fiscal year. Some of these churches and Sunday schools have made contributions to the orphanage during the conference fiscal year and such churches and Sunday schools have received the proper credit in the Convention Office. Such contributions, however, were credited by the orphanage on its "last year's" quota, but were credited by the Convention Office on "this year's" apportionment.

Wm. T. Scott,
*Superintendent.*

### GENERAL ASSEMBLY OF THE UNITED NATIONS.

#### PARIS MEMORANDUM No. 1.

[Prepared by Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Dr. Van Kirk is attending the General Assembly as the accredited observer of the Federal Council of Churches.]

The eyes of the world are fixed upon the Palais de Chaillot, in Paris, where the General Assembly of the United Nations is in session. History will be made here. It will presently be determined whether the tensions which currently threaten the peace are to be relaxed, or whether the "cold war" is to be continued for an indefinite period.

The General Assembly got under way in an atmosphere of hope mingled with concern. There was hope that world public opinion would be able to crash through "iron curtains" and make articulate the desire of millions that a way be found to establish an enduring peace. At the same time, there was concern that the forces making for international disorder might get out of hand. The situation was admittedly critical. Count Bernadotte, United Nations Mediator for Palestine had been assassinated. The UN flag flew at half mast over the Palais de Chaillot. Negotiations in Moscow appeared to be stalemated. The "Battle of Berlin" was still in progress. Even as the Assembly met there was violence in Paris precipitated by communists and the followers of General Charles de Gaulle.

As I sat in the Assembly of the United Nations my mind went back to Amsterdam, where another and different kind of assembly had met a month earlier. It was there affirmed that God is Sovereign, that each state "must accept its responsibility under the goverance of God, and its subordination to law within the Society of Nations." That Section of the Amsterdam Assembly which dealt with world problems declared that the churches "should support every effort to deal on a universal basis with the many specific questions of international concern which face mankind today, such as the use of atomic power, the multilateral reduction of armaments, and the provision of health services and food for all men. They should endeavor to secure that the United Nations be further developed to serve such purposes. They should insist that the domestic laws of each country conform to the principles of progressive international law, and they gratefully recognize that recent demands to formulate principles of human rights reflect a new sense of international responsibility for the rights and freedom of all men."

Here, at Paris, it will be seen to what extent the United Nations is able to fulfill the expectations of the churches represented at Amsterdam.

Nearly one hundred items are on the agenda of the Paris Assembly. The Russians are reported as having declined to present a single question for the Assembly's discussions. This may or may not reflect a policy of gradual withdrawal from the United Nations. There is some speculation here as to the action of the Soviet Union if, in this as in past Assemblies, that Government is voted down on all important issues. I do not myself believe that Russia will take so drastic a step. But this is an unpredictable world.

The Christian community will be particularly interested in the Assembly's action with respect to the proposed Declaration of Human Rights; the partition of Palestine and the problems raised by the murder of Count Bernadotte; the disposition of the Italian colonies and questions related to the on-going work of the Trusteeship Council; the Veto; the Korean and Balkan disputes; the so-called "Little Assembly," the control of atomic energy; the Draft Convention on Genocide; the alleged mistreatment of Indians in the Union of South Africa; and refugees.

This is no time to despair of the United Nations. It is needful to be realistic but realism need not yield to pessimism. It is reassuring to know that as the Assembly meets here in Paris, Christians the world over are fervently praying that divine guidance may be given the statesmen as they come to grips with issues of crucial importance to the peoples of every land.

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### CONSCIENCE-HARDENING.

It is a very terrible thing to let conscience begin to grow hard, for it soon chills into northern iron and steel. It is like the freezing of a pond. The first film of ice is scarcely perceptible; keep the water stirring and you will prevent the frost from hardening it; but once let it film over and remain quiet, the glaze thickens still, and at last it is so firm that a wagon might be drawn over the solid ice. So with conscience, it films over gradually, until at last it becomes hard and unfeeling, and it is not crushed even with ponderous loads of iniquity.

—*C. H. Spurgeon.*

# Achievement at Amsterdam

*By* Robert Merrill Bartlett

The first assembly of the World Council of Churches was fortunately held in a recently liberated country, close to areas of international tension. Coronation Week impressed delegates with the unity and vitality of the Dutch people, who proved generous and gracious hosts. Motor boats loaded with foreign visitors sailed through the canals of Amsterdam that were illuminated for the first time since pre-war days. The thousands who crowded bridges and canal-walks rejoiced to see the lights come on again in Europe. All through the Assembly Amsterdam was alive with citizens of the Netherlands who made the retirement of Queen Wilhelmena and the crowning of Princess Julianna an occasion for thanksgiving over their liberation and for rededication to traditions of democracy.

The World Council of Churches, launched in 1937, was destined to undergo the testings of war before consummation this past August. Unquestionably spiritual values and Christian fellowship were deepened by the vicissitudes of the tragic struggle. Some 1,500 representatives of 150 Christian groups and 42 nations assembled with the determination to strengthen ties of brotherhood and to create a more united church. Three languages were used officially in public gatherings: French, German and English. Ear phones made it possible for listeners to hear simultaneous translations in their chosen language.

One noteworthy characteristic feature of the assmbly was the sense of judgment visited upon the enemies of the church, upon our civilization and upon so-called Christians. Most of us in attendance had come from visits among the bombed ruins of England, France, Italy, Germany and Poland with a new realization of the failure of brotherhood and the punishment that had fallen upon the nations. As Rienhold Niebuhr said, "It is our opportunity to bring the truth of the Word of God to bear upon the secular roots of our present predicament because our current history is actually a remarkable illustration of the way Nemesis overtakes the pride of man and how divine judgment is visited upon men and nations who exalt themselves above measure."

A sense of urgency pervaded the conference. All Christians were solemn before impending cataclysm, determined to develop some way to avert the threat of war. Early in the Assembly John Foster Dulles spoke of "this fateful hour, for, in the world, division is assuming an ominous character. Tension mounts, means of mass destruction are being feverishly developed and there is conceded risk that mankind may be plunged into an awful abyss. So, Christians and non-Christians alike are anxiously looking to what we do here. They hope that we may perhaps show the way of deliverance from the terrible fate that impends."

With this most diverse and cosmopolitan Christian group ever assembled the theological curtain was in evidence. Some interpreters took refuge behind outmoded traditional phrases, emphasizing passive dependence upon Almighty God and tending to discount concrete programs of action. Much in the Barthian theology appeared as a natural reaction to the chaos of our time, but also an escapist avoidance of specific action on critical issues like nationalism, the necessity for world government, and the threat of communism. The much beloved Karl Barth reiterated his view that by God's design "is not meant the existence of the Church in the world, its task in relation to the world's disorder." "It is not a Christian Marshall Plan." "The final root of all human disorder is the dreadful, godless, ridiculous opinion that man is the Atlas who is destined to bear the dome of heaven on his shoulders."

Martin Niemoeller, dynamic president of the Evangelical Church in Hessen-Nassau, stepped behind the theological curtain when he said, "In face of the disorder of the world, we have no suggestions of our own to make for overcoming the prevailing

(Continued on page 6.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## ATTENTION: FINANCE COMMITTEES!

The United States Commerce Department reports that national income rose to a new all-time high rate of $221,400,000,000 per year in the quarter ending June 30. The income rate for the three months was $6,300,000,000 above that for the first quarter of 1948 and $18,900,000,000 more than the rate of income for the full year of 1947.

Contrary to many confident predictions of a slump, the departments' office of business economics said August business development showed little indication of any letup in the high rate of economic activity.

Does this have any significance for our churches? Should it have any significance for the Finance Committee? Should these facts not be taken into consideration in the formulation of a budget for the new conference year? Does the budget in your church reflect this financial uptrend? Should any church feel that it cannot raise its modest conference apportionment?

Just suppose a tenth of this huge national income became a tithe. Think what could be done for the cause of Christ! Within one year every church debt could be removed, needed improvements made, pastors' salaries raised to professional level, our Christian colleges, hospitals and orphanage endowed, and our handicapped missionaries could be given ample resources to actualize the world mission of Christ.

On individual incomes 15 per cent deduction is allowed for contributions to religious, charitable, educational and scientific purposes. It is estimated that there has never been claimed more than three per cent by the total income tax payers, and about two per cent for specifically religious purposes. Does so-called Christian America fall eight per cent short of tithing? Obviously we do not begin to touch the financial potentialities of our Christian churches.

The conclusion is obvious and inescapable: stewardship begins in the local church; it rests upon individual Christians. Laymen must take the lead. Current giving must be in proportion to current income. Our Christian world mission depends upon the number of Christian Church members who are good stewards of the Lord Jesus Christ.

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## GIVE ME vs. MAKE ME.

These two contrasting requests of the Prodigal Son, there at close proximity in Jesus' matchless parable but reflecting infinite polarity from gross selfishness to penitence and aspiration, have formed the homiletic basis for many a sermon. It provides one of the basic and indispensable modes of presenting religious truth. The Psalmist presented spiritual truth by contrast: "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." An occasional shift from the usual triple to the dual point sermon may be refreshing for minister and congregation.

One wonders if the two attitudes manifested by the prodigal are not found in a modified form at least among our churches. There is the "give me" type of church which is willing to be perennially on the receiving end. The Conference, the Mission Board or a generous benefactor may be the great provider who unduly pauperizes the ecclesiastical prodigal. Or, lacking this kind of indulgent parent, it may form a kind of triple entente in order to receive aid from other churches and thereby minimize its own financial responsibility. It will forfeit its right to a resident minister, accept occasional and odd-hour services in order to get financial assistance. Its actual if unconfessed motto is, "Give me."

Over against this selfish, indolent, undeveloped, pauperized church, is the one whose motto and prayer is "Make me." Here is the unmistakable evidence of approaching maturity. "Make me a **servant.**" The Church, like its founder and savior, should be a servant. It seeks opportunities to serve others rather than be served. It seeks to be a servant of the community, the conference, the convention, the denomination and the world.

"Make me an **example**"—to other churches. This church throws away every fiancial crutch and praises God. It no longer depends on another for help. Its example of stewardship, progress and achievement becomes an example and a powerful incentive to other churches.

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## WEEK-DAY RELIGIOUS CLASSES TO BE CONTINUED.

Week-day religious education classes are beginning again this month throughout the nation, according to Dr. Erwin L. Shaver, Director of Week-Day Religious Education for the International Council of Religious Education.

"Public school educators and church leaders have interpreted the Supreme Court decision of last March to forbid only sectarian classes in public school buildings and other uses of 'public school machinery,'" Dr. Shaver said. "Therefore, schools are continuing to release pupils for classes in churches and other buildings or to dismiss school grades early for these classes. In a few communities the classes are being held after school hours."

In most states which have laws legalizing release of children from school, state attorneys-general or other officials have ruled that this practice can continue. This is true in California, New York, Minnesota, Indiana, Maine, West Virginia, Oregon and Pennsylvania. Favorable rulings have also been made in South Carolina, Iowa and Virginia.

In other states where there has been no formal ruling since the Supreme Cour decision, the classes also continue—Ohio, New Jersey, Nebraska, North Carolina and Massachusetts are among these states.

# Christianity Faces "One World"

*By* David McKeith, Jr.

It is a fact—a tragic fact—that at a time when many people are hopefully speaking of "one world," men are increasingly becoming more interested in only the segment of that world in which they are involved. We speak idealistically of wider horizons but too often we are afraid to lift our eyes beyond the immediate present or take our thoughts from the interests and people surrounding us. To be sure, we do live in "one world" which in time and space is becoming smaller day by day.

Chief Albert Luthuli, head of a Zulu tribe in Africa, left Johannesburg one Friday evening last June and arrived in New York the following Sunday evening, less than forty-eight hours later. A few months ago Raymond Dudley, India Secretary of the American Board, left Bombay on Friday and was in his home in Auburndale, Massachusetts, on Monday evening and at his Boston office on Tuesday morning. Recently a member of the Hill Church parish in Hartford, Connecticut, died on a Tuesday morning. His two sons were in Ireland, one of them with Pan-American Airlines. Pan-American was notified and immediately got in touch with the son. The boys were flown across the Atlantic reaching Hartford, Wednesday noon.

Illustrations of this kind could be given beyond number showing how definitely this earth has become "one world" in time and space. What happens in China today will be published in our papers tonight or in the morning. What happens here is known almost immediately in all parts of the world. The world is becoming a community in which the affairs of one are the knowledge of all. However, we have not achieved the spiritual oneness necessary to community living. The fact that we are immediately informed of events which occur in other parts of the world presents real problems.

Formerly, when an international incident occurred, a reasonable amount of time elapsed before the people of the other countries knew about it and explanations were presented and accepted by the rulers of the nations involved. Now an incident is immediately known and magnified with the resultant tensions, and hatreds are more quickly engendered. If we did not live in "one world" in time and space we probably would not have the strained situations which exist today between nations. However, we cannot turn time backward and few of us would wish to do so. We must learn to use the scientific advances we have made for good rather than for ill.

This earth is "one world" in time and space but is divided in spirit into races and nations; economic groups and cultural groups; religious bodies and non-religious societies. In recent years we have witnessed a growing cleavage between racial groups and nations. We have noted the growing difference between economic groups; even religious bodies seem to quarrel more readily one with the other.

In spite of all this, we recognize a sincerity in the spirit of those who speak of "one world." Men and women do realize that the statement, "We will have one world or none," is not merely dramatic speech but a fact. We want one world and yet we face a divided world. We desire peace but we face war. We long for harmony between nations and groups and we face disunity. Are there basic answers to this dilemma? To say that Christianity is the answer is all too simple. To be sure, Christianity is the answer but unfortunately men and women do not live as though they really believed it to be the answer.

The first answer then lies in quickening the active Christian spirit in individuals. It has been well said, "Christianity must begin with you or it does not begin. If it ends with you it ends."

The basic need of our civilization today is for individuals thoroughly committed to the Christian way of life. It is not enough to profess a belief or accept Jesus Christ as Savior. It is necessary for an indvdual to act upon that commtment in order that his daily life shows forth his inner spiritual convictions. How often we read statements from leaders in our corporate life today to the effect that the answer to the world's need is to follow the Sermon on the Mount. If those who pay lip service to the Master would practice in their daily relationships with their fellow men the principles and ideals He presented, the first step would be taken toward solving many of the problems of our time. If all those who profess to be Christian truly followed the teachings of Jesus Christ the problems of this world could be solved. There is a great need for a deeper consecration on the part of each and every Christian. Let every follower of the Master be greatly concerned about the spiritual quality of his own actions.

A second answer to the dilemma is contained in that old phrase already qouted, "If Christianity ends with you, it ends." In the course of the heated arguments over the granting of the Charter of the American Board of Commissioners for Foreign Missions by the Massachusetts legislature, objection was made that the Board would provide "means of exporting religion, whereas the country had none to spare." To this remark Jude White of Newburyport replied, "Religion is a commodity of which the more we export the more we have remaining."

We certainly should have learned by now that we cannot raise the level of one area of the world and ignore the spiritual level of others. In the past we have tried to raise the spiritual, the economic, and the moral tone of our own country and have to a large extent ignored the situation in other lands. Where we have been interested in other peoples it has been merely an "overflow interest." If we had time and money to give to people of less favored nations we did so. We now realize that if the moral and spiritual as well as the economic standard of life in our land is to be kept high, we must, at the same time, raise the level in other lands. If we live together in one world we will have only divisiveness until all lands are reached with the Spirit of Jesus Christ. We are a divided world today because this spirit has not permeated all nations and peoples, yea, has not permeated our own. As long as people think and act on different level the world will remain divided. Only as we bring people to the same spiritual understanding can this world become a Christian community of the Kingdom of God.

Basic in our thought here should be the statement of Jesus: "Man cannot live by bread alone." Now, to be sure, man cannot live without bread. The economic necessities of life must be met. We must fulfill His command to feed the hungry and clothe the naked, but satisfying these material needs will not wholly meet the problem. Life must have a spiritual quality. "Man cannot live by bread alone." What then is the final answer to man's dilemma?

Is it the gospel actively preached and lived? This, of course, is now being done by our Christian World Movement. The American Board of Commissioners for Foreign Missions, for example, carries on work in Ja-

(Continued on page 7.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The fourth Sunday in September brought out a large attendance at Sunday school and church as it was promotion Sunday in the Sunday school and the last Sunday in the church year. At the morning service of worship a couple of young parents transferred their membership to our church, and at the evening service a young married couple came to the altar, confessed their faith in Jesus Christ and were received into church and baptized. The day's work was done, so I thought.

But when I got home after a few minutes the telephone rang telling me of the death of one of our very faithful members, a regular attendant upon the church's service, a regular contributor, a reader of her church paper, THE CHRISTIAN SUN, Miss Beuna Griggs, had just died at one of our local hospitals. She had suffered much for more than a year. Hardly had I left the telephone when another call came in telling me that I was wanted at the home of Mrs. Claud E. Eley, who was not expected to live through the night. At just after midnight she quietly passed away. Her son, Claud, Jr., a sophomore at VMI, had arrived in the afternoon and he and his father were at her bedside before she lapsed into unconsciousness.

Mrs. Eley had, until her illness, been a long time teacher in the Junior department of our Sunday school, and for a few years was superintendent of the department. She had served on many committees of the church, and in official capacity in several organizations both in her local church and in her local community. She was for several years an official in the Southern Convention, being on its Board of Publications, she was vice-president of the Woman's Convention and served on important committees thereof. For several years she was editor of the Virginia Club Woman, and was at the time of her death president of the Virginia Federation of Woman's Clubs.

The church lost two most excellent members, and many people lost warm, personal friends. They served their Lord, their community, and their loved ones in such a manner as shall not soon be forgotten and the full fruitage of their lives will not be known in this present world. It means more than we can tell here to live our lives beautifully and well, and only the Lord of life Himself can know the final results.

How happy so many people will be if the two young couples who united with our church yesterday but keep glowing in their hearts the divine faith which they felt as they made this church theirs. They will be able to do this if they join right into the work of the church, and go daily to their Lord for their guidance and fellowship. I had preached in the morning on "What Is Right With the Church." Before the day was over it exemplified some of the things I had been saying.

JOHN G. TRUITT.

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## ACHIEVEMENT AT AMSTERDAM.

(Continued from page 3.)

chaos. We have only to bear witness that God will not let us perish. That is why, even while He judges us, He calls us to faith through the cross of Christ. That is why He brings together His church in the midst of the declining world, so that His salvation may be proclaimed and offered to all."

In spite of theological difference, however, there was in all addresses and discussions a resolution to face reality, to agree to differ but resolve to cooperate, and to apply the Christian principles in new ways to humanity's problems. German delegates met with Frenchmen, the Dutch with East Indians. In conference rooms, halls, cafes and over tea cups in the Concetrgevouw international groups were everywhere in evidence. The boundaries of nationality, race and dogma were transcended through a higher loyalty.

The leadership of the "younger churches" was more in evidence at Amsterdam than in any previous conclave; indicating that a world church is really evolving and that the Christian world program has become greater than Western civilization. Dr. T. C. Chao, creative interpreter of Chinese Christianity, was wisely chosen as one of the six presidents. Miss Sarah Chakko of India and Dr. C. K. Davlo of Africa and many other representatives on non-Western churches made outstanding contributions. Among the most autoritaive voices were Berggrav, Borrot, Niemoeller, Dibelius and Chao, all of whom were imprisoned because of their Christian principles.

The war relief and reconstruction work of the church proved to be far more widespread and significant than most of us realize. Food, clothing, medicine, raw material, church equipment and innumerable items have been distributed in the spirit of goodwill in unparalleled quantities. The continued and unsolved tragedy of the refugees was emphasized. Under the Nazis there were seven to eight million uprooted peoples. Today there are twelve million. The Potsdam Agreement and post-war upheavals have cast these sufferers adrift. Our humanitarian work is far from being completed. America's policy toward these displaced persons is utterly inadequate.

Shadowed by the somber problems of the world, the Assembly made a determined search for an answer to communism. Josef Hromadka of Czechoslovakia said, "The Western nations have ceased to be the exclusive masters and architects of the world. The era of the Western man is approaching its end under a terrific storm which is sweeping through all humanity. . . . It is our task to understand our own failures and selfish motives, to acknowledge the right of the new barbarians to become the co-builders and heirs of the treasures that were accumulated through the centuries and enjoyed only by some few nations of Europe and America. . . . The Church of Christ has got to go beyond the present national, political and block divisions. She summons all her members to make a new beginning, to start from the bottom and to work for a new society."

Analyzing the trend toward totalitarianism and communism, Emil Brunner concluded: "Above all the church has to take seriously her own, immediate task: to create brotherly community, life community between her own members, such community in which every individual is valued as a person and in which mutual personal encounter takes place incessantly."

Said Philippe Maury of France: "Culture, politics, social service can and should be a means of witnessing to the God of hope. A refusal to believe in the inevitability of war, to resign ourselves to injustice, to be content with easy skepticism, those are some of the ways of telling of our hope as in preaching Jesus Christ in so many words."

In addition to public meetings significant action was taken by the numerous committees and commissions. Amsterdam was a working, as well as

(Continued on page 11.)

# News of Elon College

*By* President L. E. Smith

### ELON COLLEGE 1948.

Elon College has made satsifactory advancement along all lines during the past sixteen years. The growth has not been spasmodic or spectacular but gradual and substantial. The administration has sought each year to determine its weak points and to add strength where strength is needed. It has been found that when you strengthen one point in the administration, personnel, or curriculum, the whole college structure is made stronger and more effective. When you seek to repair the losses and consolidate the gains during one year, advancement during the ensuing year is the natural result.

On opening day, 1932, we enrolled 86 students. By the end of September the enrollment had reached a total —including special students—of one hundred and thirty-six. On opening day, 1948, we enrolled more than six hundred college students and to date we have enrolled, not including special students, seven hundred and ninety-one. This is a great student body, the largest enrollment in the history of the school. (On September 13, we were compelled to declare registration closed.)

An increased student body necessarily means an increased faculty. We were able to retain all members of our 1947-48 faculty with but one exception. Vacancies have been filled and two new members have been added. Our teaching force for the present is effective and complete.

An increased student body and faculty necessarily means increased facilities and equipment. Every available classroom has been brought into service. This has required additional equipment such as desks, chairs, and other materials. Every available room for dormitory purposes in college property, on or off the campus, has been furnished and is occupied.

The faculty has had numerous meetings before and since the opening of school in studious and careful endeavor to build and enrich our curriculum so as to meet the demands of our students and the requirements of a progressive, modern institution of higher learning.

This all adds up an appreciable increase in our current budget. The teaching budget alone amounts to $122,900.00, not including administrative salaries, which is far beyond our total budget fifteen years ago. There will, of course, be increased funds from the student body but not sufficient to equal the increased cost of operation. The college is compelled to depend on an increase from invested funds, from generous persons who are interested in Christian education, and from the church to which the college belongs. By cooperation in efforts and contributions we shall be able to meet the demands of this year and go forward to the complete satisfaction of the church, the alumni, and friends of Elon College.

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### APPORTIONMENT GIVING.

Elon College is encouraged by the action of the Convention during its recent session providing for an increase in apportionments for the college in the amount of $2,500 a year, making a total of $15,000.00, apportioned to the several conferences constituting the Convention which will in turn pass the apportionments on to local churches. It should be noted that this is the first increase in apportionments for the college within the last 17 years at least. It is assumed, of course, that the churches will not undertake this increased apportionment until 1948-49. In the meantime, it is hoped and may be urged that every local church make sure to raise its 1947-48 apportionment in full. The college greatly appreciates the cooperation and support of our local churches.

**Churches.**

| | |
|---|---|
| Previously reported | $5,349.27 |
| Eastern N. C. Conference: | |
| Pope's Chapel | 5.00 |
| Eastern Va. Conference: | |
| Rosemont | 90.00 |
| Portsmouth, Shelton Memorial | 10.00 |
| N. C. & Va. Conference: | |
| Carolina | 22.00 |
| Western N. C. Conference: | |
| Mt. Pleasant | 2.00 |
| Pleasant Hill | 30.00 |
| Va. Valley Conference: | |
| Bethel | 10.08 |
| Leaksville S. S. | 7.64 |
| Total | $ 176.72 |
| Grand total | $5,525.99 |

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It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.—*Horace Bushnell.*

### CHRISTIANITY FACES "ONE WORLD."

(Continued from page 5.)

pan, Micronesian Islands, and Mexico; has stations in China; great work in the three fields of India; an outreach into the Near East through its schools and hospitals and stations in Turkey, Greece, Lebanon, and Syria; and increasingly important work in three great fields of Africa. Today the gospel is being preached and people throughout the world are catching more of the Spirit of Jesus Christ! The spiritual lives of people are being deepened! The Gospel is being preached not alone in churches and evangelistic centers, but through the work of our schools from kindergarten through college; it is being lived and preached daily in the hospitals and dispensaries; people are being reached through imparting agricultural knowledge; Christian industrial relations are being fostered.

Our missionaries know that Christianity is "caught" and they, though they be teachers, doctors, nurses, social workers or preachers, are imparting this spirit to the people with whom they come in contact.

These are great days for the fellowship of Christ because we know that the Christian Church holds the key to the solution of the problems of our modern world. If we as individual Christians become more consecrated and thereby actively fulfill our place in the world's life we will help meet some of the needs of our day. As we lift our eyes to wider horizons and strive to bring the Gospel to other nations that the spiritual life of the world may be lifted, we shall further the coming of the Kingdom of God. As our representatives go abroad into all the lands of the earth preaching the Gospel, through education or medicine, agriculture or industry, there shall come a quickening of the spiritual life. How thrilling it is to feel ourselves a part of this great ongoing task.

Possibly you have the training and ability for service in this great cause; or it may be you can influence others to give their service. All can through prayer, consecrated active service, and through gifts forward the great work of making our earth "one world" in the Spirit of Jesus Christ.

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Love never looks for faults, and whenever it discovers them in others it throws over them the mantle of charity and performs the two-fold miracle of making itself more beautiful and the one in whom the fault is found more happy.—*Ed. H. Emmett.*

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## OUR 1948 THANK OFFERING.

At the General Council held at Oberlin College in June, it was recommended that this year our entire denomination unite in a nation-wide Thank Offering, and that all the money be used for our Post-War Emergency Program.

We are glad that even before this suggestion was made, our own Executive Committee had recommended that the women of the Southern Convention designate their Thank Offering for this cause. It is good to know that we are united with Congregational Christians all over our land, and that we are planning to contribute our money to the cause which the leaders of our denomination feel is most vital at this time. Somehow, this adds significance to the Thank Offering service this year.

You may be glad to know that in addition to the Thank Offering program material which will be printed in THE CHRISTIAN SUN, you can secure the following *free* helps from the Missions Council, 287 Fourth Avenue, New York, N. Y.:

1. *Together We Can Do It*—A Thanksgiving Offering article by Albert D. Stauffacher, 4 pages, preprinted from *Missionary Herald*. (You might order enough copies of this leaflet to distribute to all your members several weeks prior to your service, or your leader might prefer to use it as a basis for her talk at the Thank Offering service.)

2. *A Thanksgiving Offering Service*, 4 pages, attractively printed. (This is an excellent service for the entire church.)

3. *A Phonograph Record of Thanksgiving Talks* by Helen Kenyon, Moderator of the General Council and Ronald Bridges, a Past Moderator. (The record can be played in 8 minutes and will be very good to use as advance publicity for your service.)

4. *Thank Offering Envelopes.* (The envelope is so attractive that it really should stimulate giving.)

Every minister has been sent sample copies of these materials together with an order blank, so ask your minister about them, and avail yourself of the opportunity of securing these excellent free helps.

As we plan for our Thank Offering this year, let us remember the words of Grace Noll Crowell:

*Because I have been given much,*
*I, too, must give.*
*Because of Thy great bounty, Lord,*
*Each day I live*
*I shall divide my gifts from Thee*
*With every brother that I see*
*Who has the need of help from me.*

MRS. ROBERT M. KIMBALL.

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## FINANCIAL REPORT.

The following is the financial report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference for quarter ending September 15, 1948:

| | | |
|---|---|---|
| Balance on hand last report ... | | $ 180.83 |
| RECEIPTS. | | |
| **Women's Societies. (On Apportionment.)** | | |
| Antioch | $12.20 | |
| Bay View | 17.50 | |
| Berea (Nans.) | 30.00 | |
| Berea (Norfolk) | 18.00 | |
| Bethlehem | 42.00 | |
| Christian Temple | 92.50 | |
| Cypress Chapel | 31.00 | |
| Cypress Chapel (Agnes Brittle Circle) | 7.00 | |
| Damascus | 10.00 | |
| Dendron | 16.00 | |
| Eure | 12.00 | |
| First, Norfolk | 18.75 | |
| First, Portsmouth | 22.00 | |
| First, Richmond | 18.00 | |
| Franklin | 81.00 | |
| Holland | 40.00 | |
| Holy Neck | 47.50 | |
| Hopewell (for June 30) | 6.50 | |
| Hopewell | 1.00 | |
| Isle of Wight | 6.00 | |
| Johnson's Grove | 10.00 | |
| Liberty Spring | 60.00 | |
| Little Creek | 11.25 | |
| Mt. Carmel | 5.14 | |
| Mt. Zion | 6.25 | |
| Newport News | 30.00 | |
| New Lebanon | 6.20 | |
| Oak Grove | 8.50 | |
| Oakland | 33.75 | |
| Rosemont | 65.59 | |
| Shelton Memorial | 2.00 | |
| South Norfolk | 37.00 | |
| Suffolk | 150.00 | |
| Suffolk (Staley Society) | 117.80 | |
| Union (South.) | 17.45 | |
| Wakefield | 17.15 | |
| Waverly | 12.50 | |
| Windsor | 3.80 | |
| Windsor (Missionary & Aid Society) | 2.50 | |
| | | 1,125.83 |
| **Young People.** | | |
| Bay View | $ 1.25 | |
| Berea (Nans.) | 13.00 | |

(Continued on page 15.)

## NEWS FROM LOCAL SOCIETIES.

### LIBERTY VANCE (N. C.)

The J. O. Atkinson Woman's Missionary Society of Liberty (Vance) Congregational Christian Church progressed along all lines during the past year under the efficient leadership of Mrs. B. M. Newman. The society has exceeded its quota of $110.00 by $15.00. The society has raised during the year $535.10, and sent to our conference treasurer $235.60—Thank Offering, $50.00; World Day of Prayer Offering, $15.60; Life Memberships, $20.00; War Relief, $25.00; and for conference apportionment, $125.00. We also gave to local work such as flowers, gifts, boxes and other things around $150.00. We also sent through our Friendly Service a box to our work in Japan and a box to the Franklinton Negro College.

Our society gained several new members during the year and we now have a membership of 50.

We observed the Thank Offering service and the World Day of Prayer service as public services. Our society sponsored the entertainment of the Southern Convention in April in a splendid way. We helped with the ladies' class in several suppers for different organizations.

We held our mission study jointly with the Mt. Auburn society at the home of its president, Mrs. J. L. Read. This study was conducted by Mrs. Robert Kimball, wife of the pastor of the Franklin, Va., church and was most interesting and instructive.

At the last meeting Mrs. Newman resigned as president. She has served so efficiently for the last several years that we regret very much her resignation, but we are very fortunate to have Mrs. H. F. Mitchell as our president for the coming year with the following officers: Mrs. Brooks Beckhorn, vice president; Mrs. George W. Macon, secretary; Mrs. Tollie G. Foster, treasurer.

The church has a right to be proud of this splendid band of women and it has also progressed along all lines under the leadership of the pastor, Rev. T. Fred Wright, and his wife. They are an asset to the community.

MARGARET ALSTON.

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### SANFORD.

In the quietness of God's handiwork under the beautiful July star-studded sky and on a lawn carpet of mossy green, at the home of Miss Stella Stout, the Woman's Missionary Societies of the Sanford Congregational Christian Church met in joint session not only to discuss their mission-

(Continued on next page.)

# Missions
## The World for Christ

### TIMOTHY CHANG ARRIVES AT DUKE UNIVERSITY.

Timothy Chang, Chinese ministerial student from Shaowu, China, who is being sponsored by the women of the Southern Convention, arrived at Duke University School of Religion for seminary work the middle of this month. Timothy writes:

"I came here last Wednesday, September 15, and started my classes on September 20. We have one other Chinese student here, a Methodist. I heard Dr. Stanley C. Harrell preach last Sunday. The weather in North Carolina is like that of my province in China. My greetings to all of our church friends. Timothy Chang."

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The American Board has more than 400 missionary representatives around the world; some 7,000 National Christian leaders; 33 universities, colleges and theological seminaries; 18 training schools; 57 secondary schools; 1,072 primary schools; 21 hospitals; 34 clinics; and 24 social centers. The budget of the American Board for the current year is $1,477,379.97. It holds in invested funds about $9,000,000 and the value of properties in the foreign field used for the work of the Board is approximately $6,000,000.

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### NEWS FROM SOCIETIES.

(Continued from preceding page.)

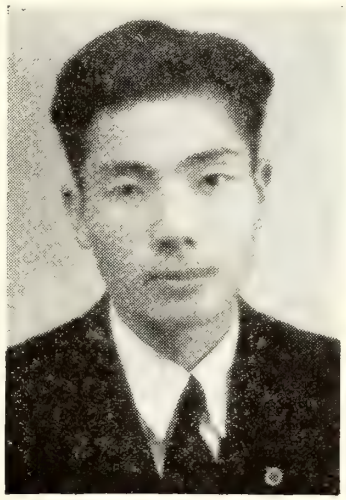
ary projects, but also to honor one of the most sacred ordinances given to man in the Garden of Eden, that of Holy Matrimony—truly one could not choose a more peaceful surrounding for an occasion such as this.

The honorees were Miss Frances Gunter, pianist for the Jennie L. Gunter Circle, and Mrs. Leola Mickell, a recent bride who will be leaving us to make her home in Columbia, S. C.

Miss Emma Hart gave a survey of the mission needs in various places, reminding us of the bountiful blessings that we are constantly enjoying in this land of liberty. Can we as Christians turn a deaf ear to the cry of the suffering? Did not Christ say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I am happy to report that the societies pledged their loyal support to the over and above gift.

A letter was read by the secretary from Mrs. William T. Harrell, chairman of Life Memberships and Memorials Committee of the Southern Convention, reminding us of our educational project, Timothy Chang, who is at present attending Duke Divinity School in Durham.



TIMOTHY CHANG.

The society voted unanimously to give a Life Membership to Lewis Byers, the newest addition to the Jackson family.

Mrs. Porter gave an acknowledging report from the May Fellowship program and the business session was closed.

Mrs. George Griffin, our able devotional leader, turned our minds heavenward as she talked on the subject of love. Truly, love is the fundamental element of true Christianity, for love ever gives, forgives, and outlives.

During the social hour, the honorees were showered with many lovely and useful gifts and to crown the evening's gathering delectable refreshments were served by the hostess.

MRS. T. G. PROCTOR,
*Secretary.*

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### PLEASANT RIDGE.

The Pleasant Ridge Missionary Society has almost completed another year's work, during which time we have strived to reach the goal set for a Superior Society.

At the beginning of the year, a Cradle Roll was organized under the leadership of Mrs. Marie Hicks, our secretary, and Cradle Roll superintendent. Through their mite boxes, these children have contributed much to the mission work. At Christmas the society gave each child a gift and

(Continued on page 14.)

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## Missionary Offerings for September 18-24, 1948.

### Home Missions.

| Church or Sunday School and Conference | Regular | Church Extension | |
|---|---|---|---|
| Brown's Chapel (W. N. C.) | $ 14.00 | | |
| Happy Home (N. C. & Va.) | 4.94 | | |
| Hope Mills (E. N. C.) | 13.00 | | |
| Leaksville S. S. (V. Va.) | 6.23 | | |
| New Elam S. S. (E. N. C.) | 6.91 | | |
| New Hope (E. N. C.) | 12.00 | | |
| Newport News S. S. (E. Va.) | | $ 6.51 | |
| Portsmouth, Shelton Memorial | 17.00 | | |
| Totals | $ 74.08 | $ 6.51 | |
| Total for Home Missions | | | $ 80.59 |

### Foreign Missions.

| Church or Sunday School and Conference | Regular | Shaowu | |
|---|---|---|---|
| Brown's Chapel (W. N. C.) | $ 14.00 | | |
| Happy Home (N. C. & Va.) | 4.94 | | |
| Hope Mills (E. N. C.) | 13.00 | | |
| Leaksville S. S. (V. Va.) | 6.24 | | |
| Monticello (N. C. & Va.) | | $ 20.00 | |
| Mt. Lebanon (V. Va.) | | 3.00 | |
| New Elam S. S. (E. N. C.) | 6.91 | | |
| New Hope (E. N. C.) | 12.00 | | |
| Newport News S. S. (E. Va.) | | 6.52 | |
| Portsmouth, Shelton Memorial (E. Va.) | 17.00 | | |
| Totals | $ 74.09 | $ 29.52 | |
| Total for Foreign Missions | | | $ 103.61 |

| | |
|---|---|
| Total Period September 18-24, 1948 | $ 184.20 |
| Previously reported | $ 359.66 |
| Total since September 1, 1948 | $ 543.86 |

WM. T. SCOTT, *Superintendent.*

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR BOYS AND GIRLS:

Did you ever have to take any medicine? Or do you ever wonder about the many pills and colored preparations in the bottles on the shelves of the drug store? I have done both, taken and wondered! I was surprised to learn that many of the herbs and drugs used come from plants grown in Virginia and North Carolina. There are people living near the Dismal Swamp of Virginia and in the mountains of Carolina who spend their lives raising and gathering herbs and plants for medicine.

What are some of them? Well, blue flag which is a wild iris, contains in its roots an ingredient used to stimulate hearts. Also used are catnip, wild ginger, jimson weed and lady slipper.

In the late spring I have enjoyed popping the maypops but they are quite valuable, for its fruit is used to make salves to treat burns and skin diseases. Dried poke berries are used, too, and at this season there are poke berries all through the State in full ripeness. All in all there are over three hundred different kinds of plants, flowers and herbs which can be used to heal or treat the sick and injured.

Isn't it wonderful that God has provided these things for us and that we have learned about them and their uses? The next time you take some medicine it may contain something that had been gathered from your own neighborhood.

Many of my readers live near or in the vicinity of the Dismal Swamp and they probably know its beauties and mysteries very well. It is so vast and so deep and so lovely. Many great people have written about the swamp and its creatures. When I was younger I used to visit on the edge of the swampland and I liked to hear the tales about the wildcats and bears and fish to be found there. I dreaded the mosquitoes though and disliked the smell of the burning peat. Once I fell into its quicksand and my mother must have despaired of ever cleaning me up for I was really bogged in mud!

Do you feel the wonder of God's out-of-doors? The beauty of each creation—be it skunk cabbage or tall firs? All around us are His gifts. Think on them.

## TANTRUM ABOARD.

*By* LAURA GRAY.

*Issued by the National Kindergarten Association.*

What a little mother she was to be obliged to have so much of a struggle with her two sturdy boys! The younger—a plump infant of about a year—she held in her arms, and his weight threatened to capsize one of such slender build. She staggered into the women's cabin on the evening ferry dragging the older boy, who screamed, raged, and almost wrenched himself from her grasp. Patiently—too patiently it seemed to the onlookers—she reasoned with this young disturber of the peace. Didn't he like the ferry? The ride would not be long. What would he like to have when he reached home? But the calmer she remained, the worse grew the tantrum. The boy flung his cap across the floor, tore at his coat, threw himself against his mother nearly upsetting her, screamed, and vigorously kicked his long-suffering parent.

At length he stood still for a moment, and his head nodded—his eyes blinked—it seemed as though he would fall asleep right there on his feet. The mother placed the baby on the seat and attempted to lift the two-and-a-half-year-old to her lap, but he pulled away in a frenzy of yellling, thumping, and kicking. When this spell was over his head again nodded and his eyes blinked. Finally the mother took her two babies and left the cabin. A sigh of relief arose from the other passengers.

"A good paddling is what that youngster needs!" one stout middle-aged woman asserted, and she voiced the feelings of many in that cabin. "I can't understand mothers!" She puffed on a cigarette, displaying fingers full of rings—no wedding ring was among them.

Would a punishment have benefited the child? Most of us had been aching to administer one, and, too, we were annoyed by the mother's patience.

Now for the lad's side of the story.

Tommy had started out early that morning. There had been so much preparation and excitement that he could not eat his breakfast—it just would not go down, in spite of his mother's urging and scolding.

The long journey by streetcar and ferry, with all the unusual sights and and sounds, had taken toll of baby nerves.

To make up for the lack of the morning meal, his mother had bought him a bag of popcorn which the child had devoured.

He was wearied even before he reached the house of their friends. Here a big boy of six ruled. Tommy didn't understand his teasing ways. The boy would offer him a ride on his tricycle, then, just when Tommy was getting on, he would snatch away the machine, mount, and ride off down the street. Then Tommy started to construct a house with some blocks. Carefully he placed them one on another. The building was becoming interesting. But the big boy appeared and, with a kick, sent the blocks flying.

At lunch Tommy ate food unsuitable for his age; his afternoon nap he missed entirely.

When we saw him it was long past his bedtime, and he was traveling home on a crowded ferryboat.

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## I AM THE CHURCH.

*I am the best friend you ever had.*
*I am hung about with sweet memories—*
*Memories of brides and mothers;*
*Memories of boys and girls;*
*Memories of angels as they walk in in the shadows.*
*I am blessed with loving thoughts,*
*Crowned by happy hands and hearts;*
*In the minds of the greatest men on earth*
*I find a constant dwelling place.*
*I safeguard man through all his paths,*
*I lift the fallen, I strengthen the weak,*
*I help the distressed, I show mercy.*
*Bestow kindness and offer a friendly hand.*
*I am good fellowship, friendliness, love.*
*Sometime—some day in the near or far future—*
*You will yearn for the touch of my friendly hand.*
*I am your comforter and your best friend.*
*I am calling you—NOW.*
*I am YOUR CHURCH.*

—*Author Unknown.*

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If the wealth of this country were distributed, 90 per cent would be destroyed by the act of distribution. The resulting starvation and anarchy would destroy the rest in less than thirty days.

—*J. F. Lincoln.*

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

### EASTERN VIRGINIA YOUNG PEOPLE'S MISSIONARY CONFERENCE TO MEET.

The annual fall meeting of the Eastern Virginia Young People's Missionary Conference will be held at the Suffolk Christian Church on Sunday, October 24.

Most of you young people will recall that the above date is much later than the time we usually have our fall meetings. This is due to the fact that this was the only time we could secure Miss Pattie Lee Coghill and her team of national and international leaders to speak to us in connection with Foreign Missions.

We feel very fortunate and are looking forward to having Miss Coghill and her team. Included in this team will be Dr. Hiroshi Hatanaka, President of Kobe College, Japan; Dr. Alan B. Taylor, Medical Missionary to Durban, South Africa; Rev. Harold W. Case of Fort Berthold, Indian Reservation, Elbowoods, North Dakota; and Rev. Stanley U. North of New York City, Director of City Work under the Board of Home Missions of the Congregational Christian Churches.

In the next issue of our CHRISTIAN SUN I shall tell you more about the team.

Please bear the date, October 24, in mind, young people, and give Miss Coghill and her excellent team your best support.

MRS. MELVIN P. BRINKLEY,
*Supt., E. Va. Y. P.'s Missionary Conference.*

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### LIBERTY SPRING JUNIORS.

The Junior Missionary Society of Liberty Spring will come to the close of another year's work at our meeting on Sunday. When glancing back over the past year and thinking of all the events which have taken place, we feel it has been a successful year.

We hold our regular monthly meeting during Sunday school period on the second Sunday in every month. The children conduct their meetings just like grown-ups. The mission study book, *Around the World With the Bible* was, reviewed by the leader.

We sent a special offering of $5.00 to Shaowu.

At Christmas we held a white gift service. Each child brought a gift and at the close of the service we packed them in a large box and sent them to the Christian Orphanage.

For our Friendly Service the children brought school supplies and shoes, and we packed two boxes to send to New Windsor, Md.

We held our public program at Easter. The Cradle Roll group joined with us and we had a real children's program which was enjoyed by all.

We held our August meeting on August 4. At this time, we invited the mothers to our meeting and after the meeting we had a "party" for all.

We held a lawn party on the church lawn to raise money for our society. It was not only a way of raising money, but a real fellowship meeting that was enjoyed by all.

Although we are small, we feel we have had a year of progress toward bigger and better things in our work for the Kingdom of the Lord.

MRS. N. H. BRADSHAW,
*Leader.*

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### ACHIEVEMENT AT AMSTERDAM.

(Continued from page 6.)

a speaking, assembly. Addresses and reports will be published in book form and will be read and discussed around the world. Unity of the church is long overdue. Progress was made in that direction. The American representation, after hearing of united efforts on other continents, came back with the feeling that we Americans might begin in a nation that prides itself on efficiency but presents the most divided church in Christendom.

Dr. Sidney Berry, who is serving as Provisional Secretary of the International Congregational Union, presided at an informal gathering of Congregationalists from ten nations. Plans for the International Council to be held in Wellesley next June were discussed. It is hoped that a number of new groups from nations not represented before will attend. Dr. Kleyn, Secretary of the Remonstrant Church, welcomed the Congregationalists to Holland and we were all conscious of our close affinity with these lovers of human freedom. A number of us visited the seventeenth century Remonstrant Church in Amsterdam and were impressed with the liberal and progressive spirit of these fellow Christians.

Dr. Douglas Horton gave able leadership as head of the entire American delegation. Dr. Henry Leiper, who kept in the background of the Assembly, deserves more credit than any one individual in the World Council for the success of this first meeting.

The spirit of unity was in evidence from the opening service in the New Church, where Princess Julianna was crowned a few days later, to the closing moments in the Western Church, where Rembrandt is buried.

The realistic but hopeful words of Eivind Berggrav sum up the Assembly: "Solidarity is God's plan and will and the way toward victory. Solidarity is the principle of God for men to live together. Our task is to create schemes according to this main line. One such scheme seems to be true democracy, but the consequence of it in international order then must be a federal order between nations. The future of international order depends on how far mutuality becomes organized in the world. Man's disorder is due to misuse of power. God's order is realized by the recognition of mutual respects, mutual rights and mutual responsibilities. This is the solidarity that fills the vacuum, revealing the view of victory in front of us. But so remote? How remote was victory in 1940? Nobody knew. But then we all said: However far it may be—never let it out of sight, always think of it, always work for it. Solidarity was felt as already anticipating victory. How much more is this the case now, if we bow under God's solidarity with men and direct all our enthusiasm to the achievement of a future."

Those who were privileged to attend Amsterdam have seen an actual demonstration of cooperative Christian effort. And all of us join in the concluding prayer of the Assembly that this leaven may continue to revitalize the Church: "We pray that through patience and humility Christians of each several communions may be led to a deeper understanding of those truths of the Gospel to which they have borne witness; into a wider understanding of those truths for which other communions have stood; and finally into an apprehension of the truth in its fulness, wherein all our partial apprehension shall be brought into unity. Amen."

---

"I would have become an atheist," said John Randolph, "but for the memory of the time when my departed mother used to take my little hand in hers and cause me on my knees to say: 'Our Father who—' "

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## BIOGRAPHY IN THE BIBLE.

Lesson II—October 10, 1948.

Memory Selection: *In all thy ways acknowledge him, and he shall direct thy paths.*—Prov. 3:6.

Lesson: Genesis 11:25-25:11.

Devotional Reading: Hebrews 11: 1-10.

*Biography in the Bible—And in Literature.*

Biography literally means "the writing of a life," "the written history of a person's life." It is an important form of literature. A well-written biography is a good source not only of information about the person himself, but of the times in which he lived, and is also a source of inspiration. People, and especially young people, miss a great deal if they do not read biographies of men and women, and not only great men and women, but of men and women, sometimes comparatively unknown, who have lived nobly and served faithfully. Modern secular literature has many splendid biographies.

The Bible as "a book of life" also has many biographies in it. To be sure they are not, as a rule, full-length biographies. In some cases as in the case of Moses, Abraham, Joseph, Jacob, David, Daniel and others, there are somewhat extended sections of the Bible devoted to their life stories. But sometimes, as in the case of the lesson on Barnabas a few weeks ago, even in a few scattered verses, there are biographical references which give us a clear insight into a person's life. And of course the "greatest story ever told" is nothing less than a biographical sketch of our Lord Jesus Christ. A good rule for young and old alike is "give attendance to reading" and in reading "give attendance to biography."

The lesson on Biography in the Bible for today uses the life of Abraham as its theme or subject. It does well, for not only is this story told quite at length—fifteen chapters are allotted to it—but it is replete with interesting and inspiring incidents. Readers of the Bible ought to be familiar with the life of this great man.

*The Biography of Abraham.*

The lesson for today covers far too much to be covered in detail in these Notes or in a Sunday school lesson, for that matter—there are nearly fifteen chapters devoted to the story of Abraham. But as one reads these chapters there emerges a figure of heroic proportions, and of spiritual genius. This man Abraham stands high in God's Hall of Fame. If "there were giants in those days" Abraham was one of them. He was a great man and a grand character.

He came of pioneer stock. His father, Terah, felt the urge to migrate. With the spirit of faith and courage and adventure characteristic of so many pioneers, he set out from his home in Ur of Chaldee and started to the land of Canaan. It was a long and hard and dangerous journey, and only a man of courage and faith would have undertaken it. For some reason, unknown or unstated by the biblical writer, Terah stopped at Haran, and died there—he never reached the land of his dreams. We can only speculate as to the motives that led Terah to undertake his migration. Even he might have felt the pall of idolatry, and the the pull of true worship. Or again it might have been practical or economic reasons. We do not know.

But Abriham undoubtedly was moved by a religious motive. He interpreted that inner feeling as the voice of Jehovah himself. He wanted to find a place where he could worship "God according to the dictates of his own conscience." The voice of the Most High God had spoken unto him, and with characteristic obedience, he obeyed, even though he went out not knowing whither he went. He went out by faith. But because he followed the light he had, he came into the light. Taking his family, and his brother's son with him, he started out for the land of Canaan, and into the land of Canaan he came. There in a pagan land and among idolaters, this man, "nailed his flag to the mast," he "stood up and was counted." For every step of his itinerary in Canaan was easily traced—it was marked by an altar. He bore his witness to his faith in Jehovah, even though he had to bear it alone. This marked him as a man of moral and spiritual courage, as well as of simple faith.

Abraham had the spirit of magnanimity, too. He was large of heart and generous in spirit. When friction arose between his men and Lot's men he did a practical and unusual thing. Taking his nephew up to a commanding hill overlooking the coutry, he said to Lot, "Take your choice, I'll take what's left." It is such a unusual thing that the cynic or skeptic would hardly believe it. It was the mark of a generous spirit and a great soul.

And, of course, there is the inimitable story of the attempted offering up of Isaac. How account for this strange incident? Here was the son, the only son, and the child of promise, and the old man was willing to offer him up as a burnt offering unto Jehovah. It was an illustration of supreme faith and equally as supreme love and the spirit of sacrifice. He was living among people who on occasion would offer up their children to their heathen gods. Did he love the living God less than did his neighbors? One gets a lump in his throat as he reads this story and enters sympathetically into it. The man's unwavering faith and his willing obedience are the marks of great character.

Again and again his faith is strengthened by a fresh experience with the Most High. Again and again as he came to a crossroads, God pointed out the way in which he should go. And always there was that obedience by faith that has earned for this man, Abraham, the name "father of the faithful." And this quality of his character was singled out by the writer in the New Testament who stated that his faith was accounted unto him for righteousness.

Read again, then, the story of this man of God. He embodied in his life the marks of a man. His unquestioned integrity of character, his care and concern for his dependents, his moral and spiritual courage, his determination to live at peace with his fellowmen, his chivalry, his spirit of hospitality, his sublime faith entitle him to a place high up on God's Honor Roll, and a sure place in God's Hall of Fame.

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## EASTERN NORTH CAROLINA CONFERENCE TO MEET.

The Eastern North Carolina Conference will meet with the First Congregational Christian Church, Henderson, N. C., October 19-20, 1948. It will be necessary for visitors and delegates who expect to attend the conference and who wish entertainment for the night to notify, at once, Mrs. Lula Paynter, 214 Turner Avenue, Henderson, North Carolina. Telephone 1104JX.

E. M. Carter,
*Secretary.*

## ALCOHOL'S WAY WITH MAN.

*By* Harold C. Miller, M. D.

Men drink it for its effects. The first of these is a feeling of stimulation. This sense of exhiliration is so real that those who have experienced it will assert that alcohol is surely a stimulant. And for this purpose it has been recommended for almost every imaginable ailment from fainting to snake-bite. This idea of its stimulating properties is so firmly fixed in the minds of most people, that when they are told it is not a stimulant but a narcotic, that it does not build up but tears down, and that it does not revive but deadens, they demand an explanation.

Let us see how this apparent contradiction may be explained. Alcohol produces most of its effects in and through the nervous system. This system is made of millions of tiny nerve cells and fibers. Chemically these contain relatively large amounts of fat-like substances known as lipoids. The function of these lipoids seems to be very much the same as the insulation in an electrical system. Alcohol, like some other narcotics such as ether and chloroform, is a fat solvent. When taken into the body, the fat dissolving narcotics act very similarly in that they make this insulating material more permeable and thus produce a sort of short-circuit of the nervous system.*

Short circuits are sufficiently familiar in this automobile age. We all know how a short in a horn circuit will cause the motor to miss or stop; and in the lighting circuit will cause the lights to flicker or go out. A somewhat similar course of events occurs when a man imbibes alcohol. You have probably observed the progress of such a case from the time the horn begins to blow until the lights go out!

*High Circuits Cut Out.*

For the effects of alcohol begin at the top and work down. If you drop your watch and it stops running, you look for the trouble with the delicate balance wheel and hairspring. A fire in a forest will kill the younger trees before the older ones. In like manner, alcohol in a brain deadens first the finer sensibilities, the more recently acquired attainments of culture and civilization. When alcohol goes into a man, judgment and self-control go out. Sturdier and more primitive instincts and passions rise in that man to rule him so that he slides rapidly down the scale of civilization. The high circuits which make of him a man in the modern sense have been cut out.

*Being Disorganized.*

This man is a dangerous man, as the cave man was dangerous. And for very much the same reason in that he does not know enough not to be dangerous. The disordered tumult within him gives him the feeling of bravado and freedom from all restraint. But he is not being stimulated, he is being disorganized. He does not care. It is more fun to be hilarious than sensible. And if he continues to drink, as he probably will if he can get it, one after another of the layers of his nervous system are short-circuited until he can neither move nor know at all. He is dead drunk and unable to drink more. But if the process should continue, the function of breathing and heartbeat will be next to go. He has been completely and permanently short-circuited.

The increase in commotion when a teacher steps out should not be misinterpreted as an increase in the work of the school. But if it were not for this false sense of stimulation, men would not drink alcohol, and I should have nothing further to say.

*Temporary Insanity.*

As it is, I might go ahead and tell you of the physical effects with which the worshipper at the shrine of Bacchus is rewarded. He is decorated with a red nose and bleary eyes. He is ballasted with a hobnailed liver and swollen kidneys. He craves more wine for his stomach's ache. Tremor betrays him and prevents his doing delicate or accurate tasks. And finally he may be inducted into the Order of Delirium Tremens. One of the queer things about people is that although they have more horror of insanity than any other disease, so many of them will deliberately take alcohol, which will make them temporarily and sometimes peranently insane.

Or I might tell of how these effects handicap your living. If you drink, that fact will not recommend you as an athlete, an aeronaut, an engineer, a chauffer, marksman, a draftsman, not even a bartender. Nor can your being debarred from these vocations be blamed on the zeal of the W.C.T.U. Furthermore, if you would be convinced as to the practical effects of alcohol upon your life, try this test. Apply for life insurance and answer in the affirmative those three or four questions regarding your drinking habits. The agent will want to sell you the policy and the office would like to have your premium. But if you can persuade the medical examiner to accept your risk as a drinking man it will be because he has forgotten some of the things he should have learned in Sunday school. The lesson I refer to was not concerning alcohol, but honesty. For the facts about the effects of alcohol are not guessed at by the insurance companies and they turn down drinkers for practical rather than sentimental reasons.

*Always Calls for More.*

But I must leave these matters of life and death to remind you of a more important effect of alcohol. I refer to the fact that a man remembers, and having once found a short cut to a heavenly feeling he would fain return by that path to his fool's paradise again and again. Thus, alcohol forms a habit. And unwittingly this man's body in trying to protect itself delivers him into the hands of his adversary. When the short-circuiting of the nervous system is repeated, it strengthens its insulation. More of the narcotic must then be used to get results. Give a man beer and your market for whisky should be assured. This is a most important point for those who would profit by it.

*Guarantees Repeat Orders.*

Nor have those who would profit overlooked it. Alcohol seems to have been made to order for their purpose. They have found it to be the perfect instrument for the exploitation of the people. For that purpose how could it be improved? Here is a commodity which does most of its own advertising and when once sold guarantees repeat orders. Once a customer always a customer unless the drinker realizes his peril and has recourse to a higher power. Moreover he will buy it in increasing quantities as long as he lives. And he will pay for it even if his family must go without bread, even if his wife must earn the money for it over the wash tub.

*Complete Enslavement.*

The habituated drinker will give not only his shirt but also his vote. Which means that in a democracy such as ours the men who furnish the liquor will elect the governemnt.

Exploitation is a big word. Once upon a time they called that kind of control slavery. But slavery had certain drawbacks and could not survive in the face of competition. Slaves had to be bought and sold and fed and cared for. To fix it so that the slave will give all of his money and all of his rights without asking any obligation from his master is a great improvement—for the master.

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*The nature of the inter-section of cells has given rise to various theories as to the effect of alcohol upon their activity. It is though that alcohol acts as a non-conductor or interference with nerve impulses of an electrical type. Another theory is that alohcol interferes with the transmission of nerve impulses at the junction of the nerve cells. Still another is the "Lipoid" theory which Dr. Miller states so well.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

I want to tell you something I think you ought to know. All this year our income has been below normal and I could not account for it. This week I made an investigation and what do you think I found the cause to be?

In the Eastern Virginia Conference we have nineteen churches that have not sent an offering this year to the orphanage. In the Eastern North Carolina Conference we have twenty-four churches that have not sent an offering this year to the orphanage. In our Western North Carolina Conference we have fifteen churches that have not contributed a penny to the orphanage. In our North Carolina and Virginia Conference we have twenty-five churches that have made no offering this year to the orphanage. And in our Valley of Virginia Conference we have six churches that have failed us so far this year.

I think the record shows we have one hundred seventy-three churches in the Southern Convention, and more than half of them have not contributed a penny this year to help us. In other words, eighty-four churches have made contributions and eighty-nine have made no contribution at all for the orphanage this year. I am wondering if it is not so in regard to the college, too. No wonder the orphanage has only received the pitiful sum of $6,852.45 to help support the little children here. Most of these churches not contributing are country churches. Farmers are getting the highest prices for their products that they have ever received. God has richly blessed them and has said in His word, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) Have these churches forgotten the little orphan child? I hope not.

I really wish you could have seen the little fellows march off to school on the fifteenth, with a happy smile on their faces and anxious to go. Then it was a prettier sight on Sunday morning, September 19, when they all marched off to church and Sunday school after being quarantined for six weeks during the polio epidemic, when children under fifteen were not allowed to go to Sunday school or church or any gathering. I think if your church could have seen this beautiful sight you would be happy to contribute to help these children who make their home at the Christian Orphanage.

My friends, it takes money to run an orphanage. It takes money to pay workers. It takes money to buy food, shoes and clothes. We are dependent on you to help us in our time of need. Will you come to our rescue? We have drawn on our bank account until it is at a very low ebb because we had to. You have not sent in money to care for the running expenses and we had no other resources.

CHAS. D. JOHNSTON,
*Superintendent.*

NOTE: It should be understood that Mr. Johnston is referring to the calendar year, not the conference year. We earnestly hope that before the calendar year ends he will find the orphanage amply cared for. Mg. Ed.

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**REPORT FOR SEPTEMBER 30, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,827.36 |
| Eastern Va. Conference: | | |
| Newport News S. S. ..... | | 10.50 |
| Western N. C. Conference: | | |
| Ether S. S. ..... | | 3.77 |
| Va. Valley Conference: | | |
| Leaksville ..... | | 10.82 |
| Total this week from churches | | $ 25.09 |
| Total this year from churches | | $ 6,852.45 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $11,927.30 |
| Mrs. Sullo, children ..... | $ 26.41 | |
| Jr. Philathea Class of Suffolk Church ..... | 7.50 | |
| Interest, Arch loan ..... | 9.37 | |
| Wake Chapel M. S. for Betty Proctor's shoes .. | 5.00 | |
| Sale of old machinery ... | 30.00 | |
| Sale of old drill ..... | 275.00 | |
| | | 353.28 |
| County: | | |
| Alamance, Doris Ward .. | 35.00 | |
| Guilford, Ridge children . | 80.00 | |
| Vance, Proctor children . | 30.00 | |
| | | 145.00 |
| Total this week from Special Offerings ..... | | $ 498.28 |
| Total this year from Special Offerings ..... | | $12,425.58 |
| Grand total for the week .. | | $ 523.37 |
| Grand total for the year .. | | $19,278.03 |

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## NEWS FROM SOCIETIES.

(Continued from page 9.)

then in the summer a party, which was well attended.

We held our Thank Offering service at eleven o'clock one Sunday, making it a public service. All the members participated in the program.

Under the guidance of our Friendly Service Committee, we placed copies of daily devotionals in every home represented in our Sunday school, sent gifts of linens to Franklinton Institute, a package to Miss Crew, made Easter dresses for children at Elon Orphanage, and continued to a county-wide clothing drive for overseas relief.

The Junior boys and girls have done great work under the direction of the superintendent, Mrs. Colbert Allen. Each one has read all the study books and periodically during the year, they have contributed through their mite boxes. In addition to this, they have sent a box of groceries to Miss Crew and 50 Gospels of Luke to Mexico. We wish to commend them for this work and especially to commend Mrs. Allen for her wonderful leadership.

We observed World Day of Prayer in spite of the bad weather. At each meeting our Bible study has been very inspiring under the direction of our Spiritual Life Chairman, Mrs. Ollie Mae Stewart. We reviewed *Great Is the Company* at our monthly meetings. In August Dr. Wisseman gave a review on *Committed Unto Us*, at which time the ladies of the Asheboro society met with us. An offering was taken and it was agreed that a Life Membership be bought for the Jacksons.

Our society suffered a great loss this year in the death of one of our faithful and beloved members, Mrs. W. E. Beane, and we purchased a Life Memorial in her honor.

Doors have truly been opened this year, and this report only highlights a few of them, for the wonderful opportunities and blessings we have received are too numerous to mention.

MRS. H. S. PELL,
*President.*

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Observe World-Wide Communion Sunday in your church next Sunday.

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# In Memoriam

### GRIGGS.

Whereas, God in His infinite love, has seen fit to call to his reward one of our members, Mr. Eddie Lee Griggs, we, as a church and individuals, desire to record our appreciation of his life and sorrow in our loss.

Therefore, be it resolved:

1. That the Bethlehem Christian Church, Nansemond County, of which he was a member, has lost one for whom they mourn.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers.

3. That God's blessings may fall upon their sad hearts and give them comfort.

4. That a copy of these resolutions be sent to the family, a copy spread upon the church records and a copy be sent to "The Christian Sun" for publication.

Mrs. ANNIE SMITH,
Mrs. TOM POOLE,
Mrs. J. E. HARRIS,
Committee.

### HOOPER.

Mrs. Thelma Miles Hooper, a member of Bethleh Christian Church, departed this life on June 18. She was a life-long resident of the Anderson Community of Caswell County. She was an active member in both the church and missionary society. Her death was a great loss both to our church and community. Where God has seen fit in His infinite love, to call to his reward our beloved sister and co-worker, we as a Missionary Society and individuals wish to record the following:

1. That the Bethel Christian Church has lost a beloved member.

2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers, that God's blessings may always be about them and give them comfort.

3. That we realize that God doeth all things well. While we mourn the loss of one who meant so much to us, and to others as well, we bow in humble submission to His divine will.

Today among our midst,
We look into an empty chair
For one of our beloved members
Has answered a call to come up there.

Though her presence is afar,
Her spirit is very near
For she represented things so pure and good
And precious things so dear.

As a mother, a wife, and community worker,
She had passed her test
And God saw fit to take her
To become an angel of rest.

Her husband and children will miss her
As will loved ones and friends,
But God giveth thee and taketh
For it was his will in the end.

She has left an example
For all of us to follow through.
An example of trust and faith in God
And our chance of being an angel, too.

Mrs. T. P. MILES,
Mrs. ROY PAGE,
Mrs. LEWIS KING,
Rev. W. W. SNYDER,
Committee.

## FINANCIAL REPORT.

(Continued from page 8.)

| | | |
|---|---|---|
| Bethlehem | 25.00 | |
| Burton's Grove | 8.50 | |
| Christian Temple (Srs.) | 8.00 | |
| Christian Temple (Intermediates) | 5.00 | |
| Cypress Chapel | 15.00 | |
| Damascus | 7.50 | |
| Dendron | 9.00 | |
| Eure | 4.00 | |
| First, Portsmouth | 12.75 | |
| First, Richmond | 2.00 | |
| Franklin | 6.75 | |
| Holland | 4.00 | |
| Holy Neck | 12.50 | |
| Isle of Wight | 15.00 | |
| Liberty Spring | 15.00 | |
| Little Creek | 2.50 | |
| Mt. Carmel | 5.00 | |
| Newport News (Y. P.) | 8.00 | |
| Newport News (H. S. Group) | 2.00 | |
| Oak Grove | 2.00 | |
| Oakland | 9.25 | |
| South Norfolk | 10.00 | |
| Suffolk | 25.00 | |
| Union (South.) (Gp. 2) | 3.55 | |
| Union (South.) | 6.95 | |
| Wakefield | 6.50 | |
| Waverly | 10.00 | |
| Windsor | 2.00 | |
| | | 257.00 |

**Juniors.**

| | | |
|---|---|---|
| Bay View | $ 1.25 | |
| Berea (Nans.) | 6.25 | |
| Berea (Norfolk) | 1.00 | |
| Bethlehem | 9.00 | |
| Christian Temple | 12.50 | |
| Cypress Chapel | 10.00 | |
| Dendron | .75 | |
| Eure | 1.00 | |
| First, Portsmouth | 5.00 | |
| First, Richmond | .50 | |
| Franklin | 8.00 | |
| Holland | 5.00 | |
| Holy Neck | 7.00 | |
| Liberty Spring | 6.25 | |
| Mt. Carmel | 7.00 | |
| Oakland | 1.75 | |
| Rosemont | .78 | |
| Rosemont (Primary) | 1.00 | |
| Suffolk | 10.00 | |
| Union (South.) | 1.76 | |
| Waverly | 5.00 | |
| Windsor | 5.77 | |
| | | 106.56 |

**Cradle Roll.**

| | | |
|---|---|---|
| Antioch | $ 4.50 | |
| Bay View | 5.00 | |
| Berea (Norfolk) | 5.00 | |
| Cypress Chapel | 16.60 | |
| Eure | 1.00 | |
| First, Portsmouth | 4.00 | |
| First, Richmond | 8.00 | |
| Franklin | 2.00 | |
| Holland | 7.97 | |
| Holy Neck | 20.00 | |
| Liberty Spring | 10.00 | |
| Mt. Carmel | 43.25 | |
| Newport News | 50.16 | |
| Oakland | 6.00 | |
| South Norfolk | 3.00 | |
| Suffolk | 26.00 | |
| Waverly | 5.00 | |
| Windsor | 14.75 | |
| | | 232.23 |

**Thank Offering. (Shaowu.)**

| | | |
|---|---|---|
| Christian Temple | $ 10.00 | |
| Johnson's Grove | 5.00 | |
| Mt. Carmel (Jrs.) | 11.50 | |
| Newport News | 30.00 | |
| Rosemont | 17.45 | |
| Suffolk | 130.00 | |
| Suffolk (Staley Society) | 10.00 | |
| | | 213.95 |

**Life Memberships.**

| | | |
|---|---|---|
| Bay View | $ 10.00 | |
| Berea (Nans.) | 20.00 | |
| Bethlehem | 20.00 | |
| Damascus | 20.00 | |
| Dendron (Y. P.) | 10.00 | |
| First, Norfolk | 10.00 | |
| First, Portsmouth | 10.00 | |
| Franklin | 30.00 | |
| Holland | 10.00 | |
| Isle of Wight | 10.00 | |
| Johnson's Grove | 10.00 | |
| Liberty Spring | 10.00 | |
| Liberty Spring (Jrs.) | 10.00 | |
| Little Creek | 10.00 | |
| Newport News | 20.00 | |
| Oak Grove | 10.00 | |
| Oakland | 30.00 | |
| South Norfolk | 50.00 | |
| South Norfolk (Jrs.) | 10.00 | |
| Suffolk | 10.00 | |
| Suffolk (Staley Society) | 20.00 | |
| Wakefield | 10.00 | |
| Waverly | 10.00 | |
| Windsor | 30.00 | |
| | | 390.00 |

**Memorials.**

| | | |
|---|---|---|
| Antioch | $ 10.00 | |
| Cypress Chapel | 10.00 | |
| Franklin | 10.00 | |
| Mt. Carmel | 10.00 | |
| Mt. Carmel (Y. P.) | 10.00 | |
| Rosemont | 10.00 | |
| South Norfolk | 10.00 | |
| Suffolk (Staley Society) | 10.00 | |
| Union (South.) | 10.00 | |
| Windsor (Y. P.) | 10.00 | |
| | | 100.00 |

**Friendly Service. (Franklinton.)**

| | | |
|---|---|---|
| Oakland | | 8.00 |

**Friendly Service. (Japan.)**

| | | |
|---|---|---|
| Bethlehem | $ 5.00 | |
| Bethlehem (Jrs.) | 5.00 | |
| Isle of Wight | 10.00 | |
| | | 20.00 |

**Specials.**

| | | |
|---|---|---|
| Franklin (Student Fund North Fukien, China | $120.00 | |
| Liberty Spring (Cradle Roll) (C.W.V.R.) | 4.00 | |
| Suffolk (Wedding Gift for Dr. and Mrs. Riggs) | 25.00 | |
| | | 149.00 |
| Total | | $2,602.57 |
| Grand total for quarter | | $2,783.40 |

DISBURSEMENTS.

| | | |
|---|---|---|
| Bank Service Charges—Oct., 1947 - Aug., 1948 | $ 4.06 | |
| Elliott Hotel (Lunch—Board Meeting) | 10.15 | |
| Mrs. L. W. Stagg, Exp. of Secretary for two years | 14.15 | |
| Mrs. John G. Truitt, Exp. | 8.38 | |
| Mrs. W. V. Leathers, Treasurer | 2,602.57 | |
| | | 2,639.31 |
| Balance in Treasury as of September 18, 1948 | | $ 144.09 |

Respectfully submitted,

MRS. W. B. WILLIAMS,
*Treasurer.*

1253 24th Street,
Newport News, Va.,

# Kansas Church Observes Anniversary

**FIRST CONGREGATIONAL CHURCH**
**Tonganoxie, Kansas**

The Eightieth Anniversary will be observed on October 3. A new Reuter pipe organ will be dedicated and Superintendent L. M. Rymph will give the anniversary message. The day will also be observed as Home-Coming Day.

The church was organized in 1868, with sixteen members—six males and ten females. It was composed largely of New England stock. Kansas was still young when the church began and the memories of Quantrell's raid at Lawrence, fifteen miles distant, were still fresh. The first pastor was Rev. Harry Edwin Woodcock, who served as minister from 1868 to 1882. He was born in New Hampshire, November 6, 1816. His death occurred in Kansas City, Missouri, in 1911. At the time of his death he was the senior graduate of Oberlin College, senior member of the Old Folks' Association of Kansas City and charter member of the Tonganoxie church and also of the Tabernacle church of Kansas City.

The Tonganoxie church under other leaders has carried on faithfully. It has never been a large church, but from its membership have gone forth scores of young men and women to enrich the churches of larger cities. On their home visits they speak appreciatively of what this church has meant in their lives. Located as the church is near Lawrence, Leavenworth and Kansas City, it was natural that for business reasons these places would receive many of them. The present membership is 155, more than 100 of whom are resident.

The pastor, Rev. Archie Toothaker, began his ministry here, April 9, 1939. During his pastorate ninety-four members have been received, also during this time church building has been rebuilt, and modernized. The Rededication Services were held April 19, 1942. The chancel arrangement has received much praise from people competent to judge as to its artistic effect. The cross and pulpit were made by a member of the church, and the sterling silver candlesticks were the gift of an Episcopalian friend.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, OCTOBER 7, 1948. NUMBER 40.

## A Message from the World Council

We bless God our Father, and our Lord Jesus Christ Who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are one in acknowledging Him as our God and Saviour. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. But Christ has made us His own, and He is not divided. In seeking Him we find one anther.

When we look to Christ, we see the world as it is—His world, to which He came and for which He died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of God.

But there is a word of God for our world. It is that the world is in the hands of the living God, Whose will for it is wholly good; that in Christ Jesus, His incarnate Word, Who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judggment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the World. This is God's unchanging word to the world. Millions of our fellow-men have never heard of it. As we are met here from many lands, we pray God to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love and to hope for His coming.

Our coming together to form a World Council will be vain, unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbors. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and rare discrimination, to stand by the outcast, the prisoner and the refugee. We have to make of the Church in every place a voice for those who have no voice, and a home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say No and to say Yes in truth. No to all that floults the love of Christ, to every system, every program and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war, or urge war as inevitable; Yes, to all that conforms to the love of Christ, to all who seek for justice, to the peace-makers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

# News Flashes

Observe Laymen's Sunday in your church on October 17. Give the laymen a chance! Give your minister a rest!

Dr. John G. Truitt, president of the Southern Convention, announces the regular semi-annual meeting of the Executive Board to be held at Elon College, October 12 and 13.

*Did you know?* Rev. Thomas Blue Eyes died June 1, 1948, at eighty years of age. Mr. Blue Eyes served our Indian churches in South Dakota for forty-eight years. He was an Indian Scout, and military rites were observed at his funeral.

Rev. J. Everette Neese writes: "Sunday morning, October 3, I read my resignation to the Bay View Congregation to become effective November 1. Needless to say, my association with the Mission Board, the Christian Missionary Association and the people here has been most pleasant and spiritually rewarding. This action severs a tie of cooperation and unity which has existed for seven and one-half years. I have accepted a call to the Second Congregational Christian Church, Norfolk, Va."

Mr. and Mrs. C. C. Griffin of Route 4, Reidsville, N. C., have announced the engagement of their daughter, Arie Anne to Bland Allan Leebrick, son of Mr. and Mrs. B. W. Leebrick of Lynchburg, Va. Miss Griffin was graduated from Elon College last spring, where she majored in French and English. She is a member of the faculty of Ruffin High School. Mr. Leebrick is a student at Elon where he is studying for the ministry. He is very active in church work, and is now pastor of Carolina Christian Church, Route 3, Burlington, N. C. The wedding is planned for Christmas Day at New Lebanon Church, Route 4, Reidsville, N. C.

## WESTERN N. C. REPORTING.

*By* F. C. Lester.

Dr. Frank H. Lewis of Portsmouth, Va., assisted Rev. Weldon T. Madren in special services at Pleasant Ridge Church near Ramseur during the week of September 26.

—o—

Union Grove Church, Rev. B. H. Lowdermilk, pastor, has recently put on new siding and ceiling and made other improvements to the building. Plans call for new pews in the near future. The improvements are being paid for as they are made.

—o—

Plans are well under way for the Western North Carolina Conference session to be held at Pleasant Union Christian Church, November 10 - 11, 1948. Committee reports are to be mimeographed and presented the first day so they can be studied by the delegates before a vote is required. A good two-day program is in the making.

—o—

Under the leadership of Rev. W. T. Madren the Flint Hill and Sophia Churches are building a parsonage at Sophia, N. C. The framing is now up, and it is hoped that within the next few months the building will be completed, the Madren family moved in, and the churches ready for constructive work with a minister living in the community he serves.

—o—

On October 1, 1947, ground was broken for a new church in Asheboro, N. C. On October 5, 1948, a completely departmentalized Sunday school moved into the last of the rooms to be completed. It took just a year to build this modern $50,000 church. Our Asheboro Church is now ready to serve by religious education, recreation and worship. On Sunday of this week Rally Day and World-Wide Communion were observed and several members received. On Tuesday the church entertained the North Carolina Woman's Missionary Conference.

—o—

The Western N. C. ministers held their monthly session at the Asheboro Church on Monday of last week. They favored increasing apportionments to include all the Convention is requesting of the Conference, and the chairman of the Apportionment Committee of the Conference, Rev. B. J. Earp, had the table ready for the ministers to discuss. Dr. F. H. Lewis of Portsmouth, Va., lifted the men into the presence of the Eternal and gave them a new appreciation of the sacred Scriptures by an address that will not be forgotten.

## EASTERN NORTH CAROLINA CONFERENCE TO MEET.

The Eastern North Carolina Conference will meet with First Congregational Christian Church, Henderson, N. C., October 19-20, 1948. It is requested that those who wish entertainment overnight will notify at once Mrs. Lula Paynter, 214 Turner Ave., Henderson, N. C. Phone 1104JX.

## GENERAL ASSEMBLY OF THE UNITED NATIONS.

### PARIS MEMORANDUM No. II.

[Prepared by Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Dr. Van Kirk is attending the General Assembly as the accredited observer of the Federal Council of Churches.]

The question of international control of atomic energy will come before the General Assembly when that body receives and acts upon the three reports of the Atomic Energy Commission.

The Federal Council of the Churches of Christ in America was among the first of the American nongovernmental organizations to recommend that atomic energy be placed under strict international control. Many of the Council's constituent communions have taken similar action. During the past two years the churches have followed with keen interest the deliberations of the Atomic Energy Commission, instituted by the General Assembly in January, 1946.

The Commission, during this period, has sought to make clear the essentials of an acceptable and foolproof plan for the control of atomic energy. The control plan acceptable to the majority of the Commission includes the ownership and licensing by an International Authority of all mines in any country containing deposits of thorium or uranium, the ownership and operation of all chemical and metallurgical plants for treating key substances, and all facilities capable of producing nuclear fuel as well as wide powers of inspection.

The proposals recommended by the majority of the Commission have been rejected by the Soviet Union as an unwarranted infringement of national sovereignty. It has been the contention of the Soviet Union that a convention outlawing atomic weapons and providing for the destruction of existing weapons must precede any control arrangement. This point of view, in turn, has been rejected by the majority of the Commission.

In its third report to the Security Council (May 17, 1948) the Atomic Energy Commission summarizes its prior efforts to discover ways and means to eliminate the dangers of diversion, clandestine activities and the seizure of atomic materials and facilities. The Security Council had been advised, in earliest reports, that the establishment of an international system of control "require that atomic energy must not be developed on the

(Continued on page 6.)

## PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

The following is the program for the 123rd annual session of the Eastern North Carolina Conference of Congregational Christian Churches, to be held at Henderson, North Carolina, October 19 and 20, 1948:

**First Day—Morning Session.**

10:00 Call to Order by the President—Rev. J. Frank Apple.
Devotional Services — Rev. T. Fred Wright.
Enrollment of Ministers and Delegates.
Recognition of Visitors.
Report of Program Committee.
Report of Executive Committee.
Report of Treasurer.
Appointment of Special Committees.
10:30 The President's Message—Rev. J. Frank Apple.
10:50 Report on Home Missions—Professor L. L. Vaughan.
Address—Rev. Harold W. Case, in Charge of the American Indian Work.
11:20 Report on Foreign Missions—Miss Margaret Alston.
Address — Dr. Hiroshi Hatanaka, President of Kobe College, Japan.
11:50 Address—Dr. Alan Broadman Taylor, South Africa.
12:20 Adjourn for Lunch.

* * * *

**First Day—Afternoon Session.**

1:45 Call to Order by the President.
Hymn and Prayer.
Report on Education and Standing of the Ministry—Rev. R. T. Grissom.
1:55 Address—Dr. L. E. Smith, President of Elon College.
2:20 Report on Evangelism—Rev. T. Fred Wright.
2:25 Address—Rev. Tucker G. Humphries.
2:45 Our Orphanage—Supt. Charles D. Johnston.
3:10 The North Carolina Council of Churches — Rev. Tucker G. Humphries.
3:30 Report of Nominating Committee.
Miscellaneous.
4:00 Report of Entertainment Committee and Adjournment.

**First Day—Evening Session.**

7:45 Devotional Service by Young People of host church.
Sermon—Rev. C. C. Dollar.

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**Second Day—Morning Session.**

9:45 Call to Order by the President.
Devotional Services—Rev. J. A. Denton.
Reading and Adoption of Minutes of Yesterday's Session.
10:00 Report on Christian Education—Rev. Tucker G. Humphries.
Discussion and Adoption of Report.
10:15 Report on Stewardship—Rev. B. V. Munger.
Discussion and Adoption of Report.
10:30 Report on Religious Literature—Mrs. R. L. Ross.
Discussion and Adoption of Report.
10:45 The Conference Missionary Association; Its Organization and Purpose.
11:00 Report on Superannuation—Mr. E. W. Neville.
11:05 The Women's Missionary Conference.
11:15 Report on Apportionments—Mr. A. H. McIver.
11:30 Address—Dr. W. T. Scott.
11:50 Our Laymen's Work—Mr. I. H. Vickery.
12:10 Adjourn for Lunch.

* * * *

**Second Day—Afternoon Session.**

1:30 Call to Order by the President.
Hymn and Prayer.
1:40 Report on Social Action—Rev. Frederick Eutsler.
2:00 Report on War Victims and Reconstruction—Rev. T. D. Sutton.
3:10 Report on the General Council—Rev. Carl C. Dollar.
2:25 Report of Special Committees.
Miscellaneous Business.
Report of Treasurer.
3:00 Adjournment.

E. M. Carter,
*Chairman.*

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## BREAK GROUND FOR NEW CHURCH.

Saturady afternoon, September 25, 1948, the Ground Breaking Service for a new church, Zion Congregational Christian Church, RFD No. 4, Burlington, N. C., was held. Rev. G. C. Crutchfield is the pastor of Zion Church which was organized April 11, 1948, and plans are under way for beginning construction on the first unit of the church at an early date. The service was presided over by Mr. Crutchfield. The scripture lesson, Psalm 24, was read by Rev. Weldon T. Madren. Presentation of the deed to the property was made to the North Carolina and Virginia Conference, Rev. Kenneth D. Register, president, received the deed with appropriate remarks. Dr. L. E. Smith led the prayer of consecration, Superintendent Wm. T. Scott made a brief address on "Building With Christ," and the benediction was pronounced by Dr. Frank H. Lewis of Portsmouth, Va., president of the Eastern Virginia Conference.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## FROM COLUMBUS TO RICHMOND.

The World Mission Assembly is in session this week at Memorial Hall, Columbus, Ohio, Ohio. "One World in Christ" is the theme of the Assembly which brings to Columbus osme 3,500 delegates from 66 Protestant denominations. At this meeting, and following it, the Protestant hucrches of America will present a united front in an appeal for church and public support of a more dynamic Christian program. The blue prints for a more effective witness to Christ's way of life in the world's present chaos and desperation are being formulated.

The plans for this "Advance" in all the denominations grew out of the big concern of the mission boards that their present funds are totally inadequate to meet the tragic needs confronting them in every ocuntry in the world. These plans include not only those things best done by separate denominations, each with its own responsibilities, but the strengthening of cooperative programs in such fields as higher education, Christian literature, literacy, wider distribution of the Scriptures, public health, rural service centers and audio-visual work.

The program for Columbus is divided up something like this: The World Community, with speakers like Bishop G. Bromley Oxnam, and Dr. Henry Sloane Coffin; The World in Revolution, with vital messages from nationals like Mateo F. Occena, Purchasing Agent in the U. S. A. for the Philippine Republic; Michio Kozaki, Moderator of the Church of Christ in Japan; Kyung Chik Han, Vice-Chairman of the National Christian Council, South Korea; Paul Ramaseshan, Principal of the Church of South India Bible School; John E. Badeau, President of the American University at Cairo; Baez Camargo of Latin-America; Yoshio Higa of Okinawa and Setareki Tuilovoni of Suva, Fiji, in the South Seas.

Other sub-divisions include United Strategy, Partners in Obedience, The Christian Faith and Today's Headlines with such distinguished speakers as Walter H. Judd, Congressman from Minnesota, and former American Board Medical Missionary in hiCna; Dr. Henry Pitney VanDusen, President of Union Theological Seminary; C. W. Ranson, General Secretary of the International Missionary Council; Hilda M. Lazarus, Principal of Vellore Christian Medical College; Paul Harrison, distinguished medical missionary; our own Chief Albert J. Luthuli, Zulu layman and Administrator from South Africa; Kermit Eby of the CIO, discussing Communism; Harold E. Stassen, speaking as a layman and President of the International Council of Religious Education, and others.

The Columbus Assembly will be a springboard for 36 interdenominational meetings in large cities across the country, beginning October 19. Around these will be held denominational meetings. They are an effort to arouse the church membership of all denominations to a sense of urgency and to greater participation in the ongoing world mission of the church. While Columbus will feature the foreign field our Congregational Christian Fellowship is including both home and foreign work under the title, "Our Christian World Mission." Four star-studded teams of speakers will appear in 26 cities to address Congregational Christian meetings. In each city the one big interdenominational rally will have speakers of the first magnitude. In each city Congregational Christian representatives are working on both interdenominational and denominational committees.

Richmond, Virginia, has been designated as one of the 36 key itiecs where ergional interdenominational conferences will be held. Interested people throughout the Southern Convention are invited to meet at our Richmond Church, 3000 Grove Avenue, for our denominational meeting October 21 at 10:30 a. m. There will be a report on the Columbus Assembly at this meeting. Miss Pattie Lee Coghill has arranged to have the following speakers: Mr. Hiroshi Hatanka, Dr. Alan Taylor, Rev. Harold Case and Dr. Charles Keith. This great day of missionary emphasis will conclude with the interdenominational mass meeting in First Baptist Church at 8:00 p. m.

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## AMSTERDAM WITNESSING.

The reading of the documents released by the First Assembly of the World Council of Churches causes a quickening of the spiritual pulse. Here is solid material for prolonged study, meditation, and action. These messages should give new meaning, new horizons and new wings to prayer. Moreover, once our stewardship is geared to the larger vision and program it will have new significance for each of us and will result in a larger impact upon the world. Evangelism and world missions are synonymous in the following paragraphs which seem to be the burden of the Amsterdam message.

"Each Christian group must be conscious of the world-wide fellowship of which it is a part. Each Sunday must remind it as it comes, of the innumerable company throughout the world, who on that day are worshipping the same Lord in the same faith. It can attain to fulness of Christian life only as it accepts its place in the great purpose of God that all men shall be saved, and takes up the responsibility for prayer, service and sacrificial missionary enterprise involved in that acceptance.

"There are parts of the world where the Church is hold on under great difficulties, and where its liberty of action is restricted or denied. Its witness is carried out more by suffering than by preaching. Such churches rightly claim that within the fellowship of faith they shall be supported by the prayers and succor of every member of the world-wide Church.

"In other areas, God has set new opportunities before the Church. Millions of people are ready to listen

to the Gospel, and are already considering whether it is their only hope. Such areas should be considered the responsibility of the whole Church and not only of those at present engaged in work in them; adequate resources in personnel and money should be made immediately available to the local churches, so that what needs to be done can be done effectively and without delay. The younger churches are crying out for the help of Christian colleagues from the West. Churches older and younger alike call urgently for the dedication of lives to the ordained ministry, and other full-time vocations of service to Christ in His Church.

"As we have studied evangelism in its ecumenical setting we have been burdened by a sense of urgency. We have recaptured something of the spirit of the apostolic age, when the believers 'went everywhere preaching the word.' If the Gospel really is a matter of life and death, it seems intolerable that any human being now in the world should live out his life without ever having the chance to hear or receive it.

"It is not within the power of men to create a new evangelistic movement. But the Holy Spirit is at work. In the past He has from time to time quickened the Church with power from on High. It is our earnest hope and prayer that He will do a mighty work in our day, giving the Church again wisdom and power rightly to proclaim the good news of Jesus Christ to men. We rejoice that the World Council of Churches has included evangelism in its program of development. Already we are seeing signs of renewal and fresh life.

"Now, not tomorrow, is the time to act. God does not wait for us to be perfect; He is willing to use very imperfect instruments. What matters is that the instruments should be available for His use. The results of our efforts are not in our hands, but His. But He has given us the assurance that 'it is required in stewards that a man be found faithful' and where there is faithfulness, He is able 'to do exceedingly abundantly, above all that we ask or think.' "

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YOUTH MESSAGE.

(Continued from back page.)

"Man's Disorder and God's Design." During the last few months the Study Department has furnished us, not only with the preparatory volumes, but also with summaries of these volumes and brief statements on the four principal subjects—for all of which we are very thankful. Certain significant emphasis emerged from our discussions.

Throughout we kept before our minds the centrality of God's Design, already mightily accomplished in Jesus Christ and appropriated by faith in Him and through the fellowship of the Holy Spirit. So that, although we were brought face to face with the grim disorder of mankind and the immense difficulty of making Christ known to men and accepted by them, we were all the time aware that Jesus Christ is Lord, to the glory of God the Father. Just because, too, Jesus Christ was the center of our thought we were able to hear His insistent call to be His witneses in all the world. This sense of assurance in the ultimate victory of God's purposes and of urgency to make them known by life and witness, took far away from us the prevailing despair and apathy of men, whose faith is dim or who are without Christ.

But along with the emphasis on Jesus Christ as Lord and Saviour, went our conviction that the Church, which is the agent of His redemptive purpose in the world, was in very urgent need of renewal both in life and thought. We cannot express too strongly how pained we are by the divisions of the churches. At every point in our discussions, whether on the Universal Church, the Church's Witness to God's Design, the Church and the disorder of society or international affairs, we were brought up against the inability of the churches to be clear and authoritative in these matters because of their disunity on the basic issue of the nature of the Church. This was particularly so because we have, in these days, realized together as never before our oneness in Christ. The involvement of the churches in the disorder of society has come to us with a more sharpened sense of penitence than hitherto. We are convinced that the time has come when the churches must speak to each other in love of the stumblingblocks which mar our fellowship and which drive men and women, and especially youth, away from us.

We are also concerned about the general lack of Biblical preaching and teaching in the churches. There was never a time when people were in greater need of God's Word as now, and yet today few people read, let alone listen to, God's message. Nothing but a rediscovery of the Biblical view of life will enable a disordered world to learn and follow God's design.

However, we are sure that men cannot be persuaded to obey God's will unless they see in the churches that that will is for them in their condition and is being gloriously worked out there. The churches must be the center of the living community of persons. This imperative task involves the continued loving witness of Christians in their daily work and intercourse with people. It is here that we young people feel that our vocation lies, and we urge the churches to a far more determined effort to encourage every Christian man and woman to pursue his and her evangelistic task.

We feel strongly that the way to finding new means of coming together as churches is not only through Faith and Order conversations, but most emphatically through corporate evangelistic endeavors. We need, not so much ecumenical understanding as ecumenical obedience. It is not without significance that when some of our Lord's disciples would argue about their place in the Kingdom, He said, "The Son of man has not come to be ministered unto, but to minister and to give His life a ransom for man." As we, too, give ourselves utterly to the impelling task of proclaiming the Savior to men, we shall be drawn together by a new unity which will not be of our making, but the gift of our pardoning God. In this respect, as in others, we fear that the Assembly has made too little stress on the constructive experiences of what are called the "younger churches," and we hope that in any future Assembly both the representation and contribution of these churches will be larger and more effectively recognized.

We gave particular attention to the plight of youth in the present disorder of the world. We were forced to lay far more emphasis than the Assembly Commissions thought fit on the breakdown of family life. For we believe that the family is the first training ground in mutual responsibility and understanding, and for the transcendant values of life. Anyhow, the Communists in Russia are at present recognizing the primary place of proper family life for the stability of the classless society. A generation of youth is growing up today with a scanty sense of loyalty and responsibility. Moreover, we are persuaded that the present educational method with its preoccupation with objective research and efficiency has failed to teach standards of values and to encourage responsible thought. The group which discussed "The Church's Witness to God's Design" was very deeply concerned that the evangeliza-

(Continued on page 11.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

You know I have come to thinking that *goodwill* is one of the greatest things in the world. It is one of the best tonics I know of. To express it, or have it expressed toward me, either way it walks it brightens the path. Since I know that so well from experience I am trying to do more about it.

Some of the happiest moments of anyone's life are those in which one tried to show *goodwill* in some form of kindly service to another. *Goodwill* is a commodity one can express to both the rich and the poor, the high and the low, the like and the unlike, and it has a good effect on the one expressing it. In that way it is bigger than charity, because one can not express charity, in the sense of helping with material goods, to the rich—but *goodwill* shines with just as bright a luster toward the rich as toward the poor and toward poor as toward the rich. Those who seem to need so little often need so much. *Goodwill* greatly helps to supply that need. And those who seem to need so much if they have *goodwill* have that which will eventually supply their need.

*Goodwill* adorns the art of conversation and tills the good soil of friendship before the grass and weeds of common criticism can germinate. To have *goodwill* toward others—yes, all others — and express it in timely places is "like apples of gold in pictures of silver." "He is a really fine fellow" has saved the day many times and left no room for regret. "You can count on her doing a good job" are words I have heard many times in many places and they always make me feel good.

The lack of *goodwill* toward others is the lack of understanding both of that which is best for one's own self and of the good qualities and characteristic of the other person. To have faith in the other fellow's *goodwill* toward one is to double one's efficiency, and increase one's own happiness. To have *goodwill* toward others is to build foundations for expanding friendships and it helps to show the door to insomnia. If you know you have *goodwill* toward everybody else you can trust them to have very little if any ill will toward you. Forget that you have ever suspected ill will in another. He probably has no idea of what you are thinking about. You are wasting your time, increasing your "nerves," and shortening your breath, if you allow ill will rather than *goodwill* to find lodging in your soul.

At least once the heavens opened and the angelic host sang for mortal men. Their song had to do with *goodwill* . . . and peace!

JOHN G. TRUITT.

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## A LETTER FROM ALABAMA.

DEAR EDITOR:

I desire to speak to the people of the Christian Church just a very short message. I have been a reader of THE CHRISTIAN SUN since my boyhood. It has been to me a great "Rock in a Weary Land." I still cherish it and am always glad when it arrives. May God bless the editorial staff of the paper and may the subscribers be filled wilh the spirit of the Lord.

I have been in the ministry for 62 years, and have never been without a field of labor in my church. A few years ago I retired from the active pastorate, but have been preaching regularly since. I have only one regular church and have been very busy preaching funerals and doing other work as I have had opportunity. This is the delight of my heart.

I trust every enterprise of our dear old Church will still go forward in the great work of saving souls and building the Kingdom of our Lord.

God bless the president of Elon College and give him many more years of activity for the work of the institution.

The Christian Orphanage lies very close to my heart. I am always looking to see what C. D. Johnston will do next. God bless him and fill him full of the Holy Spirit in meeting the demands of the needy children of our Church.

Conference will meet soon, and I am anxiously waiting for the time to come—I look with a great deal of faith to everything my Church is trying to do. I am praying that God may give unto us a great annual meeting at Mt. Zion Church in October. May all our reports be a real inspiration to His Holy Church.

Brethren, please pray for me. I am now 79 years old, but still happy in the service of God.

Yours in His Name,

GEORGE D. HUNT.

## GENERAL ASSEMBLY OF THE UNITED NATIONS.

(Continued from page 2.)

basis of national interests and needs, means and resources, but that its planning and operation (must) be made a common enterprise in all its phases."

It is pointed out in the third report that "the majority of the Commission is fully aware of the impact of its plan on traditional prerogatives of national sovereignty. But in the face of the realities of the problem it sees no alternative to the voluntary sharing by nations of their sovereignty in this field to the extent required by its proposals. It finds no other solution which will meet the facts, prevent international rivalries in this most dangerous field, and fulfill the Commission's terms of reference."

It was further held that "secrecy in the field of atomic energy is not compatible with lasting international security. Cooperative development and complete dissemination of information alone promise to remove fears and suspicions that nations are conducting secret activities."

The conclusion is then reached that "The failure to achieve agreement on the international control of atomic energy arises from a situation that is beyond the competence of this Commission. In this situation, the Commission concludes that no useful purpose can be served by carrying on negotiations at the commission level." Accordingly, the Atomic Energy Commission recommended "that until such time as the General Assembly finds that this situation no longer exists, or until such time as the sponsors of the General Assembly resolution of January, 1946, who are the permanent members of the Atomic Energy Commission, find, through prior consultation, that there exists a basis for agreement on the international control of atomic energy, negotiation in the Atomic Energy Commission be suspended." It was further recommended that the successive reports of the Commission be transmitted to the Assembly now in session "as a matter of special concern."

Obviously, the "situation" to which the Commission refers is the lack of a political accord between the Western Powers and the U.S.S.R.

What now? One of two actions, presumbably, can be taken by the General Assembly. It can approve the recommendation of the Commission that further negotiations in the Atomic Energy Commission be suspended. On the other hand, the Gen-

(Continued on page 7.)

# News of Elon College

*By* President L. E. Smith

### ADULT EDUCATION.

Elon College is arranging a curriculum and planning classes for adult people who may be living near the college and are desirious of improving themselves or better fitting themselves for their present positions. What we mean by adult education is to offer the facilities of the college to people who are advanced in years beyond the usual college age. The curriculum will include any of the regular college courses and courses not listed where there is interest and sufficient demand. For instance, courses will be offered in English, Dramatics, Journalism, History, Modern Languages, Bible, Business Administration, Interior Decorating, etc. This project has been duly authorized by the Board of Trustees of the College and the faculty has given its approval. Classes will be held in the afternoon or evening as desired by those enrolled.

At present, we plan to begin this school for adults at the beginning of the second semester which will be the last of January, 1949. In the meantime complete surveys will be made of the surrounding communities to determine who and how many will enter for class work. Courses will be offered with and without college credit. This will afford fine opportunities for in service public school teachers who may want to improve their certificates or advance their rating.

Where possible and advisable the members of our present faculty will be used. No one will be permitted to teach more than one three-hour course beyond his normal teaching load. Charges will be comparable to charges made for courses in the regular college curriculum.

In such a program as outlined, we of the college community feel that we can at least offer the facilities of the college to our neighbors living in nearby communities and thereby extend our field of service and increase our usefulness. There is much interest manifested in this undertaking and we are expecting worthwhile results.

At present we have a very full school. Every classroom is used to capacity and every faculty member has a full load. This is for our regular college courses. These adult classes will come after regular college hours, in late afternoon or in the evening. This will mean that the facilities of the college will be used to capacity from eight o'clock in the morning until 10 o'clock at night. The administration and faculty are committed to this program and are glad to put forth these extra efforts if we may extend the usefulness of our college to the homes of our community and surrounding communities located in Alamance and Guilford Counties. Ample opportunity for inforation and enrollment will be given.

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### APPORTIONMENT GIVING.

Usually October is considered the close of the conference year in the majority of our local churches. The Eastern North Carolina Conference meets during October. Payments on conference apportionments for the college will doubtless be made during the month of October. If not, balances will likely be sent to the annual meeting of the conference to which the local church belongs. We had hoped that advanced payments would exceed contributions for the college of any previous year. By reference, however, we discover that we are $216.54 short of total contributions for 1947-48. That is, we have received a total from the churches through the Convention Office on conference apportionments for the college including this report of $6,070.78, just a little under half way of the total.

This is an expression of appreciation of the continued interest and support of the college on the part of our local churches and to urge everyone to raise his conference apportionments in full. In view of the increased cost of living which means the increased cost of administering the college, and in view of the fact that the Convention, at its biennial session in May, this year, voted to increase the aportionments for the college from $12,500 to $15,000, may we appeal to all churches to receive an extra offering for the college before your local church year closes. The college is greatly in need of your cooperation and help.

**Churches.**

| | |
|---|---|
| Eastern N. C. Conference: | |
| Previously reported | $5,529.99 |
| Morrisville | 5.01 |
| New Elam S. S. | 14.62 |
| Eastern Va. Conference: | |
| Dendron | 3.30 |
| Portsmouth, First | 122.00 |
| Richmond, First | 100.00 |
| N. C. & Va. Conference: | |
| Belew Creek | 4.38 |
| Liberty S. S. | 9.38 |
| Mt. Bethel | 55.00 |
| New Lebanon S. S. | 9.35 |
| Peasant Grove S. S. | 5.95 |
| Reidsville | 160.00 |
| Western N. C. Conference: | |
| Albemarle | 15.00 |
| Pleasant Grove | 5.00 |
| Va. Valley Conference: | |
| Concord S. S. | 13.00 |
| Newport S. S. | 18.35 |
| Total | $ 540.79 |
| Grand Total | $6,070.78 |

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### GENERAL ASSEMBLY OF THE UNITED NATIONS.

(Continued from page 6.)

eral Assebly can express its judgment for or against the principles embodied in the majority report of the Commission, and recommend that negotiations be continued either within the Commission itself or at a higher diplomatic level.

It is the unanimous feeling of those representatives of the many American non - governmental organizations with whom I have talked that it would be a fatal blunder for the General Assembly to take the first of those two possible lines of action. Were the Assembly to do this, all efforts to achieve international control of atomic energy would be terminated for the foreseeable future. Such action, in turn, would carry ominous, if not fatal, implications for the control of conventional armaments.

It would be far better for the Assembly to take the second of these proposed actions. Such action could function as a leverage in the further development of world public opinion in support of continued negotiations along such lines as would be recommended by the Assembly.

The latter of these two possible actions is likely to be supported by the United States delegation. Otherwise, the United States would be put in the position of advocating the termination of negotiations in this important field. For the United States to do this would be politically unwise and morally indefensible.

In their consideration of this crucial issue the churches will do well to ponder the words of Trygve Lie, United Nations Secretary - General. Mr. Lie characterized the abortive efforts of the Atomic Energy Commission as "one of the most discouraging aspects of the United Nations during the year under review." He then turned to a phase of the problem too

(Continued on page 14.)

**THE MISSION BOARD MEETING.**

The annual meeting of The Mission Board of the Southern Convention, Incorporated, meeting as The Mission Board of the Southern Convention of Congregational Christian Churches, was held in the new church at Asheboro, North Carolina, September 13, 1948. The setting itself was a rewarding experience to the Board members in that they saw the evidence of a good job well done. For many years there has been a felt need for a thriving church in Asheboro which is the center of nearly a score of Congregational Christian Churches of the Western North Carolina Conference. Through the gifts of our churches and the women of the Convention, and by the sacrificial labors of the Asheboro congregation, this hope has been realized. Today we have a congregation of nearly 100 members, a thriving Sunday school, and a completed church sanctuary which is adequate and lovely. The church and pastor are ministering to the city of Asheboro as well as to the churches of the Western North Carolina Conference.

The members of the Board saw real evidence of the good investment made in building and salary aid at Asheboro, and they were further encouraged by the announcement from the church that the congregation was not requesting salary aid during the coming year but the members of the church would endeavor to carry their own financial responsibilities. The church expressed deep gratitude to the Mission Board and to our national Building Society for the help given them during the past three years.

This experience in Asheboro made the members of the Mission Board realize as never before that the job done at Asheboro could be reproduced in at least a half dozen other places in the Convention if funds and pastors were available. Dr. F. C. Lester and his devoted congregation are to be commended for their great work.

Under the inspiration of "evidence of things seen" the members of the Board gave themselves to prayer and courageous planning for the future. A budget for 1948-49 totaling $62,664.00 was adopted as follows: Home Mission Salary Aid—$14,050; Home Mission Building Aid—$9,950; National Board of Home Missions—$2,500; Operation and Promotion—$5,300; Repayment of Loan and Interest—$5,200; Overseas Service through the American Board (including Shaowu)— $25,664; total—$62,644.

The Home Missiona salary aid voted was appropriated to assist Bay View, Carroll County, Chapel Hill, the Dendron (Va.) Pastorate as soon as a full time pastor can be obtained in cooperation with the Eastern Virginia Conference and C.M.A., Elon Community Church, Lynchburg, Sunbury Pastorate, Union (Southampton), twenty churches in the Valley Conference, and Winston-Salem.

The Board also provided salary aid appropriations to the Western and Eastern North Carolina Conferences in the effort of these conferences to form more full time pastorates; appropriations were made for aiding substantially in salary and building in a new work in Burlington (N. C.). Building aid grants were continued in appropriation for Bay View for 1948-49 and will be available when the church is prepared to enter its building program. A parsonage aid grant was made to the High Point (N. C.) Church, and small building grants were made to Asheville and and Graham, where renovation and redecorating of the sanctuaries are now under way.

To meet these needs and opportunities, and believing that the churches and the women of the Convention will support this expanded program, the Board voted to borrow, if necessary, up to $10,000 that the work may go forward. Hope was expressed, however, that increased income to missions during the year would make borrowing unnecessary. The Board was one of the strong conviction that we must establish new churches. The reports of organization of a new church (Zion Church) near Glen Raven (N. C.), plans for the new work in Burlington, and hopes for a new work in Eastern Virginia, were received with joy and encouragement.

The members of the Board rejoiced in the generous response our churches made to the relief of our suffering world through C.W.V.R. and urged our churches to give generously in 1948 that the Convention goal of $8,917.49 may be reached for C.W.V.R. by January 15, 1949, when C.W.V.R. completes its work as a special agency of the denomination. The work of C.W.V.R. after that time will continue through the channels of our Home and Foreign Mission Boards.

The gross receipts of the Board for the year closing August 31, 1948, were $51,521.04 but after deducting the balance of $6,265.37 on hand at the end of the 1947 fiscal year and the receipt of a loan of $5,000 during 1947-48, the actual income was $40,255.67. The sources of income were as follows: Churches — $20,306.94 (including $4,064.00 from Reidsville for foreign missions); Sunday schools —$4,866.13; Woman's Missionary Convention—$12,229.17; Young People (most of which came through the Woman's Convention)—$1,127.25; Miscellaneous and Individuals (including balance from 1947) — $7,991.55; Loan for Church Building Aid to Asheboro—$5,000.00. Total—$51,521.04.

The summary of disbursements for 1947-48 is as follows: Home Mission Salary Aid—$8,455.80; Building Aid —$10,050.00; National Board of Home Missions—$1,200.00; Administration and Promotion — $4,818.17; Regular Foreign Missions through the American Board—$9,089.17; Shaowu Mission—$8,770.83; Young People's projects — $688.52; Reidsville project (full support of Rev. and Mrs. Mueller of India and Miss Summerville in West Africa) — $4,064.00; Burlington project in India—$315.93; Miscellaneous and specials—$182.58; Balance on hand Aug. 31, 1948—$3,886.01. Total—$51,521.04. Outstanding obligation to be paid in 1948-49 is a loan of $5,000.00 in the Home Mission account.

Dr. H. S. Hardcastle, President of the Board since the death of Col. J. E. West who gave over thirty years in distinguished service to the Board, at his insistence retired as President. Dr. F. C. Lester was elected as his successor. Other officers elected were Vice-President Dr. Will B. O'Neill; Recording Secretary Rev. Joe A. French; Treasurer Miss Dorothy A. Scott; Executive Secretary Rev. Wm. T. Scott.

The Board heard with interest news of the arrival of Timothy Chang of Shaowu, who is now a student at Duke Divinity School preparing himself to return to Shaowu that he may take up his work as a Pastor with Rev. Richard L. Jackson. Timothy's

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## THANKSGIVING AND THANK OFFERINGS.

*By* Mrs. M. T. Garren.

As the Thanksgiving season approaches, we naturally think of the Pilgrims who were first to celebrate this occasion in our country. They paused after their first harvest and gave thanks to God for His bountiful blessings. Since that time life in the United States has changed so much that many of us fail to realize how much we have to be thankful for. Sometimes we take for granted such things as the food we eat, the houses in which we live and the churches in which we worship. We go to well-stocked stores to buy our food; our houses are safe and warm; our churches, in many instances, were built through the sacrifices of other people.

There are people in the world today who realize fully what it means to do without many things even as our Pilgrim fathers knew such. The war has changed the lives of millions of people in areas where actual fighting took place; and its effect is far greater and more devastating than on us in the United States. Those who live in the war-ravaged areas do not know where they will get their next meals; their houses, if they have any at all, are cold and dreary; many of their churches are only the ruined walls of what were formerly beautiful places of worship.

When the Pilgrim Fathers prepared their Thanksgiving feast, their feeling of gratitude caused them to think of others. They invited the Indians to participate in their Thanksgiving festivities.

Cannot we, who have so much, do as much as the Pilgrim Fathers did? It is impossible for us to invite the unfortunate people in other countries to come across the oceans to share our food and our material blessings with us; but we can share with them in another way. This opportunity is offered the women of the Southern Convention through our Thank Offering which this year goes to the Committee for War Victims and Reconstruction.

The people in the war-torn areas are in desperate need. Our church has already obligated itself to help them. We women make up a large part of the membership of the church. We have fallen short of our obligation thus far. We have only until the end of this year to fulfill our promises. Unless we give generously and sacrificially, we will fail in the task that we have set for ourselves. Let us exert every possible effort to insure the fulfillment of our C.W.V.R. goal. Let us show our willingness to strive for the successful accomplishment of our task by our wholehearted participation in this year's Thank Offering program.

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## FINANCIAL REPORT.

The following is the fourth quarterly report of 1947-48 of the Woman's Mission Board of the North Carolina Congregational Christian Conference for quarter ending September 15, 1948:

**Women's Societies.**

| | | |
|---|---|---|
| Albemarle | $ 12.00 | |
| Apple's Chapel | 10.00 | |
| Asheboro | 20.00 | |
| Asheville | 60.00 | |
| Auburn | 5.00 | |
| Belews Creek | 10.00 | |
| Berea | 22.00 | |
| Bethel | 16.00 | |
| Beulah | 10.00 | |
| Burlington | 326.79 | |
| Carolina | 3.00 | |
| Chapel Hill | 25.00 | |
| Concord | 16.05 | |
| Durham | 124.56 | |
| Elon College | 115.07 | |
| Flint Hill (R) | 4.00 | |
| Fuller's Chapel | 15.00 | |
| Greensboro, First | 205.60 | |
| Greensboro, Palm Street | 36.50 | |
| Happy Home | 55.37 | |
| Haw River | 6.25 | |
| Henderson | 47.00 | |
| High Point | 3.65 | |
| Hine's Chapel | 27.00 | |
| Hopedale | 39.48 | |
| Hope Mills | 60.26 | |
| Ingram, Va. | 52.75 | |
| Liberty, N. C. | 10.00 | |
| Liberty, Vance | 62.50 | |
| Liberty, Va. | 20.00 | |
| Long's Chapel | 20.00 | |
| Lynchburg, Va. | 29.50 | |
| Monticello | 26.18 | |
| Mount Auburn | 10.55 | |
| Mount Bethel | 15.00 | |
| New Lebanon | 20.00 | |
| Pelasant Grove, N. C. | 3.00 | |
| Pleasant Grove, Va. | 18.77 | |
| Pleasant Hill | 15.00 | |
| Pleasant Ridge (G) | 23.00 | |
| Pleasant Ridge (R) | 25.00 | |
| Providence Memorial | 28.00 | |
| Raleigh | 50.00 | |
| Ramseur | 8.00 | |
| Reidsville | 150.00 | |
| Sanford | 70.50 | |
| Shallow Ford | 16.50 | |
| Shallow Well | 25.00 | |
| Smithwood | 2.50 | |
| Turner's Chapel | 42.45 | |
| Union, N. C. | 25.00 | |
| Union, Va. | 25.00 | |
| Wake Chapel | 60.00 | |
| Winston-Salem | 20.00 | |
| Youngsville | 10.00 | |
| | | $2,159.78 |

**Young People.**

| | | |
|---|---|---|
| Burlington | $ 25.00 | |
| Carolina | 5.00 | |
| Durham | 30.93 | |
| Greensboro, First | 34.00 | |
| Union, N. C. | 10.60 | |
| | | 105.53 |

**Willing Workers.**

| | | |
|---|---|---|
| Albemarle | $ 21.00 | |
| Carolina | 2.00 | |
| Durham | 17.93 | |
| Durham Juniors | 6.40 | |
| Elon College | 16.09 | |
| Greensboro, First | 38.28 | |
| Ingram, Va. | 2.25 | |
| Pleasant Ridge (G) | 13.83 | |
| Sanford | 5.00 | |
| | | 122.78 |

**Cradle Roll.**

| | | |
|---|---|---|
| Asheboro | $ 21.67 | |
| Burlington | 25.00 | |
| Durham | 5.07 | |
| Elon College | 15.00 | |
| Greensboro, First | 21.24 | |
| Happy Home | 5.00 | |
| Henderson | 6.33 | |
| Lynchburg, Va. | 6.13 | |
| Monticello | 27.50 | |
| Pleasant Ridge (R) | 15.56 | |
| Raleigh | 10.00 | |
| Reidsville | 10.00 | |
| Sanford | 5.00 | |
| Union, N. C. | 9.70 | |
| | | 183.20 |
| Total Receipts | | $2,571.29 |

**Disbursements.**

| | | |
|---|---|---|
| N. C. Council of Church Women | $ 40.00 | |
| Expense of Board Meeting | 16.66 | |
| Expense of Treasurer for year | 15.19 | |
| Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, Southern Conv., for: | | |
| Life Memberships | 340.00 | |
| Memorials | 200.00 | |
| Thank Offering | 8.00 | |
| Unseen Guest Fund | 130.60 | |
| Penny-A-Meal Offering | 100.91 | |
| Shaowu Mission | 107.00 | |
| Shaowu Children's Educational Fund | 29.25 | |
| CWVR | 87.10 | |
| PEP | 9.00 | |
| Timothy Chang | 10.00 | |
| Franklinton Center | 10.00 | |
| Missions (Gen'l Fund) | 1,467.58 | |
| | | $2,571.29 |

Respectfully submitted,

Susie D. Allen,

*Treasurer.*

* * * * *

**SPECIALS FOR QUARTER.**

**Life Memberships.**

Asheboro: Mrs. E. P. Qorroughs.

Berea: Mrs. Margaret Pritchett.

Burlington: Mr. John Graves, Mrs. J. H. Lightbourne, Mrs. J. H. McEwen, Mrs. Egbert Trollinger.

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

This time I am writing to the mothers and fathers. The excellent article from the National Kindergarten Association which follows is about story telling. I hope that you parents always read these helpful articles.

For a long time I have been interested in story telling. First as a child who enjoyed stories, then as a teacher who needed to tell stories, and now with a family who listen and say, "Tell it again."

A young mother told me recently that her son's school teacher advised her to read stories aloud to him so that he might become better prepared for reading. This past week there was a syndicated article in the newspapers by a speech teacher who advised parents to improve their speaking and reading ability.

We in the Southland are especially slovenly in our speech, slurring and dropping parts of words. No child can enjoy a story if he can't understand it. Practice speaking correctly to enable your children to speak well. Read stories and poems aloud. Tell stories, write stories. Have your children tell and write stories. Then plan-act your story. Nursery tales and Bible stories are easy to enact. We like the "Three Billy Goats Gruff" with the trip-trap on the troll's bridge and from the Bible we like the one described in the next article—that of the Baby Moses.

Children who are taught to listen soon acquire a large vocabulary. Children who are read to regularly improve in their language ability. All children have imaginations and their little stories (wild though they be) have significance. If the tale is too tall (provided the child is over 5) one may say, "That is an interesting make-believe story, now let me tell you a true one."

Biography and history furnish endless material for stories. Heroes of the Bible and of our country are suitable for 8- to 12-year-olds. Stories of your own early life and neighborhood appeal to them also.

Be a story teller and you will be popular with children. Be a story teller and you will teach your children and win their love and interest.

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Method is like peacking things in a box; a good packer will get in half as much again as a bad one.—*Cecil.*

## STORY-TELLING.

*By* ANNIE L. GAETZ.

*Issued by the National Kindergarten Association.*

Having been a school teacher, I had some ability as a story-teller; but when my children grew old enough to repeat the time-worn request, "Tell me a story," I came to appreciate, as I had not in the past, the character value of a good story well told.

So I searched diligently for stories that were worth telling. I wanted only those that would be thoroughly enoyed and which, at the same time, would illustrate some helpful truth. I knew that if a story was not interesting, or if it were poorly told, it would not be of much value. A good story is a work of art and exists primarily to be enjoyed. One must love to hear it, not because he seeks from it some special benefit but because it fires his imagination and stirs his feelings. Like a beautiful landscape or a great picture, it must make a strong, personal appeal.

I studied, therefore, to cultivate the story-teller's art. I learned that to tell a story you must really act it out —in change of voice, inflection, in expression of eyes and features, in quiet gestures. By applying myself to the task, I learned also that I must first possess the story in imagination, making it a part of myself. I must possess it logically—grasping its point and holding its details in right relation. I must possess it in feeling, putting my very being into the situation which I want to describe. I found that it was worse than useless to attempt to tell a story that I myself did not appreciate and enjoy.

The story, I discovered, must be reduced to its simplest form and must maintain logical unity and movement. Nothing spoils a story as does the failure to get a particular point in at its rightful place and then going back to supply it. No story-teller should ever be obliged to stop and say, "Oh, I forgot to tell you that—"

The success of the story is not all in the telling; the story itself must be a good one and worth telling. Although the market offers many books of stories for children, it was difficult for me to find stories of the sort I wanted. An occasional fairy tale I considered of value, but I found that most of them did not measure up to what I thought a story ought to convey.

One day I chanced to think back to the stories my mother used to tell and, strange to relate, the only ones which remained in my memory were those from that old-time Book, the Bible. Who can measure the moral value of impressions received through those Bible stories? I came to regard the Bible as a book to be enjoyed. Thinking back over the years, the beauty of those stories appealed to me as no others had, and I began to realize that while I was searching far and wide for appropriate stories to tell my children, I was overlooking the very choicest ones—and they lay near at hand. What story could be more absorbing to the small child than that of the baby Moses! Children naturally love babies, and the part of the sister, Miriam, can be made very appealing. The story provides excellent scope for the imagination, and its character-building values are all that could be desired.

We picture the mother's grief because her babe is to be destroyed by the cruel king. With many tears, the basket is woven and made waterproof. When all is prepared, and the mother dare keep her babe no longer, she takes it to the water's edge, and with one last, loving look she pushes the basket out into the reeds and entrusts its precious burden to the tender care of the Heavenly Father. Not daring to remain near, she leaves her small daughter, Miriam, to keep watch over the basket. When the princess and her escorts come near, how breathlessly the little sister must be watching to learn the fate of Moses. As the princess takes the babe in her arms, the child is overcome with curiosity and draws near. When she sees that the princess looks kindly on the baby, with real diplomacy she suggests that she could go and call a Hebrew woman to be the baby's nurse. Over all, and above all, we picture God's watchfulness over Moses — the same loving care which He has for all His children.

Many other Bible stories are equally appealing to children, afford equal scope for the imagination, and bestow life-long values.

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Unfortunately the chief task of those who build churches is to keep down the cost. This is a sardonic commentary on the Old Adam in us, and his unwillingness to give the Lord the best rather than the cheapest. However, it is a condition that we all have to face, much as one may deplore it.

—*F. R. Webber in Church Art.*

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

## AN INVITATION TO THE YOUNG PEOPLE OF EASTERN NORTH CAROLINA P. F. CONFERENCE.

Wake Chapel Church will be host for a conference meeting of all young people of the Eastern North Carolina Conference, on Sunday, October 17, 1948. We are very happy to have you come to our church and to be able to have an outstanding event as a part of the Conference. I refer to the team of persons which is touring the South and visiting such meetings. Briefly, the team is composed of Pattie Lee Coghill, Educational Secretary of the Missions Council; Dr. Hatanaka, President of Kobe College in Japan; Dr. Alan Taylor, missionary from South Africa; Rev. Stanley U. North, Director of City Work under the Board of Home Missions, and Rev. Harold Case, Director of our Indian Mission in North Dakota. Four of these persons will be presented to the group in the afternoon. This should be an inspiring time of fellowship.

Then, I am glad to report that several newly elected officers of the Pilgrim Fellowship Council will be presenting the adopted program for the young people of the Convention. They were in session at Elon College during the week-end of September 24-25, and many important plans were made which could bring about progress by the youth of the church. Following their panel discussion, a short business session will be held for the purpose of electing Conference officers.

Treats of the evening program will be the excellent missionary film, "Letter from China," and a talk by Dr. Hatanaka.

Here is the program as it is presently planned:

2:30 Registration.
3:00 Opening Worship.
3:15 Panel — Discussing the plans adopted by the P. F. Council.
Announcements.
Business Session — Election of officers, etc.
Panel—Team headed by Pattie Lee Coghill.
5:00 Adjournment.
5:30 Supper (bring your sandwiches; the church will furnish the drink).
6:30 Movie: "Letter from China."
Talk by Dr. Hatanaka.
Closing Worship.

More information will be sent to you from the Convention Office about the completed program. We shall be looking forward to seeing you and the young people from your church at this conference.

C. WAYNE RUSSOM, *Pres.*
*Youth Fellowship,*
*Wake Chapel.*

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YOUTH MESSAGE.
(Continued from page 5.)

tion of youth was being made extremely difficult for the spiritual demands of life are treated as merely optional. The churches must display even greater vigilance and seek the cooperation of all Christian professors and teachers in this matter. We note, in this connection, the excellent work being done by the World Student Christian Federation.

There can be no doubt that the task of the churches in the evangelization of the young people of this generation is an immense one. We are sure, therefore, that it cannot be attempted by the senior members of the churches without the young people or *vice versa*. The times demand a forward movement of the whole Church, knowing that the vanguard of the attack must be Christian youth, who, at any rate, are in closest contact with other young people. The vanguard indeed, for we know that behind us are the prayers and guidance of our elders.

When the constitution of the Youth Department was in process of debate here someone stated that youth could be the explosive element in the church. Very true. But we are reminded of the words of a sage Bishop who, when called a "back number," retorted, "Yes, I am a back number. But, remember, you take back numbers to light the fire." In the wintry cold of the present day unfaith, the Pentecostal fire for which the Church is expectant can only come when we actively recognize each other as fellow-witnesses in God's design.

What, then, is the place of youth in the ecumenical movement? Of course, we have already taken an active part in the movement in one form or another, whether in the W.S.C.F., Y.M.C.A., Y.W.C.A. and other interdenominational societies. And of such leaders of them as Drs. John R. Mott and Visser't Hooft, in the formation of this Council is well known, and we are humbly proud to be inheritors of such a crusading tradition. It is this same spirit of crusade that we are endeavoring to bring to the ecumenical movement. Many of us were delegates to the Second World Conference of Christian Youth at Oslo last year. Some of us have been among the more than 300 young people from many lands who have been in the first eight work camps to be organized by the World Council of Churches through the Youth Department. We value very highly this vital experience of living and working with so many others in common projects of service in distressed areas of various countries, and are making plans for more widespread work of this kind in the coming years.

We are looking forward to planning and holding national, regional and local conferences at which we can convey the reality and the challenge of the Universal Church to ordinary young people in the churches and in other Christian organizations. Then already, we are beginning to organize along with the Y.M.C.A., Y.W.C.A., W.S.C.F., and others, the Third World Conference of Christian Youth in 1952 somewhere, perhaps, in Asia. We sincerely hope that every facility will be afforded the Youth Department to help young Christians throughout the world to a clearer and moving understanding of the World Church. In this respect, we cannot resist the hope that at the next Assembly not only will there be a larger representation of laymen and laywomen, but that young people will be included as delegates as well as guests.

But, in the end, we are brought back to the fact that Pentecost was not only a time of vision. It also brought power to those who had seen God's design. Power—its nature, its use, its manifestation in peace and war, has forced itself upon our thoughts during these days. And if we realized our own impotence, we knew also in penitence that this was caused by our imperfect obedience to the will of God. With you, therefore, we resolve to go forth from here with the vision of the compelling and consuming task before us, and yet with the firm assurance that our sufficiency is of God.

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A man may fight fiercely to hold his own in business; but he does not need to fight to get ahead of someone in the elevator, or up the car steps, or at the postoffice window. And no matter how strong competition is, business and personal courtesy make it easier and pleasant for everybody. —*William H. Hamby.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## LAW IN THE BIBLE.

Lesson III—October 17, 1948.

Memory Selection: *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like unto it, You shall love your neighbor as yourself.*—Matthew 22:37-39.

Lesson: Leviticus 19:1-18; Deuteronomy 5-6; Matthew 22:34-40.

Devotional Reading: Psalm 19:7-14.

*The Law of God.*

"I am the Lord your God"—these words appear again and again at the end of the commandments as embodied in today's lesson from Leviticus. There is a divine law. Men did not originate it, men simply discovered it, and announced it. It is written both in the structure of the universe, and in the nature of man himself. But when we speak of law, we do not mean some external thing, or something unrelated to life itself. The law of gravitation, for instance, is simply a known and observed way in which God works through Nature. It is the uniform and predictable way in which natural forces operate. So it is with any and all laws. There are laws in Nature and laws in man. The mind and spirit of man are subject to laws, in this sense. When we speak of the laws of God as recorded in the Bible we mean the observed and known ways in which God works, we mean the results of man's observation and discovery of God's way of working. We usually say that a man breaks God's law, when as a matter of fact a man breaks himself against God's laws. A great poet once said "the Ten Commandments will not budge an inch."

*The Law of God Without and Within.*

The ideal for man is that God's laws shall be written within the heart. The inner life is to be brought into conformity with the divine will. Obedience is to be based on love and the desire to please, and not upon fear and the hope of reward. And man finds life only as he thus brings his inner as well as his outer life into harmony with the law of God.

*Liberty and Law.*

Many people, and they are not always the young and immature, think that law interferes with liberty. As a matter of fact there can be no true liberty apart from law. If a man defies the law of gravitation he will fall broken and blasted to the earth. But a man can use the law of gravitation and fly like a bird through the air. Man comes increasingly into liberty as he discovers and works with law. Liberty is not to be confused with license. "Liberty under law" is the ideal of secular government as it is the ideal of spiritual law.

*Levitical Laws.*

The book of Leviticus is a strange medley of laws and statutes that do not make easy reading or much sense by and large. The major portion of the book is taken up with what scholars call the "Law of Holiness" and is concerned with the details of the priesthood and the law of sacrifice and the ritual and liturgy of the Jewish people. It was a necessary part of the training of that people in the early stages of its history. Much of it, of course, has become outmoded in many ways, especially for Christians for whom Christ is the eternal and final sacrfice for sins. But scattered here and there in Leviticus are laws, gems, real gems of truth that are just as binding and just as mandatory today as ever. In one sense they may seem somewhat elementary to us. But they mark a long advance in the moral and spiritual history of the race. They mark the dawning of the social conscience of man and its gradual development toward the mind that was in Christ Jesus himself. Only a summary can be given here—they should be read in the original.

"Ye shall fear every man, his mother and his father—fear in the sense of honor and respect, how much that means to a happy home and a sane society." And keep my sabbath—modern people have well nigh forgotten the Sabbath Day to keep it holy. "Turn ye not to idols, nor make to yourselves molten gods"—it all seems so out of date. But after all modern man with all his knowledge and sophistication has his idols and he bows down and worships them, the gods of pleasure and money and power and social approval, and self-indulgence, and secularism and materialism, and what have you, to say nothing of style and appetite and passion.

And there was the law of the gleanings of the harvest—something should be left in the corners of the field, and over the field, both as a means of feeding the poor, and also as an antidote against selfishness and covetousness on the part of the owner. Here was the dawn and the development of a concern for others, of what is now known as chairity and social service.

"Ye shall not steal, nor deal falsely, neither lie to one another, nor defraud thy neighbor, nor curse the deaf, nor put a stumbling block in the way of the blind, or show favoritism in judgment"—here is a recognition even in that early day, that men do not live to themselves, that social life to be safe and sound must be built upon personal integrity and a sense of social responsibility, that persons count, that property and person are sacred, that those who are strong ought to bear the burdens of the weak, that power constitutes a sacred responsibility, that men are supposed to be equal both before God and before the law. There it is, written deep into the heart of the universe, the divine way of doing things and the only way in which life ultimately will work.

"Thou shalt not go up and down as a talebearer among the people." Of all things, even in that far off day, in the dawn of the moral consciousness of the race in a way, the inspired man of God saw the blasting blighting effects of gossip and tale-telling, and saw that it was a violation of the divine will. That law is still on the books, it has not been repealed. But its violation ruins life and breaks homes and causes untold misery and even disaster.

*Teaching Children High Traditions.*

"And thou shalt teach them diligently unto thy children." A man of inspired insight said that, but it does not take a man of inspired insight to see the wisdom of, and need for, that. The moral and spiritual traditions and discoveries and laws of God and of life need to be taught to every new generation. The secret of the resiliency of the Jewish race as a race is to be found in large part in the care which they have taken to teach their children "these things." The Protestant Church is neglecting the teaching of religion in the home and somewhere else, at its peril. Children need to be taught the great truths by which men live at their best and without which they cannot live in any satisfying way.

*And Explaining Them.*

"What mean the testimonies, and

the statutes and the ordinances, etc.?'' Can you as a parent explain to your children the great heritage of the Christian faith? Can you make clear to the members of your Sunday school class the meaning of the things most surely believed among us? The new day may demand a new language. Old truths must be put into new words. But they must be kept in the heart of the race through the teaching of every new generation.

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## THE MISSION BOARD MEETING.

(Continued from page 8.)

training in this country is made possible by the Life Membership and Memorials funds of the Woman's Missionary Convention. Timothy is a fine Christian young man and our people will like him. As soon as he gets himself adjusted in his studies it is our hope that he may visit many of our churches. He will be available for extensive visits and service during the summer of 1949. If the readers of THE SUN and friends of the Mission Board wœould like to write him he would be pleased to hear from them. He should be addressed: Mr. Timothy Chang, Box 5027, Duke Station, Durham, North Carolina.

Your Mission Board earnestly solicits your prayers and gifts that the great cause of Christian Missions at home and abroad may go forward through our Convention.

The members of the Board present for the meeting in Asheboro were: Dr. H. S. Hardcastle, Dr. Will B. O'Neill, Mrs. O. H. Paris, Mr. A. H. McIver, Rev. W. J. Andes, Rev. Joe A. French, Mr. Roy A. Larrick, Dr. Wm. T. Scott, Executive Secretary, and Dr. F. C. Lester. The members of the Board enjoyed the delicious supper and fellowship hour provided by members of the Asheboro Church in the church dining room.

WM. T. SCOTT.

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

Elon College: Mrs. J. A. Albright, Lewis Byers Jackson, Mrs. Lillian Kimrey, Mrs. A. L. Rich.
Greensboro, First: Rev. Richard L. Jackson, Mrs. Richard L. Jackson, Mrs. H. T. Moffitt, Mrs. T. Fred Rudd, Mrs. Wallace B. Truitt.
Greensboro, Palm Street: Rev. and Mrs. R. L. Jackson.
Happy Home: Mrs. Bettie Corum.
Hines' Chapel: Lewis Byers Jackson.
Ingram, Va.: Rev. Clyde L. Fields, Mrs. Clyde L. Fields, Rev. Allen L. Hurdle, Dr. Edward C. Riggs.
Liberty, Vance: Mrs. W. M. Minor, Mrs. B. M. Newman.
Monticello: Mrs. Richard L. Jackson.
Pleasant Grove, Va.: (?)
Pleasant Ridge (G): Mrs. Ida Heath Fleming.
Pleasant Ridge (R) & Asheboro: Rev. and Mrs. Richard L. Jackson.
Sanford: Lewis Byers Jackson.
Turner's Chapel: Mrs. John R. Morrison.
Union, N. C.: Rev. and Mrs. Richard L. Jackson.
Union, Va.: Lewis Byers Jackson.
Winston-Salem: Mr. Russell Klapp.
Albemarle Priscilla Service League (Juniors): Miss Priscilla Chase.
34 Life Memberships at $10 .. $340.00

**Memorials.**

Bethel: Mrs. R. A. Hooper.
Burlington: Mrs. Lena Ragsdale Fonville, Miss Mamie Fonville, Mrs. John R. Foster, Mrs. James G. Holt, Mrs. Richard Simpson, Mrs. H. W. Trollinger.
Concord: Mrs. Sallie Tate.
Elon College: Mrs. George Johnson.
Greensboro, First: Mrs. Cora L. Anthony, Mrs. Cora L. Anthony, Mrs. L. M. Clymer, Mrs. L. M. Clymer, Miss Tora Rudd.
Hines' Chapel: Mrs. A. D. Gerringer.
Liberty, Va.: (?)
Lynchburg, Va.: Mrs. Angie V. Harvey.
Monticello: Miss Tora Rudd.
Pleasant Ridge (R): Mrs. Adeline Beane.
20 Memorials at $10 ..... $200.00

**Unseen Guest.**

| | | |
|---|---|---|
| Durham | $ 50.00 | |
| Elon College | 22.00 | |
| Greensboro, First | 30.60 | |
| Sanford | 28.00 | |
| | | 130.60 |

**Penny-A-Meal.**

| | | |
|---|---|---|
| Happy Home | $ 25.37 | |
| Hopedale | 26.28 | |
| Hope Mills | 40.26 | |
| Shallow Ford | 9.00 | |
| | | 100.91 |

**Thank Offering.**

| | |
|---|---|
| Providence Memorial | 8.00 |

**Timothy Chang.**

| | |
|---|---|
| Winston-Salem | 10.00 |

**P.E.P.**

| | |
|---|---|
| Greensboro, Palm Street | 9.00 |

**Franklinton Center.**

| | |
|---|---|
| Wake Chapel | 10.00 |

**Shaowu Mission.**

| | | |
|---|---|---|
| Asheville | $ 60.00 | |
| Henderson | 22.00 | |
| Wake Chapel | 25.00 | |
| | | 107.00 |

**Shaowu Children's Educational Fund.**

| | | |
|---|---|---|
| Greensboro, First, Willing Workers | | 29.25 |

**C.W.V.R.**

| | | |
|---|---|---|
| Monticello, Cradle Roll | $ 27.50 | |
| Asheboro, Cradle Roll | 21.67 | |
| Greensboro, First, Cradle Roll | 16.24 | |
| Lynchburg, Va., Cradle Roll | 6.13 | |
| Pleasant Ridge (R) Cradle Roll | 15.56 | |
| | | 87.10 |
| Total for Specials | | $1,031.86 |

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## NEWS FROM LOCAL SOCIETIES.

### HENDERSON.

In bringing to an end the year's work the Missionary Society of Henderson feels that it is closing one of its most successful years. In starting the year the Society was divided into three circles instead of two. In doing this the circles worked harder to get more women of the church working in the Society.

During the past year the Society had charge of two Sunday night services. The thank offering service being held during the winter. Then in the early summer a service was held to turn in the cent-a-meal boxes. The best response was given to this than has ever been given.

The June general meeting was in the form of a covered dish supper. At this meeting we had a large number of honorary members present. After supper Mrs. John Mundy, a friend of the Society, gave a very interesting review of our study books.

All of our circles completed the Bible study and our study books. Each member has received a lot of good and pleasure in working up our friendly service boxes. For Christmas we sent a box to the Johnsons. Then at Easter we fixed a box for the Orphanage. Our box for Japan was worked in our Sunday school through the children. All the little tots got a great thrill out of bringing something for ''a child across the sea.'' In our church we have a lovely German war bride, so each circle has worked up a box of things to send to her family and friends in her home town.

Each of us feels that in our small way we have done much good.

J. LANGSTON

* * *

### BETHLEHEM.

The ladies of the Bethlehem Christian Church Home and Foreign Missionary Society, wish to submit the following report for the past year's work.

First, we are very happy to have accomplished all of the achievement goals to be a Superior Society, under the capable leadership of Mrs. T. H. Dilday as president.

The World Community Day and World Day of Prayer were both observed in cooperation with Cypress Chapel Christian, Providence Methodist and Western Branch Baptist churches.

Our Thanksgiving program was presented under the leadership of Mrs. R. O. Luter, with all three of our circles and young people juniors having a part. There has been a splendid feeling of cooperation as shown in these various meetings when they have a chance to meet together for one purpose.

For our Thank Offering, it was unanimously voted to send the money to Rev. and Mrs. R. L. Jackson in Shaowu, China, which amounted to

(Continued on page 15.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

It seems that some did not understand the letter I wrote to the Superintendents of Sunday schools that had made no contribution to the orphanage this year, 1948.

The orphanage year runs with the calendar year, January 1 to December 31. When we make up our annual report to the Board of Trustees it includes all offerings from January 1 to December 31. We do not run with the conference year. All offerings from January 1 to December 31 will be included in my annual report for this year, 1948. In making this statement in THE CHRISTIAN SUN of last week I meant it for the calendar year, beginning January 1 up to the present day which was September 15, 1948. I hope this will clear up the misunderstanding if there has been any.

In In the financial report to the Convention which was held at Liberty (Vance) Church, on pages 46-47 of the "Proceedings" the following extracts are found:

5. A special offering for Missions at Easter, a special Thanksgiving offering for the Orphanage, a special Christmas offering for Superannuation, a special offering for Elon College during the college period.

6. We recommend the continuance of the present plan of regular monthly offerings for Missions and the Orphanage, and the Fifth Sunday Offering for Elon College to be taken by the Sunday schools; said funds to be forwarded through the designated channels credited on the respective Conference Apportionments.

7. We recommend that the Orphanage, the Mission Board and Elon College be authorized to make appeals for contributions, each during the period herein designated as follows: Elon College—January, February and September; Missions—March, April, May and June; Orphanage—October, November and December; that Communion Offerings may be received for Superannuation; and that at Christmas a special offering may be taken for the "Christmas Fund for the Veterans of the Cross."

I quote you these items to make you more familiar with the resolutions of the Convention.

October is the first month of the orphanage period. Our goal for the year is fifty thousand dollars, twenty-five thousand from the churches and twenty-five thousand from special gifts.

North Carolina has twenty-seven orphanages that are taking care of something like four thousand orphans and dependent children. They are all doing a fine job. Their people support them well. I happened to get hold of an orphanage paper in which the annual report of the superintendent appeared for the year ending August, 1948. This is a small denomination, the orphanage the same size of the Christian Orphanage and has about the same number of children as the Christian Orphanage. But I notice his people sent him last year the sum of $88,890.56 to care for his group of children. They love their superintendent and show it by their gifts to support it.

The late Mr. J. M. Darden paid the writer a very fine compliment in a Board meeting on one occasion. After I had read my annual report as to the income and expenses he looked at me and said: "You can stretch a dollar farther than any one I know." But friends, with my thirty-two years in stretching dollars, and I have always had to do it, I have not yet learned to stretch $7,248.67 far enough to care for eighty children for nine months. I have come to the conclusion that it just can't be done. If you love your orphanage show it by your gifts during the orphanage period.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR OCTOBER 7, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 6,852.45 |
| Eastern N. C. Conference: | | |
| Bethel ..... | $ 14.40 | |
| Catawba Springs ..... | 35.00 | |
| Morrisville ..... | 2.82 | |
| Piney Plain ..... | 23.85 | |
| Youngsville ..... | 15.00 | |
| | | 91.07 |
| Eastern Va. Conference: | | |
| Berea (Nans.) ..... | $ 3.10 | |
| Dendron ..... | 17.20 | |
| Liberty Spring S. S. .... | 7.00 | |
| Portsmouth, First, S. S. . | 9.20 | |
| Portsmouth, First ..... | 16.00 | |
| Union (Surry) ..... | 12.00 | |
| | | 64.50 |
| N. C. & Va. Conference: | | |
| Belew Creek ..... | $ 12.75 | |
| Burlington S. S. ..... | 43.40 | |
| Greensboro, First, S. S. . | 47.91 | |
| Hopedale S. S. ..... | 17.25 | |
| New Lebanon S. S. ..... | 21.30 | |
| Pleasant Grove S. S. .... | 21.08 | |
| Reidsville S. S. ..... | 22.00 | |
| Union (Va.) S. S. ..... | 25.00 | |
| | | 210.69 |
| Va. Valley Conference: | | |
| Dry Run S. S. ..... | $ 10.60 | |
| Newport S. S. ..... | 11.12 | |
| | | 21.72 |
| Ala. Conference: | | |
| Corinth ..... | $ 5.94 | |
| New Hope S. S. ..... | 2.30 | |
| | | 8.24 |
| Total this week from churches | | $ 396.22 |
| Total this year from churches | | $ 7,284.67 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $12,425.58 |
| Mr. Hairfield, children ... | $ 20.00 | |
| Jr. Dept., Suffolk Church, for Faye Watkins .... | 10.00 | |
| Women's Fellowship of Robinson, Ill., Delores H. | 10.00 | |
| Robt. Lee House Class of Newport News Church for Enda Proctor ..... | 20.00 | |
| Shallow Ford Church for Nancy Watkins' shoes . | 5.00 | |
| Mrs. Dottie Armentrout . | 25.00 | |
| Miss Lura Kennedy ..... | 50.00 | |
| Mrs. R. L. Gilliam ..... | 5.00 | |
| | | 145.00 |
| Total this year from Special Offerings ..... | | $12,570.58 |
| Grand total for the week .. | | $ 541.22 |
| Grand total for the year ... | | $19,819.25 |

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## GENERAL ASSEMBLY OF THE UNITED NATIONS.

(Continued from page 7.)

little understood by the churches. "The prolonged debate on the control of atomic energy," said Mr. Lie, "and the demonstrations of the tremendously destructive power of atomic weapons that the United States has given to the world have distracted attention from developments in the field of bacteriological and lethal-chemical weapons. Whatever the situation regarding atomic weapons may have been or still may be, there has never been any effective monopoly of bacteriological and chemical weapons. Some of these weapons are probably potentially as destructive of human life as atomic weapons but not a single proposal has been made by any of the member nations for any system of preventing or controlling their manufacture, nor has there been any discussion or study of the problem by the United Nations. Meanwhile, it is not too much to assume that, as in the case of atomic bombs, stocks of these weapons are piling up and that new discoveries are constantly being made that render them more deadly.

"Nevertheless, all members of the United Nations, including the Great Powers, remain bound by their solemn pledge, made at the first session of the General Assembly almost two years ago, to eliminate all weapons of mass destruction and to reduce and regulate other armaments and, as an essential step to this end, to establish effective systems of international control, which will provide practical and effective safeguards, by way of inspection and other means, against the hazards of violations and evasions."

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We frankly admit that when we are offered some work that will increase our personal income, we make a quick calucation of the tax involved.

—*Exchange.*

# In Memoriam

**BYRD.**

On June 19, 1948, Mrs. Texanna Wright Byrd passed away. In her life and character, Mrs. Byrd illustrated the highest Christian virtues of the old school. Quiet, unassuming, humble, yet firm and steadfast in her devotion to Christian principles and practices at all time. Mrs. Byrd pursued the even tenor of her way throughout her long life in such a way that her influence for good will go on for many generations to come. Mrs. Byrd was the oldest member of Bethlehem Christian Church. If she had lived until July 22, 1948, she would have been ninety years of age.

Therefore, be it resolved:

1. That in her death the church and its members suffer the loss of a sincere friend and member who was faithful and zealous in the work of her church.

2. That the members tender their sincere sympathy to the family in the passing of their mother.

3. That a copy of these resolutions be spread on the minutes of the church records and that copies be sent to "The Christian Sun" and the family of the late Mrs. Texanna Wright Byrd.

Mrs. ANNIE SMITH,
Mrs. TOM POOLE,
Mrs. J. E. HARRIS,
Committee.

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## CHURCH WOMEN AT WORK.

(Continued from page 13.)

$55.00. Five dollars was sent to Japan and $20.00 to Franklinton Institute; $20.00 to Religious Education Fund; $10.00 to Cancer Drive; $10.00 to T. B. Drive and $5.00 to Red Cross Drive. Several gift packages and $10.00 were sent to the Rev. and Mrs. R. L. Jackson, in addition to the Thank Offering money. Packages of clothing were also sent to Elon Orphanage; 28 packages were sent to Europe for relief. The W. W. Staley Circle donated $53.65 to the building fund of the church. A sum of $177.00 has been paid as our apportionment for the year.

A large percentage of our members have been subscribers and leaders of THE CHRISTIAN SUN. Several take the *Missionary Herald, The Church Woman* and *Advance.*

We have always had a good representation from our church to attend the Rallies and Conferences, besides delegates that are elected.

Our Woman's Missionary Society has gained 13 new members this year, making a total of 81 on roll.

Two Memorials were given this year, one of them in memory of our eldest member, who was a charter member, Mrs. W. H. Byrd. The other Memorial was given in memory of William Thomas Tadlock, who gave his life in the services of his country in the Pacific Theatre. Six Life Memberships were given this year to the following members: Mrs. L. E. Whitehead, Mrs. Ernest Oliver, Mrs. C. F. Savage, Mrs. Claude Eure, Mrs. H. L. Joyner and Mrs. Harry F. Schadel.

Our church is greatly interested in securing a visual aid outfit, especially after having seen the picture, "The Missing Christian," shown by Rev. John W. Baggett in our church during the summer. The most outstanding event during the year has already had a write-up in this column, after we had our "Family Life Night," which was observed for the first time this year, and we're looking forward to another one under the leadership of Mrs. R. E. Brittle for next year.

Our study book, *Committed Unto Us,* was reviewed by Miss Evelyn Moore in a most delightful manner. We were very happy to have one of our own young people who is so capable. Miss Moore is an Elon student. We were also happy to have the Cypress Chapel ladies to meet with us for this occasion.

Besides all the things mentioned, we have not neglected sending flowers, gifts and cards to the sick and shut-in in the community.

We feel very grateful to our members and all parties interested in promoting missionary work who have helped in any way to make this year's work the most successful year, and last but not least—we thank our Master, who has given us the strength and courage and wisdom and the opportunity to help carry on the work that Christ left for us to do.

MRS. HARRY F. SCHADEL,
*Secretary.*

* * *

**RICHMOND FELLOWSHIP.**

The women of the Richmond Church have come to the close of the year's work, having met all of our stated obligations to the conference, and having had a considerable share in meeting a number of local needs.

We have had regular and well-planned meetings, using the excellent material in the packet. The study book was reviewed rather comprehensively in two sessions. Its vital message was also dispensed in smaller doses at meetings of various other groups. So we feel that the tremendous need of evangelism was brought to the attention of a good portion of our people.

Perhaps the outstanding event on our calendar was the Spring Rally which was held at our church. We were happy to have all that came. Mrs. Brown, of our church, was elected the superintendent of our district. We are looking forward to the fall meeting and hope to be well represented.

We are very proud of Mrs. House's election as president of the Richmond Council of Church Women, to serve during the next two years.

As we begin a new year's work we are conscious of the critical days in which we live. We call upon our women to come and renew themselves in an intelligent study of the task ahead.

MRS. L. L. BOND,
*Reporter.*

* * *

**WINSTON-SALEM.**

Officers of the Winston-Salem Woman's Association were installed at the Sunday morning church service on September 26. A very effective service, written by Mrs. W. E. Wisseman, and published in *Guide Posts* (May-June, 1948) was used.

The following officers were installed by Rev. W. J. Andes, pastor of the church: Miss Ruth Willis, president; Mrs. W. L. Padgett, vice-president; Mrs. George Clancy, secretary; Mrs. Coy J. Nelson, assistant secretary; Miss Bobbie Jean Kimball, corresponding secretary; Mrs. Arabelle Kimball, treasurer; Miss Agonese Willis, friendly service; Mrs. E. M. Whitman and Mrs. W. J. Andes, co-chairmen of program.

These new officers will take up their duties at the first meeting in October. Meetings are held in homes of the members on the first Monday evening in the month. All women members of the church are counted as members of the Woman's Association, and are expected to attending the meetings.

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Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself. Never pity yourself. Be a hard master to yourself—and be lenient to everybody else.—*Beecher.*

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# Youth and the Amsterdam Assembly

We, the Youth Delegation, welcome warmly this opportunity of expressing our deep gratitude for the privilege given us to take an active part in the First Assembly of the World Council of Churches. We represent many thousands of young people who are seeking in loyalty to Christ to serve the Church in the world, and who, during the last year or two, have been giving much prayer and thought to the Assembly. Indeed, we can claim to be a really representative group. There are 100 of us who come from 48 different countries and who belong to a very wide variety of confessions. Further, there is a fair balance of sexes and callings among us which indicates more nearly the actual situation in the churches from which we come. We have lived and eaten together in the same place during these days and have realized the depth of our fellowship in Christ and with each other.

The Youth Delegation has been in session since August 20, and has spent much time, under the guidance of our Chairmen and Secretaries, in discussing the place of the Youth Department within the World Council of Churches. But, in the main, the work of the Assembly has engaged our keen attention.

One of our first acts, on assembling together, was to read again the story of the first Pentecost. There we were reminded of the prophecy of Joel: "In the last days, saith the Lord, I shall pour forth my Spirit upon all flesh; your son and daughters shall prophecy; your young men shall see visions and your old men dream dreams." In these words we read the promise of God to us all even as we waited upon Him in prayer and listened to His challenge to proclaim salvation to mankind. God has called us to another Pentecost here, not as spectacular perhaps as the first outpouring of His Spirit, but no less real and powerful. We young people have, throughout this Assembly, been waiting upon God and have not ceased to make intercession on your behalf that God may use both you and us in His great design for His Church in His world.

We want, therefore, to assure you that even though we have been aware of the rather considerable difference in years and experience between you, the fathers, and ourselves, we have nevertheless felt our oneness with you in the same Lord and in the same task. Your dreams and our visions find their source and centre in the one Holy Spirit who unites us in our diversities and who gives to us that humble love and obedience, which was the very character of Jesus Christ, our God and Saviour.

May I say, in passing, how much we deplore the statement which appeared in the "New York Tribute" of September 1, in the name of one of our delegates to the effect that the Council was "getting too much bogged down in theory instead of practically promoting the Ecumenical Christian movement. . . ." That statement was never made in that way. We are very distressed by the unfortunate impression left by the Press in this matter. Again, we desire to state very clearly that we are not here to raise the old bogey of youth and age. We are called here, young and old together, to listen to God's Word and do it.

But besides the refreshing experience of living with each other, we have found a new vision of thought and understanding. Like you, we have had some sessions on the main theme of the Assembly, (Continued on page 5.)

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, OCTOBER 14, 1948. NUMBER 41.

## "Christian Education FIRST and ALWAYS at Elon College"

## VISION

*By* PRESIDENT L. E. SMITH

*"Where there is vision the people live"*

MORE THAN a half century ago our church fathers had a vision. Their church was young, small, and lacking in trained leadership. They saw the scriptural cause for its existence. The freedom in Christ, the liberty of conscience, and the unity of God's people added brilliancy to their vision and multiplied their passion for their church and the coming of God's Kingdom through their church. But even vision, however clear and convincing, was dependent upon more than mere personality for translation into reality. Personality,

CHRISTIAN EDUCATION BUILDING

however winsome, great in ability, or rich in talents, must be conversant with the past, familiar with the present, and able to discern something of the requirements of the future if it is to make its contribution to the present and the future.

Our church fathers saw not only the opportunity and how to take advantage of that opportunity but they also saw the necessary means for achievement. A trained leadership for pulpit and pew would be required. The principles upon which they founded their church were different—new for their day. It was to be a free church with no restrictions save those determined by the word of God. It was to have liberty within the spirit. To make sure of a leadership for the new church, the church must have a share in its training. They had no college, no institutions of higher learning. Under the inspiring leadership of W. B. Wellons, W. S. Long, W. W. Staley, and many others, Elon College was founded. A faculty was employed and the training of young men and young women of the church, by the church, and for the church was begun.

For more than a half century a continuous program of training under moral and religious influence with the Christian emphasis has been and is being conducted on the campus of Elon College. The church founded the college and the church has been its mainstay and support through the years. The going has been hard at times but it has always managed to keep its doors open and its faculty on duty.

The college has grown and today it is fully accredited and known widely in educational circles. Its buildings, equipment, faculty, and student body are superior to any previous year. We compare favorably with the average small church college, but we have come to a day of unprecedented advancement in the field of higher education. Other colleges are expanding more rapidly, are receiving more money for buildings, equipment, and endowment than ever before. If Elon College, our college, is to keep pace and hold its position in this advancing program of education, its facilities must be increased. The Southern Convention was aware of this fact when it authorized the establishment of the Staley-Atkinson-Newman Memorial Foundation for Christian Education at Elon College and called upon the church to provide $100,000 for this purpose.

# News Flashes

Representative J. Vaughan Gary will be the guest speaker at our Richmond Church on Laymen's Sunday.

Rev. Wayne Womer, executive director of the Virginia Temperance Council, will be the speaker at the Eastern Virginia Ministers Meeting in Suffolk on Monday of next week.

Since this issue is devoted largely to Elon College and the observance of Laymen's Sunday, a fuller report on the Foreign Missions Assembly at Columbus will be given in our next issue.

## THE EDITOR AT COLUMBUS.

These lines are written at 805 Berkley Road, Columbus, Ohio, the home of Mr. and Mrs. John B. Jackson, the home which gave a minister to the Southern Convention and a missionary to China. Sometimes we forget that missionaries have parents. We sing the hymn, "Give of thy sons to bear the message glorious," but we have never been called upon to make the supreme gift. We simply give a few dollars "to speed them on their way." The parents of missionaries are indirectly if not directly responsible for the great company of expendable Christians. God bless them all!

One cannot but reflect on the way God is able to extend the blessed influence of one home half around the world, of the spiritual chain reaction which is set in motion, of the ever-widening circle of friends who now share the vision and the responsibility for Shaowu. How true are the ancient words, "Not by might nor by power, but by my spirit, saith the Lord."

It is a great joy to be in this home, to share its spirit and hospitality, to get the latest news and see the many pictures of our Shaowu friends. The editor is grateful for the privilege of staying in this missionary home as well as that of representing the Mission Board of the Southern Convention at this great missionary meeting in Columbus. Incidentally, if all the three thousand delegates at this vast Assembly could stay in Christian homes rather than in hotels, the Assembly would make a greater spiritual impact on the city of Columbus and thousands of dollars would be saved for missions.

## DR. HATANAKA TO SPEAK AT MISSIONS CONFERENCE IN RICHMOND.

Unless the Christians of Japan be strengthened in faith and push themselves forward in all phases of activities they cannot rebuild their country," says Dr. Hiroshi Hatanaka,

DR. HIROSHI HATANAKA.

President of Kobe College, Kobe, Japan, Christian educator and pastor who guided Kobe College safely through the disastrous years of World War II. He will speak at the Missions Conference in Richmond, October 21 and also at the Pilgrim Fellowship Rallies.

REV. HAROLD W. CASE.

President Hatanaka has a unique background. Born in a village in Okayama Prefecture he became the protegee, or adopted son, of Miss Mary E. Wainwright, an American Board missionary, taking the name of George Wainwright by which he was known throughout his boyhood

(Continued on page 15.)

## CONFERENCE ON MISSIONS TO BE HELD IN RICHMOND.

On October 21, people throughout the Convention are invited to the First Congregational Christian Church in Richmond for a one-day conference on Misisons. Reports will be heard of the Foreign Missions Conference at Columbus, Ohio. The Foreign Mission Program of Advance for our denomination will be explained. The meeting begins at 10:30.

Miss Pattie Lee Coghill is in charge of speakers and secured the cream of our denominational talent: President Hatanaka of Kobe College; Dr. Alan B. Taylor of Africa (M.D.); Harold Case, Congregational missionary to the Indians; and Charles Keith of Boston. Richmond was selected as one of 36 key cities where regional meetings will be held. Bring along sandwiches, and coffee will be served. A great mass meeting of all denominations will be held at 8:00 p. m. on the same day at First Baptist Church.

## REV. HAROLD W. CASE IS MISSIONS CONFERENCE SPEAKER.

Rev. Harold W. Case of Fort Berthold, Indian Reservation, Elbowoods, North Dakota, went 21 years ago to stay a year with the Gros Ventre, Ree and Mandan Indians. He is still there. Why he stayed and what has been done in the intervening years is a fascinating story which Mr. Case will tell when he speaks at the Richmond Mission Conference, October 21.

A firm friend and advocate of the rights of the Indians, Mr. Case is equally concerned about teaching them their civic responsibilities as well as their rights. His duties demand that he be not only a bit of a sociologist, teacher, farmer and civic adviser but an itinerant pastor-at-large. He uses a saddle horse to cover some of the wide open spaces which he must travel in the line of duty.

Working to create harmonious relations between the three tribes, seeking to bridge the gap between the old and new in parent-child relationships, Mr. Case daily finds a multitude of problems facing himself and his associates. They try to reach the youth of the area and to conserve the spiritual values of the old Indian religion while cleansing it of detrimental pagan customs.

The Mission Farm teaches through its own example. As a matter of fact, Mr. Case affirms, it is not much better equipped than the Indian farms but by the use of scientific information and industry, it surpasses the aver-

(Continued on page 15.)

# The Department of Christian Education at Elon College

*By* Dr. Ferris E. Reynolds.

What does the term Christian education suggest? When the term is mentioned one naturally thinks of the Bible. For certainly the Bible, with its wealth of religious insights and teachings, its power to inspire and to lift, its unforgettable personalities and portraits of Jesus, constitutes the basic material for Christian education. In that sense, Christian education must always be Bible-centered. Yet, those who have observed something of the teaching genius of our Lord have become aware that there is far more to effective Christian teaching than simply the reciting of textual material. The scribes and pharisees taught the letter of the Law in this impersonal fashion. In contrast to their manner, Jesus taught with the special authority of one who knew how to plant the seeds of truth in such a way that they would grow and bring forth fruit. He related the truth of God to life and experience in a personal way. His words pulsed with the heart-beat of living creatures. By bringing His message within the province of personal motivation, His teaching wrought changes in the whole manner of men's living.

Those seeking to lead in Christian education have always this ideal of the Teacher of Galilee to guide and inspire them. His excellence as a Sower of Seeds contrives both to encourage and to humble all who dare to give themselves to that exciting vocation. His manner of teaching makes clear the general objectives of Christian education in all of its departments. It is the task of those who would teach the Christian religion to bring the content of the Bible into the focus at the growing edge of personal experience in such a way that its truth will beget newness of life. To such a program the Department of Christian Education at Elon College has been and is now committed.

Who would be willing to assert that the ideal of the Master Teacher has been realized in our college or in our churches? The largest conceivable room is the room for improvement. Within this large room for improvement it is necessary to maintain a kind of laboratory for the purpose of testing and developing the best methods of Christian teaching for our college and for our churches. What are the best ways of planting and nurturing the seeds of God's Word in the lives of young people? Where is the growing edge of personal experience in each of the phases of a young person's development? How can the supreme values of the Kingdom of God be made the values by which our people live? And how can the content of the Bible be focused so as to produce the fruits of Christian living? Questions like these can be relied upon to save us from the pitfalls of shallow pharisaism. They will guard us against presumption and complacency. By building a bridge between theory and practice, the very presence of such questions help us to keep Christian teaching in terms of the issues of life.

For more than a half a century, Elon College has been out in front in this work of Christian education. There is reason to be proud of the pioneering that has been carried on by faculty and students in this important field. Is there any reason why this position of leadership in Christian education can not be maintained and even extended? The opportunities are greater than they have ever been and the needs are more urgent. With continued support from the churches, in prayers, interests and substance, this historic role as Leader in Christian Education can be carried on. To this high purpose the members of the Department of Christian Education at Elon College dedicate themselves.

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## THE DEPARTMENT OF CHRISTIAN EDUCATION AND THE STUDENT BODY.

*By* Dean D. J. Bowden.

With an enrollment of 800 students, the Department of Christian Education has many responsibilities. All students are required to have a course in Bible before graduation and it is customary for them to take it during their freshman year. This means that we have at present a total of more than 250 students in freshman Bible classes. In addition to this, the Department offers advanced courses in Bible, Principles of Christian Education, Philosophy of Religion, and Greek, making a total of more than 425 students taking courses in the Department of Religion.

Aside from the academic work of the Department, the College offers regular chapel services during the week which are under the supervision of Dr. F. E. Reynolds, Chairman of the Department. Sunday school and church attendance is required of all dormitory students. In addition to these formal programs, the religious atmosphere on the campus is fostered by the work of the Student Christian Association, under whose direction Vesper Services are held each Sunday evening and a brief worship service each morning. The S. C. A. is an organization of which the majority of students are members, pledging themselves to support Christian principles in their campus life.

The Student Ministerial Association, made up of more than twenty-five students who intend entering some form of the Christian ministry, meets weekly for the purpose of instruction and practice in their chosen field. From this group will come many of the future leaders of the Southern Convention.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## ELON AND CHRISTIAN EDUCATION

The world needs Christian education. Imperiled by secularism and communism, a tottering world needs the stabilizing influence of an intelligent faith. Civilization stands as long as it is buttressed by a living faith. The unanimous testimony of the missionaries in every land is that we need more and better Christian education.

The Church needs Christian education. No one person can do all the preaching and teaching required in the modern church. The high potential church will never be realized by the mere erection of buildings or growth in membership. More pupils and better equipment are desirable, but better teaching is imperative. A number of our churches have looked far and wide for professional leadership in this field, but they have looked in vain. Other churches are capable of adding assistants, but may not be conscious of the need. It has been stated that the Evangelical and Reformed Church has made rapid progress in the training and placing of young men and women for full time Christian service; that a church with 500 members is considered able to maintain a minister and a director of religious education. This idea or ideal should permeate more of our churches.

The successful completion of the campaign to establish the Staley-Atkinson-Newman Memorial Foundation will greatly strengthen the weak knees of Christian education in our ranks. The field for full time Christian service must be greatly expanded. Churches must have capable assistance in the realization of their latent possibilities. Elon is our principal fulcrum to lift the standard of Christian education throughout the Convention.

Let every church have a part in bringing this campaign to a happy and successful conclusion. Visualize the results of our united efforts now and in the years to come. We rejoice in the fine program of religious training now in operation at Elon. The needs of the Church and the world are such that we dare not default in our high task of Christian education.

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## RELIGIOUS EDUCATION BEGINS AT HOME.

The game of baseball has been called the "national pastime" in America. As a means of releasing pent-up energy baseball has few equals. Anyone who has observed the fan-reaction to an umpire's error or a grand-slam home run knows to what extent audience participation is an integral part of the game of the diamond.

However, there is another "national pastime" of men and women both within the church as well as without, which is less than desirable. It is the criticism leveled at the church especially in the field of religious education. To the critic, the Church has failed to educate the young people of our society through improper teaching materials and methods. A survey of the results of religious education upon the thinking of young people seems to bear out the criticism. In a spirit of Christian humility the Church stands ready to admit her shortcomings. In the past the content of religious education has failed to take into consideration the changing needs of the growing child. Likewise, at times the materials have lacked the unity and continuity necessary to keep the attention of the pupils.

The Church recognizes her fallibility and she is endeavoring, in the light of the criticism, to revise the material so that it will meet the needs of both pupils and teacher. The "Pilgrim Series" is the first answer to the critics. The Division of Christian Education of the Congregational Christian Churches is busily engaged in developing new and better film-strips, slides and other visual aids to enable the teachers in our Church Schools to teach more effectively the great truths of the Christian faith. The Department of Radio has produced many fine recordings suitable for use in our Church Schools, dealing with the Bible and with religion in life situations. "The Radio Edition of the Bible" and "All Aboard for Adventure" are but two of the many products in the field of audio education. If the Church fails in her task of religious education it will not be from the lack of materials and aids available.

The Churh has suffered silently under the blows of critcism but now the Church would confront the critics with another failure which lies within the homes of those who criticize. To what extent has the home accepted its responsibility for the religious education of young people? Religious education begins at home!

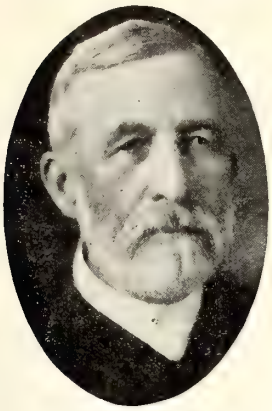
The forces that play upon the lives of young people are many and varied. In terms of hours, during the growing years of childhood the school commands a major portion of the day. The institution of the home is next in importance. In the life of the child during the waking hours, the home assumes responsibility for that time when the child returns from school till he retires in the evening. On Sunday morning, for an hour or less, the Church is responsible for the religious instruction of the child. It cannot undertake to provide adequate religious instruction in one brief hour each week. Cooperation must come from the home.

The shift of responsibility for religious instruction from the home to the church is of recent origin. The Sunday School was never intended to be a substitute for the home in the field of religious instruction. It was organized as a supplement to the home, whereby the child could receive additional instruction. That original intention must be restored if the situation in the field of religious education is to be improved.

The Church does not delight in criticism. Her concern is above that of petty bickering. She is aware that only in the spirit of unity and cooperation between the Church and the home can religion meet the onslaughts of a secular culture, and a Godless society. The Church stands ready to do her part. Will the home answer the challenge?

J. B. A.

# The Staley-Atkinson-Newman Memorial Foundation



William Wesley Staley

## I KNEW DR. W. W. STALEY.

*By* Dr. I. W. Johnson.

My first close acquaintance with Dr. Staley began in December, 1898. At that time I moved to Suffolk and had room and board at the "Beale House" where he and I ate at the same table for two and one-half years. He invited me to use his library, at my own convenience, and this brought us together as students of the Bible, and gave us opportunity to talk much about sermons and other duties of a minister. After my marriage, my wife and I invited him to occupy a room in our home. He accepted this offer for a period of about three years. We spent much time together in his study. I attended his Wednesday night prayer meetings for twenty years or more, and frequently heard him preach on Sunday night.

From 1898 until his death in 1932 I shared his fellowship and friendship. At the time of his death I probably knew more about his personal affairs than any living member of his family. Forty years of close association with him greatly enriched my life, in a personal way, and influenced my work as a minister. We compared sketches of sermons and freely made suggestions as to ways of improving them. He was the best ministerial friend I have ever known. No minister in the Southern Convention, during my lifetime, has surpassed him in spiritual insight, profound thinking, unaffected friendship, denominational loyalty, unselfish objectives, diligent study, financial sagacity, progressive planning and sacrificial service.

My intimate knowledge of this man of God should make it possible for me to suggest some reasons why the proposal to raise a $100,000.00 Memorial Fund in honor of Drs. Staley, Atkinson and Newman should be speedily completed. These three men deserve

(Continued on page 13.)

James Oscar Atkinson

## I KNEW DR. ATKINSON.

*By* Mrs. W. E. Wisseman.

I knew Dr. Atiknson first when I was a child. I remember him coming on special occasions to the church of which my father was the pastor. And I remember that even if it were not a special occasion, still his very presence would make it so. For even as a child I realized that Dr. Atkinson was very special. His gracious manner, his kindly interest, his pleasing personality won the hearts of the children as well as the adults of the church. They recognized in him a friend.

I think I realized too, when I was still a child, that Dr. Atkinson was one of the spiritual leaders of our church. The occasion which I remember best was the time of the dedication of our new church. He was the one chosen to come and speak. And although I do not remember anything he said and I have remembered all these years that he spoke for one hour and five minutes (!), in spite of my restlessness until he was through, I was impressed with his spiritual zeal and his religious fervor.

I knew Dr. Atkinson, too, while I was a student at Elon. I can see him now in my imagination walking across the campus to his office. Always smiling, always interested in the students. His gift of oratory caught the imagination of the students. I can remember how he inspired me to want to go forth to serve—at home or abroad. His interest in missions appealed to me, too, and I felt there was a common bond between us. When I went to Arizona to spend a year working with the Indians, he it was who came the Sunday before I left to lead in the commissioning service.

I knew Dr. Atkinson, too, in the evening of his life. No longer did he travel so extensively to the churches which he loved. But like Paul of

(Continued on page 13.)

John Urquhart Newman

## I KNEW DR. NEWMAN.

*By* Dr. H. S. Hardcastle.

During my four years at Elon College I had many contacts with Dr. Newman, both in and out of the classroom, both in formal and informal ways. I had classes under him every term or semester during my four years of college life. I spent much time with him in informal conversation and in conferences on personal problems. I came to know him, to know him well, to know him in what might be fairly called, an intimate way. And whenever I returned to the College after my graduation, I always called upon him to express to him my appreciation of his contribution to my life, and to find new inspiration for my work. It is out of this long friendship and this intimate knowledge that I write this all too inadequate tribute to him.

Dr. Newman was a gentleman. He was one of God's choice gentlemen. The word, gentleman, was clothed in flesh and blood, "it became flesh and dwelt among us" in Dr. Newman, and we beheld something of the dignity and the glory of manhood at its best. He was a gentle man, refined, chivalrous, genuine and sincere, gracious, generous, sympathetic, unselfish. He was modest and unassuming. He was pure in mind and in heart—one would not have thought of telling a questionable story or using coarse language in his presence. He was frail in body, but strong in spirit, and his life-long flight against physical handicaps stamped him as a man of courage and high purpose. He was democratic in spirit—there was no respect of persons with him. His life was all of one piece. There was no hypocrisy in him. In public or in private, in secret or in the open, he was one and the same man, a gentleman of unquestioned integrity of character, and a real man. There was a *man* sent from God whose

(Continued on page 13.)

# CONTRIBUTIONS

## FROM THE PRESIDENT OF THE CONVENTION.

We are loyal enough and noble enough to oversubscribe the Staley-Atkinson-Newman Fund if we take just a bit of time to consider the matter a part of our own affair as members of the churches of our constituency. In every local church in our Convention there are enough men and women who if they look on it as their own business to complete this Fund right away, and have it over with. Many churches have done their quota, others are paying on theirs, and still a goodly number have not yet undertaken to make donations toward this Fund.

I wish to appeal to those churches which have completed their quotas to give more if they will, those who are working on their quotas to seek to complete them right away, and those who have yet to do something to do it now.

If you are an official, a pastor, or a member of one of our churches *ask yourself and your church what has been done in your church about the Staley-Atkinson-Newman Fund.* Start your inquiry with a sum of money from your own pocket, and if you do not get any more send that sum in to the College. But if you ask that question kindly and sincerely you will get more.

The fact that many persons and several churches have given to this Fund has already done much. For one thing the additional endowment—remember, this money is not being spent but placed to the credit of the College's permanent endowment—as I was saying, the amount already contributed has brought our Church's College into the A-Grade status, has lifted the morale of the whole institution greatly, and broadened its usefulness immeasurably. *And the money is still there* — yours and ours to keep on doing good and never to be spent. It is a way of saving funds for the future as well as using them now.

We need to complete that Fund. To finish it and get on with the program. Ask yourself today, and your fellow member in your local church, how much more you can give to it before sundown of October 31. That date is the fifth Sunday in October. It is a special vote in the Southern Convention to make that a triumphant day of completing the Staley-Atkinson-Newman Fund. We are well on the way — $84,000.00 and need $16,000.00. By the last day of October we should pay or definitely subscribe every cent of that. We are too near to keep letting it lapse.

A member of my church said I have no children to educate at college, for my children are already out in life, and I had no college education myself, but I believe in educating our youth, and I know of no one I had rather see undertake the job than the church of Jesus Christ; and besides you have shown enough interest yourself to ask me for $25.00 to that end and here it is. There is something for each of us to do: *First, make a contribution ourself and then ask what has our church done about it.*

JOHN G. TRUITT.

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## CONGRATULATIONS TO THOSE WHO HAVE PAID THEIR QUOTAS.

Hearty congratulations and sincere appreciation to all the churches in the Southern Convention which have accepted and paid their quotas on the Staley - Atkinson - Newman Memorial Foundation. You are winning teams.

Everybody likes a winning team and all of us like to be on a team that can and does win. This is as true with churches as it is with any other organization. We delight rightly in seeing our "church team" win against sin or win in a challenge to raise a specific sum of money for a worthy and needed enterprise.

Some months ago our churches in the Southern Convention were challenged to raise $100,000.00 to establish the Staley-Atkinson-Newman Memorial Foundation at Elon College which would support a professorship in Christian Education. Each church was given a suggested quota in this to raise. Each church was asked to be a team to raise their suggested quota. Many of our churches have scored the necessary points (dollars) to win. Many of them have done more. In behalf of the College and the Convention, I offer to these churches congratulations and express sincere appreciation. Hail to the victors! You won and your church has made our College stronger and our Church greater.

These churches have paid their quotas in full, and in many cases more: Eastern North Carolina—Henderson, Mt. Auburn, Oak Level, Wake Chapel; Eastern Virginia—Berea (Nans.), Bethlehem (Disp.), Holy Neck, Johnson's Grove, Liberty Spring, Little Creek-Norfolk, Oak Grove, Oakland, Shelton Memorial, Rosemont; North Carolina and Virginia—Burlington, Greensboro, First, Ingram, Winston - Salem; Western North Carolina — Albemarle, Asheboro, Flint Hill (R), High Point, Liberty, Pleasant Ridge, Seagrove; Virginia Valley — Winchester. We appreciate the efforts put forth by the members of these churches to make them winning teams. We are proud of every member of each church.

While we express appreciation to the winning teams, we should remind the other churches that the game is not over yet. We are in the last quarter and have a few more minutes to play, until October 31, 1948. Your church can be a winner, too, if you will get your team together and raise your quota. A good "line buck" will do it. Let us all be members of a winning team on October 31, next.

Our thanks to the winners. We are proud of you. Courage to those who have not yet reached the goal, we are expecting you to be a winner, too!

W. MILLARD STEVENS.

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## CHURCHES THAT HAVE ACCEPTED AND PAID A PORTION OF THEIR QUOTAS.

It is a pleasure to join Dr. Smith and others in an effort to encourage all our churches to pay our Staley-Atkinson-Newman Memorial Foundation quotas.

The church of which I am pastor is one of those which has accepted and paid a part of itas quota. There are 61 other churches in the Convention which have done likewise. On behalf of those who are anxious that this transaction shall be completed immediately and to the last dollar, I wish to express appreciation to churches which are in the category of these 62. We have expressed a desire by accepting our quotas. We have expressed an intention in paying in part. Let us now express determination by paying as much as possible, and indeed all if we can, of the unpaid balance between now and the end of the year. Thus, we will be fulfilling a memorable intention to those whom we honor and provide for those whom we would educate. Thus we may keep alive the noble contributions of those named in the Foundation. The college needs the money it has advanced to put this Fund into operation. The fulfilling of our vows will balance the books and bring to a happy cnoclusion this noble endeavor.

JESSE H. DOLLAR.

# Observe Laymen's Sunday--October 17

### THE LAYMAN AND HIS JOB.

I believe we are all proud that we live in a nation that calls itself "Christian." We are happy that our children have the privilege of growing up in a neighborhood under the influence of a church. Yet, we are reluctant to give our time in the work of the church. Many of us give more freely of our money than we do of our time to promoting Christianity.

The majority of our pastors are college and seminary graduates, and their thinking in religious matters are often in advance of the thinking of their congregation. The training of the maority of our church members, in the field of religion, has been through the attendance of Sunday school and church services. Some of our denominational colleges require that their students take some work in religious education or the Bible. If our churches are to grow, and to keep the loyalty of those who are already members, and to win others to our faith, we must do a better job during the next twenty-five years than has been done during the past quarter of a century. There is still a job for laymen to do, and the Laymen Fellowship of the Southern Convention is anxious to see each "Layman in his place in his own church."

For a church to grow, it is necessary that a happy and pleasant relationship prevail between the pastor and the church members. If the pastor can develop a church loyalty, he need not spend his time preaching concerning the matter of sufficient money to support the church program. Money will follow when the interest has been aroused. It is the duty of the layman to know about his church budget and to see that money is provided to take care of local needs as well as the need of his conference and Convention. A church with a loyal membership is an inspiration to its pastor and a challenge to other churches in its area.

George D. Colclouch,
Elon College, N. C.

### WHAT CHRISTIAN LAYMEN SHOULD DO.

The first thing they should do is to wake up and become disturbed about world conditions. The next step should be to re-enlist in the service of the church. Christianity is the most effective weapon with which to wage war on the evils that now threaten our civilization. The third step should be a strong resolution to make our lives a living example of passionate devotion to Christ, lives that will find expression in steady consistent service which will attract the attention and compel the enlistment of those on the outside of the church.

Christianity is of no avail unless it is represented and promoted by consecrated men of strong wills, courageous hearts, and willing hands; men who are eager to accept every challenge of the church.

Christian laymen should make a daily practical and common sense use of their religion, applying it liberally in all the transactions of their daily lives. When this is done Christianity will become a sizable object to be dealt with in the pathway of evil forces which now are a real and immediate threat to the forces of righteousness.

A. H. McIver,
Sanford, N. C.

### OUR THREE STEPS.

The laymen of Western North Carolina Conference have made two great steps since its beginning in 1947. Our first step was a rally and banquet held at Asheboro with Walter A. Graham as guest speaker. Our churches were well represented.

The second step came on September 18, 1948, at Asheboro when the conference organized and elected the following officers: A. G. Plyler of Albemarle, vice-chairman; Hubert Beane of Asheboro, secretary; Jack Sheffner of Liberty, treasurer. The address of inspiration was given by George D. Colclough on "The Laymen's Oportunity in the Church of Today."

Our third step will come October 17 when many of our churches will observe—many for the first time—Laymen's Sunday. Men, this is your chance to do something for your Master. Let's cooperate! I am looking forward to Laymen's Sunday as a *great day* in our denomination.

S. H. Pell, *Chairman,*
*Western N. C. Laymen.*

### AN ADVERTISING FORCE.

In the practical everyday life, advertising plays a most important part. Products are bought on the basis of the names under which they are manufactured. Advertising has made the multitudes of people feel that life without such and such a product would be empty indeed.

To a large degree, the churches in our various communities are recognized as being strong or weak to the extent that the individuals, both clergy and laity, are apparently strong or weak. It is much easier for the people outside the churches to point the criticizing finger than it is for them to offer their praise.

Let's assume that the ministers have found their place in the Christian life. Because of this, they serve as spiritual guides and teachers to the ones who come under their influence. The body of the people—the laity—are followers and seekers. Some of these people are earnestly seeking the better way of life — they actually want to put into daily practice what they learn in church. Others are in the church for other reasons.

To the extent that we laymen earnestly seek to understand Christ's Way and then, with His help, apply what we have gotten, to our home, business, and social life, we help to strengthen the church in the eyes of the world. It must begin with *me*—not very potent tothe world—but, when there are thousands of "me's," then the church has its powerful advertising force—Christian manpower.

Chas. E. Heath, Jr.,
Newport News, Va.

### LAY-MEN.

The men of the Congregational Christian Churches must realize that there is not only the need of the giving of their money but the need of giving of their time, thought, effort and talents. Too long have we been willing for the women of our church to carry on our missionary program and to keep local churches in the going group. Willing for the ministers to carry on the business of our denomination and the affairs of the local churches. Of course there are some exceptions, but as a whole, we the laymen must assume some of these tasks, we must be willing to accept more responsibility and put the same enthusiasm in our church work that we do in our business. Then, and only then, will we have growing and going churches.

W. H. Baker,
Newport News, Va.

### NOW.

Laymen should be praying, planning and preparing for Laymen's Sunday, and to make the Laymen's Movement for a Christian World, Inc., a vital working force. They should be putting into practice now the slogan, "Let's Try Christianity."

K. T. Rothgeb,
Luray, Va.

# News of Elon College

*By* President L. E. Smith

### ACTIONS TAKEN BY THE CONVENTION.

The Southern Convention of Congregational Christian Churches has taken two actions in connection with Elon College. First, authorized the institution of the Staley - Atkinson-Newman Memorial Foundation for Christian Education at Elon College. The purpose of this foundation is to increase available funds for the Department of Christian Education thus assuring increased offerings in this department and a broader foundation for those who are trained. To establish this foundation it was estimated that $100,000 would be required. The Convention, through the several conferences constituting the Southern Convention, called on the local churches to raise this amount. Each local church was asked to raise a definite sum within one, two, three, or five years. A little more than three years have passed since the campaign was authorized. A number of our churches have accepted their quotas and paid the same in full. Others have accepted and paid according to pledges, but unfortunately, some of our churches have not accepted their quotas nor have they contributed notwithstanding the fact that they have been urged repeatedly to do so.

The second action taken by the Convention was to terminate all solicitations within the churches for this foundation. October 31 was set as the deadline. All solicitations within the churches for new funds must cease on or before that date. Churches and individuals having unpaid pledges on that date are expected to pay and may be solicited. If all of our churches would do their best there would be no question about the results. The entire $100,000 would be secured and the church be blessed.

The Convention has authorized the foundation and directed that the $100,000 be raised. Let every church and individual assume his share, take this responsibility seriously, and see that the job is done well.

### APPORTIONMENT GIVING.

The churches within our Convention, at this particular season of the year, are doubtlessly thinking of finances. They are approaching the end of the conference year to which they hope to come with all bills paid and all apportionments raised in full. Our churches that have raised their money, by the month or the quarter, all through the year are not troubled with the question of finances. They have only the last months or the last quarter, as the case may be, to think about and that will be easy, but those churches that have let the question of outside financial obligations go until toward the end of the year are facing some difficulty. As a rule, other interests of the year, such as missions and the orphanage, fare better throughout the year than the college does.

Money does not seem to be as free this year as here-to-fore. Yet Elon College is only $194.96 short of the amount receive from Sunday schools and churches last year. Last year, however, the college did not receive its full apportionment. It is hoped that every church will raise its apportionment in full and that many of our friends will go the second mile and pay beyond their apportionment. The college certainly needs the generous support of the church and we are sincerely grateful for the assistance given.

| | |
|---|---|
| Previously reported | $6,070.78 |
| **Churches.** | |
| Eastern Va. Conference: | |
| Berea (Nans.) S. S. | 9.58 |
| Norfolk, First | 20.00 |
| South Norfolk | 250.00 |
| Suffolk S. S. | 104.16 |
| Union (South.) | 30.00 |
| Western N. C. Conference: | |
| Shady Grove | 2.20 |
| Mt. Olivet (G) S. S. | 4.72 |
| Total | $ 420.66 |
| Grand Total | $6,491.44 |

### A WILL AND A WAY.

I am writing as a pastor of a church that has succeeded in raising its quota of the Staley - Atkinson - Newman Endowment Fund. When we were assigned our quota it seemed an impossible undertaking. As we look back now we are amazed how easy it was to raise this sum for the endowment.

The secret of it all was that there was a will to do it. It has been said that "where there is a will there is a way." I am convinced that this is true. Our church made up its mind to do, it and that was more than half of the battle.

I know that what is true of Greensboro, is true of every other church in our Convention. It can be done, if the will to do it grips the hearts of the people. So often we are defeated be-

(Continued on page 11.)

## Report of the Staley-Atkinson-Newman Memorial Fund

**Churches That Have Paid Their Quotas in Full**

| | Quota | Amount Paid | Unpaid Balance |
|---|---|---|---|
| Valley Va. Conference: | | | |
| Winchester | $ 720.00 | $ 720.00 | |
| Eastern N. C. Conference: | | | |
| Henderson | 600.00 | 600.00 | |
| Mt. Auburn | 540.00 | 1,048.91 | |
| Oak Level | 250.00 | 279.00 | |
| Wake Chapel | 960.00 | 2,315.00 | |
| Eastern Va. Conference: | | | |
| Berea, Nansemond | 500.00 | 500.00 | |
| Bethlehem, Disputanta | 50.00 | 51.00 | |
| Holy Neck | 800.00 | 800.00 | |
| Johnson's Grove | 50.00 | 50.00 | |
| Liberty Spring | 1,000.00 | 1,000.00 | |
| Little Creek, Norfolk | 20.00 | 20.00 | |
| Oak Grove | 300.00 | 300.00 | |
| Oakland | 500.00 | 800.00 | |
| Rosemont | 1,800.00 | 2,693.00 | |
| Shelton Memorial | 160.00 | 160.00 | |
| N. C. & Va. Conference: | | | |
| Burlington | 4,000.00 | 13,907.52 | $ 685.00 |
| Greensboro, First | 4,000.00 | 4,392.00 | |
| Ingram | 1,230.00 | 1,230.00 | |
| Winston-Salem | 200.00 | 200.00 | |
| Western N. C. Conference: | | | |
| Albemarle | 100.00 | 100.00 | |
| Asheboro | 100.00 | 100.00 | |
| Flint Hill (R) | 90.00 | 90.00 | |
| High Point | 50.00 | 50.00 | |
| Liberty | 150.00 | 250.00 | |
| Pleasant Ridge | 300.00 | 325.00 | |
| Seagrove | 120.00 | 120.00 | |

**Churches That Have Accepted Their Quotas**

| | | | |
|---|---|---|---|
| Valley Va. Conference: | | | |
| Antioch | $ 580.00 | $ 251.16 | $ 328.84 |
| Bethel | 360.00 | 15.00 | 345.00 |
| Bethlehem | 360.00 | 40.00 | 320.00 |
| Leaksville | 530.00 | 355.00 | 175.00 |
| Linville | 750.00 | 117.00 | 633.00 |
| Mayland | 370.00 | 37.00 | 333.00 |
| Mt. Olivet (G) | 300.00 | 10.00 | 290.00 |
| Newport | 480.00 | 260.00 | 220.00 |
| Eastern N. C. Conference: | | | |
| Chapel Hill | 360.00 | | 360.00 |
| Liberty Vance | 1,490.00 | 1,410.00 | 80.00 |

| | Quota | Amount Paid | Unpaid Balance |
|---|---|---|---|
| Morrisville | 100.00 | 75.00 | 25.00 |
| Plymouth | 240.00 | 21.00 | 219.00 |
| Sanford | 540.00 | 300.00 | 240.00 |
| Youngsville | 200.00 | 50.00 | 150.00 |
| Western N. C. Conference: | | | |
| Big Oak | 200.00 | 40.94 | 159.06 |
| Brown's Chapel | 100.00 | 33.00 | 67.00 |
| Pleasant Cross | 130.00 | 23.00 | 107.00 |
| Pleasant Grove | 160.00 | 14.00 | 146.00 |
| Pleasant Union | 80.00 | 12.00 | 68.00 |
| Providence Chapel | 40.00 | 13.00 | 27.00 |
| Smithwood | 120.00 | 78.00 | 42.00 |
| Spoon's Chapel | 90.00 | 67.49 | 22.51 |
| Eastern Va. Conference: | | | |
| Berea, Norfolk | 850.00 | 100.00 | 750.00 |
| Bethlehem, Nansemond | 750.00 | 500.00 | 250.00 |
| Burton's Grove | 100.00 | 27.22 | 72.78 |
| Cypress Chapel | 1,000.00 | 500.00 | 500.00 |
| Dendron | 120.00 | 100.00 | 20.00 |
| Eure | 900.00 | 25.00 | 875.00 |
| Franklin | 2,010.00 | 1,845.00 | 165.00 |
| Holland | 2,000.00 | 400.00 | 1,600.00 |
| Isle of Wight | 250.00 | 50.00 | 200.00 |
| Newport News | 2,000.00 | 1,500.00 | 500.00 |
| Norfolk, Christian Temple | 5,500.00 | 4,438.50 | 3,249.00 |
| Norfolk, First | 1,250.00 | 135.00 | 1,115.00 |
| Portsmouth, First | 1,530.00 | 90.08 | 1,439.92 |
| Richmond, First | 1,000.00 | 693.00 | 307.00 |
| South Norfolk | 1,750.00 | 1,055.00 | 695.00 |
| Suffolk | 7,950.00 | 4,355.70 | 3,594.30 |
| Sunbury, Damascus | 540.00 | 211.00 | 329.00 |
| Union, Surry | 150.00 | 19.00 | 131.00 |
| Wakefield | 270.00 | 25.00 | 245.00 |
| Waverly | 800.00 | 331.00 | 469.00 |
| Windsor | 850.00 | 628.44 | 221.56 |
| N. C. & Va. Conference: | | | |
| Apple's Chapel | 1,050.00 | 250.00 | 800.00 |
| Berea | 330.00 | 200.00 | 130.00 |
| Bethlehem | 1,050.00 | 236.00 | 814.00 |
| Elon College | 3,200.00 | 2,467.25 | 732.75 |
| Graham, Providence | 170.00 | 50.00 | 120.00 |
| Greensboro, Palm Street | 850.00 | 534.91 | 315.09 |
| Happy Home | 820.00 | 235.00 | 585.00 |
| Haw River | 800.00 | 100.00 | 700.00 |
| Hines Chapel | 850.00 | 173.65 | 676.35 |
| Lebanon | 400.00 | 268.33 | 131.67 |
| Long's Chapel | 520.00 | 79.37 | 440.63 |
| Lynchburg | 520.00 | 100.00 | 420.00 |
| Monticello | 260.00 | 71.42 | 188.58 |
| Mt. Zion | 470.00 | 80.00 | 390.00 |
| Pleasant Grove | 588.00 | 427.75 | 152.25 |
| Salem Chapel | 270.00 | 60.00 | 210.00 |
| Union, N. C. | 800.00 | 190.00 | 610.00 |
| Union, Va. | 850.00 | 707.00 | 143.00 |

**Churches That Have Not Accepted Their Quotas**

| | | | |
|---|---|---|---|
| Va. Valley Conference: | | | |
| Beulah | $ 40.00 | | |
| Concord | 160.00 | | |
| Dry Run | 220.00 | | |
| Joppa | 70.00 | | |
| Mt. Lebanon | 140.00 | | |
| Mt. Olivet (R) | 200.00 | | |
| New Hope | 300.00 | | |
| Palmyra | 120.00 | | |
| Timber Ridge | 450.00 | | |
| Wissler's Chapel | 140.00 | | |
| Wood's Chapel | 130.00 | | |
| Eastern N. C. Conference: | | | |
| Amelia | 240.00 | | |
| Antioch | 140.00 | | |
| Auburn | 460.00 | | |
| Bethel | 240.00 | | |
| Bethlehem | 70.00 | | |
| Beulah | 210.00 | | |
| Catawba Springs | 540.00 | | |
| Christian Chapel | 480.00 | | |
| Christian Light | 390.00 | | |
| Clayton | 300.00 | | |
| Damascus | 300.00 | | |
| Ebenezer | 360.00 | | |
| Fuller's Chapel | 300.00 | | |
| Good Hope | 200.00 | | |
| Hayes Chapel | 180.00 | | |
| Hope Mills | 120.00 | | |
| Lebanon | 180.00 | | |
| Lee's Chapel | 180.00 | | |
| Martha's Chapel | 120.00 | | |
| Moore Union | 250.00 | | |
| Mt. Carmel | 180.00 | | |
| Mt. Gilead | 450.00 | | |
| Mt. Herman | 180.00 | | |
| New Elam | 680.00 | $ 150.00 | $ 530.00 |
| New Hope | 250.00 | | |
| Niagara | 90.00 | | |
| O'Kelly's Chapel | 60.00 | | |
| Piney Plain | 450.00 | | |
| Pleasant Hill | 240.00 | | |
| Pleasant Union | 510.00 | | |
| Pope's Chapel | 300.00 | | |
| Raleigh | 740.00 | | |
| Shallow Well | ..... | | |
| Six Forks | 90.00 | | |
| Southern Pines | 540.00 | | |
| Turner's Chapel | 240.00 | | |
| Wentworth | 450.00 | | |
| Eastern Va. Conference: | | | |
| Antioch | 500.00 | | |
| Barrett's | 80.00 | | |
| Centerville | 70.00 | | |
| Epworth, Delaware | 10.00 | | |
| Hopewell | 50.00 | | |
| Mt. Carmel | 950.00 | | |
| Mt. Zion | 250.00 | | |
| New Lebanon | 350.00 | | |
| Norfolk, Bay View | 290.00 | 35.00 | 255.00 |
| Norfolk, Second | 1,000.00 | | |
| Portsmouth, Elm Avenue | 500.00 | | |
| Spring Hill | 250.00 | 10.00 | 240.00 |
| Union (Southampton) | 500.00 | | |
| Western N. C. Conference: | | | |
| Antioch | 90.00 | | |
| Antioch (R) | 100.00 | | |
| Bailey's Grove | 70.00 | | |
| Bennett | 100.00 | | |
| Biscoe | 120.00 | | |
| Ether | 120.00 | | |
| Flint Hill (M) | 70.00 | | |
| Glendon | ..... | | |
| Grace's Chapel | 120.00 | | |
| Hank's Chapel | 200.00 | | |
| Mt. Pleasant | 100.00 | | |
| Needham's Grove | ..... | | |
| New Center | 100.00 | | |
| Park's Cross Roads | 250.00 | 100.00 | 150.00 |
| Patterson's Grove | 60.00 | | |
| Pleasant Hill | 300.00 | | |
| Ramseur | 400.00 | | |
| Randleman | ..... | | |
| Shady Grove | 60.00 | | |
| Shiloh | 120.00 | | |
| Sophia | 100.00 | | |
| Union Grove | 110.00 | | |
| Zion | ..... | | |
| N. C. & Va. Conference: | | | |
| Asheville | 250.00 | | |
| Belew Creek | 330.00 | | |
| Bethel | 470.00 | | |
| Carolina | 200.00 | | |
| Concord | 400.00 | | |
| Danville | 1,050.00 | | |
| Durham | 4,000.00 | 610.00 | 3,399.00 |
| Elk Spur | 110.00 | | |
| Gibsonville | 400.00 | | |
| Hebron | 440.00 | | |
| Hopedale | 230.00 | | |
| Howard's Chapel | 80.00 | | |
| Ivy Hill | 30.00 | | |
| Kallem Grove | 230.00 | | |
| Liberty | 400.00 | | |
| Lynchburg | 520.00 | 100.00 | 420.00 |
| Mebane | 140.00 | | |
| Mt. Bethel | 500.00 | | |
| New Lebanon | 720.00 | | |
| Pfafftown | 130.00 | | |
| Pleasant Ridge | 260.00 | | |
| Reidsville | 1,600.00 | 327.63 | 1,272.37 |
| Rocky Ford | 110.00 | | |
| Shallow Ford | 600.00 | | |
| Tryon, Erskine Memorial | 810.00 | | |
| | | $59,914.27 | $24,326.45 |

**Summary of Staley-Atkinson-Newman Fund**
**September, 1948**

| | |
|---|---|
| Amount contributed by churches in cash | $59,914.27 |
| Amount contributed by individuals | 17,558.66 |
| Total in S-A-N Fund to date | $77,472.93 |

## TO THE CHURCHES WHICH HAVE ACCEPTED THEIR QUOTAS TO THE S-A-N FOUNDATION.

*By* Supt. Wm. T. Scott.

This article is addressed primarily to the churches of the Convention which have accepted their quotas to the Staley-Atkinson-Newman Memorial Foundation for Christian Education but which have not as yet found it possible to pay these quotas.

Three great men—servants of God and beloved by the people of the Southern Convention — Dr. W. W. Staley, preacher and pastor for more than fifty years, president of the Convention and of Elon College, counsellor to thousands; Dr. J. O. Atkinson, mission secretary and servant of the church; Dr. J. U. Newman, teacher at Elon College for more than fifty years, perhaps more than any other man the greatest single influence upon the training of our pastors of today. Staley-Atkinson-Newman! These three names have meaning for us of the Convention. They call to our mind the deep things of life. They give significance to the things for which our church has stood through the years. They call to our mind the foundation of our faith. They stand for the things which Jesus preached and lived.

It was natural, therefore, for our churches to set about to find a perpetual memorial by which we might honor the faith of these three Christians. Since their lives were lived in faithfulness in the moulding of life after the fashion of Jesus Christ, it was altogether fitting that the memorial set up by our church should be at Elon College, the center of training of our young men and women. Out of this purpose our Convention established the Staley-Atkinson-Newman Memorial Foundation for Christian Education at Elon College in the amount of $100,000.

The memory of these men of God is sacred. We must not be little in our response to this memorial designed to honor them and the Christ whom they loved and served! The full amount must be raised if we would provide funds properly to honor these servants of the church.

The Convention at its session last April designated the fifth Sunday of October, 1948, as the time when we would make a special effort to complete this campaign to raise the Staley-Atkinson-Newman Foundation for $100,000.

If your church is among those listed which have accepted their quotas but as yet have paid nothing, will you

(Continued on page 15.)

## THE DEPARTMENT OF CHRISTIAN EDUCATION AS I SEE IT TODAY.

*By* Rev. Fred Register.

"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish." The parable continues to tell of the coming of the bridegroom at midnight and how the foolish went away to get oil and the wise men went in and the *door was shut.*

Today, the door of opportunity stands open. One-half our children and young people and a large number of our adults here in America receive no religious instruction at all. Let him enter who is prepared to serve.

Elon College is not only a servant to her church, but is also a prophet. A prophet sees the present needs of the people as well as the future needs, and acts as he is prompted by God. Even so, our college, burdened by the need of Christian Education in our world and more specifically in our churches, erected several years ago a building wholly dedicated to Christian Education. This was one of the first buildings of its kind erected in our nation.

The Department of Christian Education was thoroughly equipped and placed in use. Here, today, students learn to do by doing. The students are not only instructed what to teach but how to teach. The third floor of the Mooney Building (Christian Education Building) provides proper facilities for teaching children from the kindergarten age through the Junior group. Sunday school is held here every week, and the students have an opportunity to their hand at putting into practice what they obtained in the classroom. Of course, they have the able assistance of their instructors.

Elon College has obtained some of the best teachers available in the field of Christian Education. Their method is to secure, over and above their regular highly competent faculty, some outstanding leader in the field to come and teach for one semester or one year. Among those who have taught under this arrangement are Miss Pattie Lee Coghill and Miss Mildred Widber.

There is within our churches today, widespread effects from lack of religious instruction. Many of our churches have received from six to twenty-four members annually for two generations, yet out of this large group have come very few if any

(Continued on page 15.)

## ELON'S DEPARTMENT OF CHRISTIAN EDUCATION AND THE LOCAL CHURCH.

*By* Dr. W. W. Sloane.

College, even the Department of Christian Education, and the church in our own community often seem so far apart. And well they may, for often the teacher of religion knows nothing about the problems and attitudes of people in the average church. Of course the teacher came out of some church—often a small country one. But that was years ago and the teacher has become too busy to have anything to do with local churches other than attending occasionally or "filling a pulpit" from time to time.

But this ordinary picture of the college teacher of religion does not apply at Elon, where each teacher of religion is well acquainted with the problems of local churches, for he has been pastor of churches small and large and continues doing pastoral work so as to keep in touch with the needs of people in the Southern Convention.

This makes the courses in religion all Elon students are expected to take more practical, down to earth. It proves especially helpful in courses dealing with religious education and pastoral problems, and in counseling with ministerial students in which each of three teachers in the department gives considerable time.

This enables the Department of Christian Education to help certain local churches indirectly. However, aid to the local church does not stop here. Deputation teams of students have been formed to visit churches which invite them. One such group conducts worship services. Another helps churches analyze and find solutions for their religious education problems. Other teams can give assistance with music or recreation. Arrangements made by churches to have these groups of students visit them not only helps the churches but enables students to get practical experience.

While most of their time on Sundays is required by their own churches the teachers of religion are always glad to help other churches, speaking to youth fellowships or men's brotherhoods, teaching in leadership training schools conducted by a group of churches, holding conferences with Sunday school leaders or deacons, assisting in preaching missions or wherever their training and varied experience can be used.

Elon College seeks the support of the churches of the Southern Conven-

(Continued on page 15.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## NORTH CAROLINA WOMEN MEET AT ASHEBORO CHURCH.

Those members of the North Carolina Woman's Conference (that includes all women in North Carolina who attend meetings of the Women's Societies in local churches) who did not attend the recent annual session of the Woman's Conference held on October 5 at the Asheboro Church really missed a great deal. It was all very fine—from meeting Dr. F. C. Lester, pastor of the church, at the front door, to telling the ladies of the Asheboro Church good-bye when we left. It was an inspiration to see what a fine building the Asheboro people have erected and to realize how hard they have worked.

Presiding was Mrs. F. C. Lester, president of the North Carolina Woman's Board, who certainly worked hard on the plans for the day. Mrs. W. W. Hall presented the opening worship program, assisted by Mrs. S. A. Pell, in charge of music for the day. The president then introduced guests, ministers and ministers' wives. Miss Susie Allen, Conference Treasurer, made her report, which she stated is the "best ever." A recognition of Superior Societies was conducted by Mrs. O. H. Paris, Convention President. Presidents of the following Superior Societies were asked to stand: Bethel, Burlington, Elon College, Union Ridge, Chapel Hill, Durham, Greensboro (First), Monticello Reidsville Albemarle, Pleasant Ridge (R) and Asheboro.

"Between the Book Ends," a skit, was presented by Mrs. W. E. Wisseman, members of the Greensboro Auxiliary and others. Study books and packets for adults, young people and children were presented, each woman representing a particular book or packet. Plans for the various age-groups were presented by the Department Superintendents: Cradle Roll—Mrs. Kenneth Register; Children—Mrs. W. E. Wisseman; Young People—Miss Pattie Lee Coghill (pinch hitter). Each had literature for sale during the noon hour.

Our Thank Offering was presented by Mrs. M. T. Garren, chairman of the Thank Offering Committee. She presented such a forceful appeal for our project, the Committee for War Victims and Reconstruction, that our offering (for C.W.V.R.) was the largest it has ever been—$103.00. The offering was dedicated by Rev. F. B. Eutsler, Convention Chairman for C.W.V.R.

The speaker of the day was Dr. Stanley U. North of the Home Boards in New York, who spoke on "Horizons Unlimited in the Hawaiian Islands." His address was very interesting and well received, as he told of his recent visit to the Hawaiian Islands and brought in much of the work of our Home Boards and the task of our church as a whole. He mentioned the fact that some group of women in the South might like to furnish a layette for a Japanese family expecting a baby in one of the trailer camps of a University, where the father is in school.

The morning session was closed with a Memorial Service for our deceased members, led by Mrs. Joe A. French. A white gardenia was presented to a representative of each society having a deceased member, and Mrs. Pell sang an appropriate solo.

A delicious lunch was served by the ladies of the Asheboro Church, at no charge. However, many people dropped in an offering to help pay for the new church at Asheboro.

The afternoon session was opened by the Asheboro Society, which presented a play-reading written by Mrs. F. C. Lester, telling about our "Missionary Friends Around the World." This was an interesting way to present our missionaries for special study.

Dr. W. T. Scott presented some of the plans of the Convention, and told of the completion of our superintendent's home, where he and family are now living. Dr. Jesse Dollar appealed to the churches to pay their part in helping to cancel the debt on this home.

Mrs. Lester presented the Friendly Service for this year, in the absence of the chairman, Mrs. B. M. Newman. For this year, our Friendly Service gifts go to Japan, Fort Berthold Indian Mission and Ryder Memorial Hospital in Puerto Rico. (See Year Book for details.)

Rev. Carl R. Key, director of the North Carolina Council of Churches, presented some of the work of the Council, emphasizing the three days which the women observe: World Community Day, World Day of Prayer, and May Fellowship Day. (Materials, programs and so forth, may be ordered now from the Convention Office at Elon.) Mr. Key mentioned also plans for Seminars for Ministers on "Counseling" to be held in various cities.

The business session included reports of the committees. The District Superintendents reported the number of societies represented and number of people from each district present. The Recommendations Committee included three suggestions: (1) That we use Pattie Lee Coghill in our missionary promotion with various age-groups, as she will be here in the Convention during the winter months; (2) That we invite Timothy Chang (pronounced Jang) to our churches, our homes, and group meetings; (3) That we increase society goals so that we may reach the total goal set for the State. The Place Committee reported that our conference will meet next year at Long's Chapel, and the following year at Ingram.

The following officers were nominated and elected: President—Mrs. F. C. Lester, Asheboro; Vice-President—Mrs. W. J. Andes, Winston-Salem; Secretary—Mrs. W. W. Tate, Greensboro; Treasurer — Miss Susie Allen, Raleigh; Departmental Superintendents: Young People—Mrs. Mark Andes, Virgilina, Va.; Children—Mrs. Carl R. Key, Durham; Cradle Roll—Mrs. Kenneth Register, Union. District Superintendents are: Alamance District—Mrs. W. W. Snyder; Chatham-Lee-Moore—Mrs. S. E. Kennedy; Durham - Wake — Mrs. Mamie Leonard; Guilford-Rockingham-Forsyth—Mrs. William G. Davis; Halifax — Mrs. H. B. Satterfield; Randolp—Mrs. E. P. Borroughs; Vance-Warren—Mrs. E. M. Carter. A very effective installation service was led by Mrs. W. W. Sloan of Elon College, each officer being charged individually with her responsibilities, and the audience making commitment, as well as the officers. All went home with a good word for the Lesters and the Asheboro Church, who did such a fine job of entertaining.

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## A WILL AND A WAY.

(Continued from page 8.)

fore the battle begins; before we take stock of our abilities and resources.

Let me say to you that it can be done in your church. My prayer is that the churches of our Convention may rise up and settle this matter now.

If the will is there, the way will open. W. E. Wisseman.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

**HISTORY IN THE OLD TESTAMENT.**

Lesson IV—October 24, 1948.

Memory Selection: *Blessed is the nation whose God is the Lord.*—Psalm 33:12.

Lesson: I Kings 4:21-11:13.

Devotional Reading: Ps. 33:12-22.

*History or His-Story.*

Broadly speaking, there are two kinds of history, secular history and sacred history. The former is concerned with a recital of events and movements, and also an interpretation of these events and movements, and their meaning for nations and civilization. But the writers of secular history do not bring God into the picture or the process. To read their history one would think that history is simply a chain of events, more or less related to each other, a giant cause and effect thing, without any purpose or meaning.

But sacred history is of a different kind. To be sure it deals with events and movements. It lists things that happened, and the people who had a part in making them happen or were present when they happened. And like the secular historian they also interpret these events and movements. But they believe that history has meaning because it is divinely ordered. They believe that there is order and purpose in human life, that there is a pattern in the fabric of social life, that history is really His-Story, the unfolding of the divine purpose toward which the whole creation moves. This is the unique characteristic of Biblical history. God not only sustains His world, He orders or overrules events. Secular historians write history; sacred historians write His-Story. The former write about events and movements and give their interpretations thereof. The latter write about events and movements and give their interpretation thereof, but in the light of the divine processes and as an unfolding of the divine purpose.

*The History of a Kingdom.*

For some reason, the Lesson Committee selected the life of Solomon as the basis of today's lesson. It is thus in large part the history of a kingdom. And in this case it is the story of a king who was great in many ways. It covers what might be called the "Golden Age" of Israel's history. There was a glitter and a glamour about it that was never reached by any other period. And the central figure in it was this man Solomon.

*The Greatness of Solomon and His Kingdom.*

This man Solomon was a fellow who did things on a big scale. He lived in a regal way in royal surroundings. His house was something out of this world—it took a large army of workers thirteen years to build it. And it was built out of the best lumber and other materials obtainable, and furnished most luxuriously. He maintained a small army as his personal attendants, and the supplies for this vast retinue reads like a list of supplies for a whole regiment, and more. He dressed as richly as he lived lavishly. When Jesus wanted to make a point on one occasion, he used Solomon as the best clothed man he could think of. Solomon loved horses—he had forty thousand stalls for the horses he kept. (Chronicles puts the number at four thousand, but that is still a lot of horses.)

His domains were extensive—he ruled from the River, the Euphrates River to the land of the Philistines, and from Dan to Beersheba. And he exacted tribute from many peoples and nations. He carried on an extensive commerce, and under his astute leadership his nation was at peace. He shrewdly contracted a marriage with the daughter of the Pharaoh of Egypt, and thus won a potential enemy into a friend.

Solomon was smart. In fact he is reputed to be the wisest man that ever lived. He was especially adept at coining proverbs, glorified "wise cracks" that said much in little. On one occasion a queen traveled hundreds of miles to visit him, and when she saw the splendor of the king's house, the glory of the Temple he had built, and when she talked with him and heard his wisdom, it took her breath. She said "the half had not been told."

The king was versatile. He could not only coin proverbs, he composed songs, a thousand and five of them the record says. And he was a naturalist of the first order. He knew all the trees by name and he could classify the beasts and the fowls, and the creeping things and the fishes. There is no denying the fact that, making allowance for all enchantment which time and distance lend, this man Solomon was a great man in many ways.

And Solomon was a good man in his way. He built a magnificent temple for his God and dedicated it with impressive ceremonies. His prayer at the dedication is an eloquent and moving thing, it is one of the great prayers in the Bible (I Kings 8:22-53). He began his reign with a prayer for guidance and the spirit of wisdom, and he followed the principles of established religion to a large extent. But he did not go "fully after the Lord as did David his father" and in his latter days his wealth and his women led to his downfall.

*Solomon's Sin and Its Consequences.*

"And Solomon did evil in the sight of the Lord." And like many another man, the cause of his fall from grace, was the wrong kind of woman. He had many wives who clung to their heathen customs and prevailed upon him to maintain places of worship for their gods. "And his wives turned away his heart"—these few words sum up a stark tragedy in the man's life. Later one wiser than Solomon said that a man's foes shall be those of his own household. Ah, the tragedy of an unbelieving wife, the handicap of a home in which either of the spouses go "after other gods." It is about as bad, one suspects, as if either of the two "go after other" men or women. And perhaps all unconsciously Solomon was weaned away from his loyalty to Jehovah, and gradually he himself came to worship the false gods of his heathen wives. He even built a high place for Chemosh, the abomination of Moab, on a hill beside Jerusalem, and also one for Moloch, which was even worse, if possible.

*Disobedient Unto Heavenly Vision.*

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which has appeared unto him twice, and had commanded him concerning this thing that he should not go after other gods; but he kept not that which the Lord commanded." He had been weighed in the balances and found wanting. And the kingdom was to be taken from him. It was not pettiness or petulence on the part of God. It was simply the inevitable fruitage of wrong-doing and sin. As men fail to obey the divine purpose, as they get outside the divine purpose, disaster sooner or later falls. Nations, like men, ultimately sit down to a banquet of consequences. And the life which started out with such high

(Continued on page 14.)

## I KNEW DR. STALEY.

(Continued from page 5.)

the honor and recognition to be given by the raising of this Memorial Fund. As for Dr. Staley's place, in this trio of great men, he should have full recognition on a level with the others. The other two freely acknowledged their debt to him and his ministry. In evaluating his work we should begin with the thing dearest to his heart—his ministry as a pastor. His major work was in Suffolk. He accepted a call to that church in the fall of 1882. The church was small, the salary was inadequate for luxurious living, and the general conditions were not very encouraging. But he accepted with a deep conviction that it was the place for him to spend his life. The lamented Dr. W. B. Wellons had not been dead many years. His constructive work in the little town and surrounding counties was greatly appreciated. Suffolk was still divided and disturbed by the Wellons-Starr controversy. The work of building a strong church of our denomination, under the prevailing conditions, seemed impossible to many people. Dr. Staley became a peacemaker among the people. He refused to be drawn into a controversy over dead people and dying issues. During his ministry the Suffolk Christian Church became the largest and most influential church in the Southern Convention.

His work in the Southern Convention was as equally successful. He never sought office in the general meetings of the church. But people who recognized his ability sought him as a leader and guide. He was called to be president of the Convention when it was poorly supplied with leadership and not well organized for aggressive work. Dr. Wellons had laid a substantial foundation for progress, but he died in the prime of life, before his ideal could be realized. Dr. Staley worked out financial plans for the Convention and organized the leaders, in the various conferences, for united effort in building the kingdom of God in the sphere of activity, represented by the Christian denomination. He clearly defined the functions of the Convention and the constituent conferences. In his opinion the Convention should deal with conferences, and the conferences should work through the churches. In other words there was to be no overlapping of functions as far as the Convention and the conferences were concerned.

In recent years the Convention has become the dominant organization and the conferences have been reduced to minor importance. This change was anticipated as Dr. Staley saw the trend, in that direction, after his retirement from active service as Convention president. The major methods of his administration were discarded when the revolutionary movement, in the Convention, led to a complete reorganization in 1944, '46 and '48. It remains to be seen whether the present form of administration can hold the various sections of the Convention, and its institutions, in a unified spirit of progress and constructive plans. Dr. Staley made a great contribution to the building of the Southern Convention, as it existed, in his day and generation.

Elon College owes its existence today in part to Dr. Staley's foresight and financial ability as a leader. He was called to be president of that institution when it was bankrupt, financially, and appeared to be on the verge of being sold for its debts. He worked for eleven years without salary, paid his own travel expenses, while seeking to put the institution upon a sound financial basis. He raised sufficient funds to pay off the debts, borrowing money, in his own name, and upon his personal credit, to create a better feeling on the part of the creditors. When he paid off many bills, already past due, the creditors were surprised and astonished. He turned the institution over to his successor, free from debts, and with good credit, and gave himself again to the full work of the pastorate, which he had kept up while dividing time with the college. In addition to giving his time freely, without salary, he made large personal contributions to the college, from time to time, and continued his financial support until his death.

Yes, I knew Dr. Staley. The churches which have not paid their part on the Memorial Fund should do so very promptly and freely. The churches of my charge paid their quota freely and gladly. This fund should be speedily raised in full.

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## I KNEW DR. ATKINSON.

(Continued from page 5.)

old, he reached them through his pen —with editorials in THE CHRISTIAN SUN, and personal letters to churches and to individuals. He was as facile with his pen as he was with his tongue and people who, through the years, had loved to listen to him speak, now read his messages with the same eagerness.

How many lives he touched! How many hearts he stirred to nobler living! How many people in our Convention could rise up and say, "I knew Dr. Atkinson. He helped me to become the person I am." A great man he was, whose memory is a benediction.

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## I KNEW DR. NEWMAN.

(Continued from page 5.)

name was John—John U. Newman.

Dr. Newman was a student and a scholar. He was an industrious and indefatigable student. He read widely and thought deeply. After years of teaching, he prepared for his classes diligently and eagerly. He brought to his students out of his treasure house of mind and heart, things both old and new. He was master of his field and its subjects. Thus, the student became the scholar, and the scholar became the student. It was because of this fact that he "spake as one who had authority." Those of us who know him best regret the fact that he never put the results of his unremitting study, and the fruits of scholarly mind into book form and thus preserve them for future generations. Perhaps it was the innate modesty of the man. Or perhaps, like the Master, he was content to write upon the minds and hearts of men, instead of on paper. There was a man sent from God whose name was John—John U. Newman.

Dr. Newman was a teacher. Certainly he had innate ability, natural talent as a teacher. In one sense he was a "born teacher." But one suspects that "with great price" he developed into the great teacher that he was. And what a teacher he was. Who is there that ever sat under this man who can forget his teaching? He was a genius at getting at the gist of a thing. His ability to keep the proper proportion between the whole and its parts was uncanny. He could take a chapter or a whole book of the Bible, and with a few bold strokes, give the central theme, or the main outline of the thing. His analytical outlines were simple, sound, scriptural. At the same time he could take a Greek word and give the finer shades of meaning that were a revelation and an inspiration to his students. He had no pet theories. He had but one passion—a passion to find the truth. He was not afraid of truth. Nor was he afraid for truth. He was concerned with discovering and dispensing the truth, not with defending the truth. He believed that the truth alone would set men free. There was a freshness and a spontaneity about his teaching, born of acknowledge of books, and a knowledge of God in Christ, that made many of the ses-

(Continued on page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The orphanage family had a real treat one evening last week. Two men in Gibsonville asked permission to give the children a weiner roast with all the fixings that go with it. Of course, we did not object. One of them runs a cafe, and he being closed on Wednesday afternoon, brought his helper with him. We turned the large kitchen at the orphanage building over to them, where they had use of the cook stove, tables, etc., and plenty of room. After they got started and everything ready we lined the children up in the dining room and had them march by the table and get their weiners; as they passed on out a man handed them a bottle of Pepsi-Cola—then the fun began. They were invited back after they ate the first one to get another and another bottle of Pepsi-Cola, if they wanted it. If there is any sort of food the children really like it is weiners and Pepsi-Cola. The men brought a full supply of weiners, Pepsi-Cola, candy, ice cream and pencils. It was fun to see the little fellows hide the weiners. Every child was given all he or she could eat, and they had a lot left over. I do not remember how many crates of drinks they drank, but it was a plenty. These good men got more fun over putting this weiner roast on than anyone would imagine. I think they thoroughly enjoyed seeing the children eat to their heart's content.

We have had a splendid season, and if it will clear up our farmer will put in good time gathering corn and sowing wheat and oats. After a month of very dry hot weather the rain comes in good time to make the turnips and tender greens grow.

Thanksgiving is creeping up on us and it will soon be here. We are expecting a large Thanksgiving offering to make up for the short income during the year 1948 since January 1. *We need money to pay our bills.* Everybody we buy from want and expect their money on the first of the month. All the people who work for us expect their monthly wage on or about the first of the month. It is very embarrassing if we do not have the money with which to pay these bills. We are dependent on you to send enough to run the orphanage. We do all we can to assist in the expenses. We run a farm to grow vegetables. We run a dairy to supply milk and butter. We run a poultry lot to supply eggs for the orphanage family. We do all this to help. Our experience in the poultry business is that hens won't lay when eggs are high, but they eat a lot of high priced food.

Prices are so high. Shoes for our little folks are from $4.98 to $6.98 per pair, and we have many to buy.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR OCTOBER 14, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 7,248.67 |
| Eastern N. C. Conference: | | |
| Pleasant Union ..... | $ 28.00 | |
| Wentworth ..... | 25.64 | |
| | | 53.64 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) S. S. | $ 15.39 | |
| Newport News S. S. ..... | 13.65 | |
| Norfolk, First, S. S. .... | 9.00 | |
| South Norfolk ..... | 133.00 | |
| Suffolk S. S. ..... | 100.00 | |
| | | 271.04 |
| N. C. Va. Conference: | | |
| Happy Home ..... | $ 12.95 | |
| Hebron ..... | 9.73 | |
| | | 22.68 |
| Western N. C. Conference: | | |
| Hank's Chapel S. S. ..... | $ 18.00 | |
| Pleasant Union S. S. .... | 14.27 | |
| Ramseur S. S. ..... | 27.71 | |
| Shady Grove ..... | 1.30 | |
| | | 61.28 |
| Va. Valley Conference: | | |
| Concord S. S. ..... | $ 13.00 | |
| Mt. Olivet (G.) S. S. .... | 16.31 | |
| Ala. Conference:: | | |
| Roanoke, First, S. S. ..... | | 3.70 |
| Total this week from churches | | $ 441.65 |
| Total this year from churches | | $ 7,690.32 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $12,570.58 |
| Mr. Haith, children ..... | $ 5.00 | |
| Mrs. Black, children .... | 20.00 | |
| Mrs. Kinch, children .... | 10.00 | |
| Mrs. Fields, for C. Wms. | 10.00 | |
| Mrs. Burgess, "Jimmy" .. | 10.00 | |
| Oak Grove M. S., Ella J. Haith ..... | 25.00 | |
| Mt. Auburn M. S., Patsy Allen ..... | 25.00 | |
| Waverly Church, M. Beers books ..... | 25.00 | |
| Suffolk Welfare, Harvell boys ..... | 30.00 | |
| Mr. Taylor, rent ..... | 50.00 | |
| Mabel Haith, rent ..... | 2.50 | |
| Mrs. M. C. Faucett ..... | 10.00 | |
| Mrs. Carroll Monger .... | 5.00 | |
| Sale of old machinery ... | 20.00 | |
| A Friend ..... | 5.00 | |
| C. D. Johnston ..... | 4.50 | |
| A Friend ..... | 35.00 | |
| Kester Machinery Co., overpayment ..... | 7.08 | |
| National Bank ..... | 27.00 | |
| Alamance Co., for Doris Ward ..... | 20.00 | |
| | | 346.08 |
| Total this year from Special Offerings ..... | | $12,916.66 |
| Grand total for the week .. | | $ 787.73 |
| Grand total for the year .. | | $20,606.98 |

## I KNEW DR. NEWMAN.

(Continued from page 13.)

sions of his class a mountain-top experience. Many of us who studied under him can say, "There was a man sent from God whose name was John" —John U. Newman, for no man could teach as this man taught, "except God be with him."

Dr. Newman was a Christian. He was a Christlike man. And he was Christ's man. Religion was a real and radiant thing in his life. He knew what he believed, and he knew Whom he had believed. The inner springs of his life were renewed by meditation and prayer. And by a study of God's Word. For the Bible was always for him, God's Word, and those words were spirit and life unto his mind and heart and soul. He did not live or teach for, or by bread alone but by every word that proceedeth out of the mouth of God. And the teaching of his life was the life of his teaching. If those of us who knew him ever become so skeptical as to wonder whether there is such a thing as a genuine Christian after all, we have only to think of Dr. Newman, for he was a man sent from God named John —John U. Newman, full of grace and truth, and we beheld much of the glory of God in the character and conduct of this Christian gentleman, student, scholar, and teacher. And a great host which no man can number rise up and call him blessed, because although he be dead, he yet speaketh through his blessed memory and his beneficient influence. Thanks be unto God for His gift to us of Dr. John U. Newman.

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## SUNDAY SCHOOL LESSON.

(Continued from page 12.)

hopes and great promise came to a rather dull and drab end, and already the seeds of discontent had begun to germinate, and they came to fruition when the Kingdom was divided at his death.

*God Is In History.*

This is the basic assumption of Biblical history. History is the working out of the purposes of Almighty God. It is not just one thing after another. It is the fulfilment of the will of God. Always in Biblical history we see the hand and hear the voice of God.

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The Executive Board of the Southern Convention was in session at Elon College on Tuesday and Wednesday of this week.

## DR. HATANAKA TO SPEAK AT MISSIONS CONFERENCE.

(Continued from page 2.)

and early manhood. Miss Wainwright saw to it that he was educated both in Japan and America. Thanks to his American education and his familiarity with the language, literature and life of both peoples, Dr. Hatakana is truly bi-lingual using English and Japanese with equal facility.

Writing of Hiroshi Hatanaka in 1931 an American missionary said: "The world needs more men like Hatanaka who can think and feel and speak in more than one tongue. Ignorance and fear go together. . . . If two peoples are ever to understand each other there must be more consecrated interpreters like Hatanaka."

In 1906 Mr. Hatanaka came to America to continue his education and studied at Tabor and Oberlin Colleges, graduating in 1910 from Oberlin and two years later from Oberlin Divinity School. In 1912 he was called to be Boys' Work Secretary at the Pittsburgh YMCA. At first some opposed him because of his race but soon he had won their full friendship.

In 1914 Dr. Hatanaka decided to return to Japan as Religious Work Secretary at the Osaka YMCA. He left "George Wainwright" in the U.S.A. and settled down to become thoroughly Japanese in order to better serve his own people. He took back his Japenese name and for a time cut himself off from his Western friends in order to soak in the language, culture and customs of his own countrymen.

Although an excellent college president and educator, Dr. Hatanaka is still a pastor at heart and for 19 years has held a pulpit, first in the Kyoto Congregational Church and later in Kobe. This period was broken by a two-year appointment as dean of the College Department of Kobe College.

In 1934 Dr. Hatanaka was called to the vice-presidency of Kobe College with the specific job of raising a big endowment. Six years later when the rising tide of nationalism was engulfing Japan and when Dr. Charlotte B. DeForest, then president of Kobe, was obliged to come to America because of illness, Mr. Hatanaka was made vice-president, then acting president and in 1940 full president.

During the war, when the Government demanded that the college buildings be used for small war industries, he agreed on the condition that the students remain under his care. In this way he carried on Bible classes, chapel assemblies and a minimum amount of classroom work. Kobe College dedicated several new buildings in 1934 and during the war escaped with only a few hits from bombs. There are now more than 1,700 girl students. Miss Angie Crew is one of the teachers.

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## REV. H. W. CASE IS MISSIONS CONFERENCE SPEAKER.

(Continued from page 2.)

age Indian gardens and spurs them on to improve both their produce and their stock. More and more the Indians are getting their own milch cows, pigs and chickens.

The Fort Berthold Mission began in 1876. From its inception its purpose was to lift the Indian community not alone spiritually but economically and socially. It starts projects and then turns them over to the Indians as soon as local leadership can be developed. "We came in with the first school and through the years we developed the Public School which took ours over and later the Indian Bureau accepted this responsibility," says Mr. Case. In similar fashion they started Scouts, 4-H Cubs, Homemakers groups, Civic Clubs—all of which have grown up into husky, independent children.

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## TO CHURCHES WHICH HAVE ACCEPTED THEIR QUOTA.

(Continued from page 10.)

not on October 31 make a special effort to pay the full quota? If your church cannot pay the quota in full at that time, please pay as much of it as possible and then write President L. E. Smith telling him when the full amount can be paid.

This is a great time and opportunity for us to honor in a great way our church, our Christ, and our youth through establishing this fitting memorial to these three great men of Christ and the church.—*Staley-Atkinson-Newman.*

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## DEPART OF CHRISTIAN EDUCATION AS I SEE IT TODAY.

(Continued from page 10.)

leaders. The churches are hampered and held back, because the younger, more efficient minds are not finding expression in the church. This mass of inactive membership has not become very well acquainted with our Lord Jesus Christ, for to know Him is to desire to serve Him.

Christian Education is the vital need of every Christian and every church. It endeavors to win young and old for our Lord Jesus Christ and to continuously instruct the communicant in simple yet victorious *Christian living.*

Elon College is aware of the opportunity that is ours. She is doing all in her power to prepare us to fill the need. The *demand* is still greater than the supply. Can we sit quietly in the face of unequalled opportunity to witness for our Lord, or shall we rise to the occasion.

The door stands wide open. What are you doing about those in your own country, in your own community who have no knowledge or a very limited knowledge of our Christ. The door will be closed *soon,* and opportunity will be passed. *Will there be blood on your hands?* This is a personal opportunity and thus brings *personal responsibility.* What are *you* doing for your *God,* your *Church* and your *college?* This is not a time for high purposes but for *personal performance. The door is open!*

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## CHRISTIAN EDUCATION AND THE LOCAL CHURCH.

(Continued from page 10.)

tion. In return it is eager to help local churches become more efficient in their program of making their own communities Christian. No group of students, no teacher is able to bring perfection to any church, but whatever we have learned we are glad to share.

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## ATTENTION: LAYMEN.

Please give me a resume of your laymen's activities for my report to the North Carolina and Virginia Conference. Delegates to Conference who desire overnight entertainment should kindly let me know in advance.

W. T. Dunn,
4873 Fort Ave.,
Lynchburg, Va.

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# The Significance of the Laity in the Church

Report of Assembly Committee IV, Sub-Committee C, of the World Council of Churches

There are obvious reasons why the churches should awaken to the importance of their lay members, both men and women, for every aspect of their life and work, in a way which they have not done hitherto.

The laity constitutes more than ninety-nine per cent of the Church.

In the customary work af the Church (preaching, evangelising, teaching and social work) the latent spiritual resources of the rank and file are urgently needed. It is commonly assumed that this need is widely and sufficiently recognized, but in fact it is not.

There is, however, another aspect of this problem of the laity of even greater import for the Church in its relation to the world. Lay men and women spend the greater part of their lives in their homes, their occupation, and the public life of the community. It is essential that the churches should take note of this. For it is through the laity that the Church has the greatest and most natural opportunity to show in and to the world that the message of the Bible, and all that the Church is committed to by obedience to its Lord, are relevant to the real problems and needs of man in every age, and not least in our own. Only by the witness of a spiritually intelligent and active laity can the Church **meet** the modern world in its actual perplexities and life situations.

The laity requires strengthening through biblical and theological study and discussion with special reference to the bearing of Christian faith upon daily life. This will include the study of "Christian stewardship," which means nothing less than faith in action. Without such a theological understanding of stewardship it may easily degenerate into a well-meant activism.

We need to rethink what it means to speak of the Church as "a royal priesthood, a holy nation, a peculiar people" (I Peter 2:9), and as the "Body of Christ" (Ephesian 4:16) to which every member contributes in his measure.

Laymen's retreats have proved of especial benefit, for it is not simply a question of more adequate training, or even of a new approach. It implies the age-old necessity of a complete personal commitment on the part of every member to Christ and His Church.

We are thinking of the lay member of the Church not as a worker in the congregation, but as one living and working in the wider community. The question to be faced here is this: how can members of the Church be enabled to see the bearing of their Christian faith on their life in their occupation? How can men and women who stand in the stress and problems of life be helped to see how they can obey **just there** the will of God? The fact is that in their occupations, whether they are doctors, lawyers, industrialists, farmers, steel workers, etc., they live in an increasingly secularized world. How to live and work there as Christians, as members of the Church; how to give witness to their faith; how to think about the bearing of the Christian faith on the economic, social, political and cultural realities and backgrounds, is for most af them a mystery. They are left to their own wits, which means that they largely live a life divided into two separate compartments, resulting in frustration and the weakening of spiritual vitality. The Church is for them not their source of strength and light, but a place for the satisfaction of a religious need isolated from the everyday realities of a modern world. This is the more disquieting from the Christian point of view because it is in flat contradiction of the fact that the Lord Jesus Christ claims the whole of life and, therefore, the Christian faith necessarily demands expression in all realms of life.

In the laity the Church has a body of men and women in which the real daily meeting of the Church and the world on its own ground takes place. This implies that the Church must see the great significance of giving guidance to her laity, trying to understand where exactly the intellectual, morale and religious issues lie which they have to face, and so giving them by these efforts the certainty that they are not isolated individuals, but are sustained by the experience of living and working as members of the living Body.

Especially in the field of missions unparalleled opportunities are open for the participation af the laity. It would be of great importance if this vision of the laity as part of the militant and living Church could receive adequate attention.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

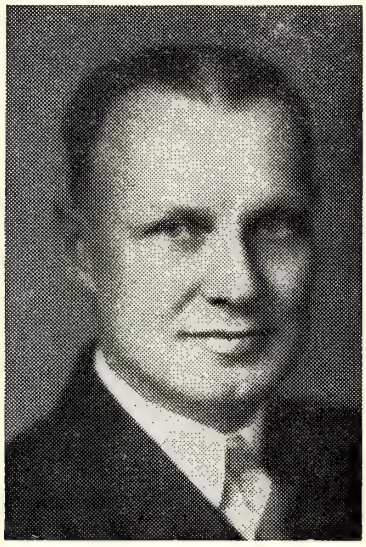
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, OCTOBER 21, 1948. NUMBER 42.

## Associate Minister Elect of General Council

Dr. Douglas Horton, Minister of the General Council of Congregational Christian Churches, announces the election of Dr. Fred S. Buschmeyer, Minister of the Mt. Pleasant Church, Washington, D. C., to be Associate Minister of the General Council, as successor to Dr. Frederick L. Fagley when he retires December 31, 1948.



DR. BUSCHMEYER

After an explanation of the compelling nature of the call to serve the larger fellowship of the Congregational Christian Churches, Dr. Buschmeyer read his resignation from the ministry of the local church to take effect December 31, 1948.

It is an interesting fact that this election and resignation will bring together in official relationship two men who served in a similar relationship as Minister and Associate Minister at the Leyden Congregational Church, Brookline, Massachusetts, twenty-five years ago.

Since 1942 Dr. Buschmeyer has served as a member, and more recently as Chairman, of the Executive Committee of the General Council of Congregational Christian Churches, and will bring to his new position a thorough knowledge of the problems and opportunities of the total fellowship of churches throughout the country. As Chairman of a European Study Mission to Europe in 1947 and as a Delegate to the recent Amsterdam Assembly of the World Council of Churches Dr. Buschmeyer has had further opportunity to become familiar with the larger relationships of Protestant Churchmanship in the present day.

As minister of the local church since 1939 Dr. Buschmeyer has led his congregation in its plans for a new church home on Westmoreland Circle, Washngton, D. C., and it is expected that a new minister will be called in time to lead the local fellowship into its new home by Easter time.

As the new Associate Minister of the General Council Dr. Buschmeyer's principal service will be rendered in the cultivation of the ministerial relationship of the men serving the six thousand churches of the Fellowship, with special attention to men still in training in the seminaries or in the early years of their parish ministry.

# News Flashes

Rev. Harold W. Case will preach Sunday morning at the Rosemont Church, Norfolk.

Rev. R. E. Brittle received and baptized three new members at New Lebanon last Sunday.

Dr. I. W. Johnson reports 106 members received in his churches during the conference year.

The Woman's Board of the Southern Convention will be in session at Elon College on October 26.

Rev. W. L. Bristow is supplying this month at Second Church, Norfolk. Three members were recently received into this church.

## EASTERN VIRGINIA CONFERENCE TO MEET.

The Eastern Virginia Conference of Congregational Christian Churches will meet with the South Norfolk Congregational Christian Church on Wednesday and Thursday, November 3-4, 1948. Will those desiring overnight entertainment, kindly notify Mrs. O. D. Poythress, 1214 Guerriere Street, South Norfolk 6, Va.

## VALLEY CONFERENCE NEWS.

Our best wishes to Rev. and Mrs. R. E. Newton and daughter Margaret (Mrs. J. L. Mendelsohn) for a happy vacation as they visit with friends and relatives in North Carolina, Georgia, Alabama and Florida. They expect to be away for three weeks on this extended trip. Mr. Newton plans to attend the Executive Board meeting at Elon College, October 12-13, on the way South. He reports three new members received and baptized October 3 in the Mount Lebanon Church and one member received by letter into the fellowship of the Leaksville Church. Mr. Newton is a faithful worker and well deserves this needed period of rest and relaxation from the strenuous duties of his pastorate.

ROBERT A. WHITTEN.

## LAYMEN'S SUNDAY AT ROSEMONT.

Laymen's Sunday was appropriately observed at Rosemont Christian Church, Portlock, Norfolk County, Va., last Sunday morning at the 11:00 o'clock service. The general theme for the service was, "That Christ May Reign." Five of the church's leading laymen spoke on the various phases of the program for the coming year—Mr. H. R. Morrison, Mr. W. H. Farrow, Mr. T. F. Liverman, Mr. C. L. Richardson, Mr. O. S. Mills. Following the speaker, Mr. M. K. Hassell, Chairman of the Official Board for the new year, 1948-49, came forward and presented the official board and the committees to the church. This was followed by an Installation Service for all church officers and workers conducted by the pastor, Rev. Herbert G. Councill, Jr. After a brief service of recognition for the deacons, the service was brought to a very impressive close with the congregation singing that beloved old hymn, "O Jesus I Have Promised."

## PROGRAM OF THE EASTERN VIRGINIA CONFERENCE.

The following is the tentative program of the Eastern Virginia Conference of Congregational Christian Churches to be held at South Norfolk Congregational Christian Church, November 3-4, 1948:

**Wednesday—Morning Session.**

10:00 Call to Order by the President, Dr. Frank H. Lewis.
Hymn—Led by Rev. J. Frank Mrgan, Windsor.
Prayer—Rev. H. G. Councill, Jr., Rosemont.
Enrollment of Ministers.
Enrollment of Delegates.
Recognition of Visitors.
Welcome—Mr. Henry Seymour, South Norfolk.
Response — Rev. J. E. McCauley, Waverly.
Report of Executive Committee—Dr. Will B. O'Neill.
Appointment of Special Committees.
Report of Committee on Ministerial Education—Dr. H. S. Hardcastle.
Report of Committee on Christian Education—Rev. R. L. House.
The President's Address—Dr. Frank H. Lewis.
Benediction—Rev. M. E. Taylor, Little Creek.
Adjournment.

* * * *

**First Day—Afternoon Session.**

2:00 Hymn—Led by Rev. O. D. Poythress, South Norfolk.
Prayer—Dr. Luther B. Grice, Holy Neck.
2:10 Report of Committee on Stewardship —Rev. R. E. Brittle, Suffolk.
Report from the Suthern Convention —Dr. W. T. Scott.
Report of Committee on Apportionment—Hon. Shirley Holland, Windsor.
Report of Treasurer — Mr. G. C. White, Waverly.
3:00 Report of Committee on Home Missions—Dr. J. G. Truitt, Suffolk.
Report of Committee on Foreign Missions — Mrs. J. F. Morgan, Windsor.
Address—Dr. George W. Shepherd, Detroit, Michigan.
Report of Nominating Committee.
Prayer—Rev. B. H. Watkins, Franklin.
4:30 Adjournment.

* * * *

**First Day—Evening Session.**

7:30 Worship—Minister and Choir of So. Norfolk Christian Church.
Conference Sermon—Dr. I. W. Johnson, Suffolk.
The Sacrament of the Lord's Supper —Rev. W. S. Carne, Portsmouth.

* * * *

**Thursday—Morning Session.**

9:30 Hymn—Led by Mr. W. H. Baker, Newport News.
Prayer — Rev. Ellis Clark, Great Bridge.
Reading of Minutes and Enrollment of Additional Delegates.
9:45 Report of Committee on Evangelism.
Report of Christian Missionary Association — Rev. R. M. Kimball, Franklin.
Report of Woman's Missionary Conference—Mrs. J. G. Truitt.
Report of Committee on Social Action—Rev. H. G. Councill, Jr.
Report of Finance Committee.
12:30 Prayer—Rev. John Gallo, Disputanta.
Adjournment.

* * * *

**Thursday—Afternoon Session.**

2:00 Hymn—Led by Rev. John L. Gwin, Norfolk.
Prayer—Rev. W. L. Wood, Wakefield.
2:10 Report of Historian.
Report of Committee on Superannuation—J. T. Kernodle, Richmond.
Report of Christian Orphanage.
Report of Committee on Religious Literature—Rev. J. E. Neese, Norfolk.
Miscellaneous Business.
Report of Committee on Place—Mrs. I. W. Johnson.
Report of Committee on Resolutions.
Closing Prayer—Dr. N. G. Newman.
Final Adjournment.

## GREETINGS FROM SPRING HILL, THE MOTHER CHURCH.

*By* G. CHAPMAN WHITE.

To Waverly Congregational Christian Church on Home Coming Day, October 10, 1948:

I bring you greetings from Spring Hill, the Mother Church, on this Home Coming occasion. We are happy to visit you and to enjoy your hospitality and fellowship and pray God's blessings upon each of us as we have come together today to worship as one big family.

Many years have passed since your mother church was organized at Spring Hill. As a matter of record, Spring Hill Meeting House is mentioned as being in existence as early as, or before, 1826, and was located on the same acre of land upon which the present church house, built in 1868, now stands. In 1897 an additional

(Continued on page 6.)

# Institutional Ministry

*By* Rev. Emmet M. Frazer*

Twenty-eight years ago, a bill was introduced in the State Legislature to provide a salary for a chaplain at the State Penitentiary. At this time a group of churchmen expressed the conviction that this field of Institutional Ministry was a missionary opportunity of the Church rather than an obligation of the State. A committee was formed to unite the efforts of the various denominations and the work was begun under the direction of this committee. The Interdenominational Religious Work Foundation is supported and controlled by eleven Protestant denominations. The program of the Foundation has increased from year to year and religious work is now carried on in the industrial schools, the road camps, the T. B. sanatoria, prison farms and the mental hospitals.

There is continuous need for expansion because many institutions are yet without services and others are being inadequately served. It is the hope of the Foundation that increased appropriations will make it possible to expand our program in keeping with the command of the Master, "I was sick and in prison . . . and ye came unto me."

It is not unusual to have people say to me, "Of course, you are busy on Sunday, but what do you do the rest of the week?" The work of Institutional Ministry embraces a great deal more than services of worship and Sunday school classes. These services are important but so, also, are the day by day contacts, many of which seem unrelated to the program of ministry. In order that you may understand some of the activities in contacts other than formal religious services I want to tell you a few stories.

I remember a man who came to my office for an initial interview and protested vigorously that he was innocent of the charge on which he had been sentenced to serve fifteen years in the penitentiary. I let him talk and finally he came around to this statement, which he made with a sly grin on his face: "Of course, I've done lots of things that I didn't get caught for. I was thinking about that in my cell last night and I added up the time I would have gotten if I had been caught and it would have been just about fifteen years. I guess it all balances out after all."

One of my earliest contacts, when I first became associated with this work, was with a sixty-five-year-old Negro who, although he claimed to be quite innocent, was cheerful and said, "God is mighty good to me." I found it difficult to understand how a man who for sixty-five years had lived a Christian life, working every day, attending church every Sunday and had never been arrested for anything could be sentenced for five years for a crime which he did not commit and still say "God is mighty good to me." The old man explained, "I have needed an operation for a long time. It would have cost me over $200.00 and I couldn't afford it. Now they tell me that I can have the operation free while I am here. And, another thing, I have been saving my money to get some false teeth. They were going to cost me $85.00. They tell me that they will make me a set of teeth in here if I will pay for the materials which will cost $13.00, and I've got $13.00. God is mighty good to me." Because of the age of this prisoner I was fearful that the operation might be fatal and I asked the surgeon to let me know before he was operated upon. The morning of the operation I arrived early and read from the Psalms some passages which I thought might be quieting and comforting. After a while I asked him if he had any special portion of the Bible that he would like for me to read. He quickly said, "Read me the story of Nicodemus." I read the story and when I came to "ye must be born again," the old man broke in with, "That's it, preacher, that's it." Then I knew the secret of a man who could thank God for a prison sentence for something he did not do.

Rev. Emmet M. Frazer.

One of my most interesting experiences was at the Blue Ridge Sanatorium where I met a young girl who had been a patient there for several years. I was attracted to her by her wonderful smile and cheerful disposition. She had been sick for a long time but her attitude was one of confidence—looking forward, not backward. She was getting well and she was happy about it. I found myself visiting her ward last that I might leave the institution under the cheerful influence of a radiant personality. The time came when I learned that she

(Continued on page 13.)

Mr. Frazer is Director of the Interdenominational Religious Work Foundation, Inc., Richmond, Virginia.


## The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## RELIGIOUS WORK IN STATE INSTITUTIONS.

The Rev. Emmet Frazer gives a thrilling story of our interdenominational ministry in state institutions. His message which appears in this issue was given before the Eastern Virginia Ministers' Association. As you read his message you will want to share his work. You may. Individuals and churches as well as conferences may share in the support of this Religious Work Foundation. Our contributions are meager indeed compared with that of other denominations. Sunday school classes and other organizations could greatly augment this amount and relieve the conferences of additional responsibility. The work goes on, thank God. It is worthy. Prisoners should not be deprived of the Gospel. "The Word of God is not bound." Greater support will result in better and wider service. Support the Foundation.

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## NEW ERA FOR MISSIONS.

Missions is the great business of our generation. The need is crucial and the opportunity unprecedented. Our best thought and most sacrificial gifts are the price we must pay for a statesmanlike job on the mission field. We of this generation have the privilege of witnessing and participating in a new order of missionary activities. Religious zeal scholarly achievements, technical skill, plus efforts, have lifted missions into new dimensions of efficiency and achievement. Never before have our dollars produced so many miracles. Never before have so many people matched our dollars with theirs. Yes, missions is the great business of our generation. Don't miss the thrill of intelligent and constant participation in this redemptive enterprise.

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## COLUMBUS — ABBREVIATED.

The Editor came away from Columbus with a deep conviction which crystalized in the preceding statement. The Columbus Assembly issued a Program of Advance in Foreign Missions entitled, "One World in Christ." Few of our subscribers have access to this 40-page document, and it is not feasible to publish it in its entirety. Some of you may be interested in reading a digest of this proposed program of united missionary advance. Since this presumbably is one of the duties of an editor, the following condensed statement is submitted for your convenience. The full text is available at the Foreign Missions Conference of North America, 156 Fifth Avenue, New York 10, N. Y., for 35c. Here is the answer to your question: "What is missions?"

It is the conviction of the Foreign Missions Conference that making disciples of all nations includes the doing of "good works" as well as persuasion through the spoken and written word. Both are parts of the process of conveying the good message about God and from God, the process which has come to be called Evangelism: witnessing by word and deed. Therefore we must advance primarily by continuing to aid in the winning of men to Christ and Church, by continuing to strengthen and increase the number, the vitality and the witness of his followers everywhere:

a. By deepening the spiritual life of the church.
b. By aiding in evangelistic campaigns among the unreached.
c. By strengthening the training centers for ministerial and lay leaders.
d. By providing for advanced training on the fields and abroad.
e. By the exchange of dynamic leadership between the field and home bases.
f. By strengthening National Christian Councils for initiative and direction.
g. By cooperation in research; sharing our best.
h. By increased missionary personnel, specially chosen and trained for new conditions overseas.

The **Latin American Countries** are our nearest neighbors and our destiny is closely linked with theirs. An advance in every phase of evangelistic activity is called for in the immediate future and the responsibility of the North American churches in strengthening Protestant work is plainly evident. Recent investigations of demographers have revealed that the population of Latin America is growing faster than that of any major region on the world. At present its population is larger than that of the United States and in fifty years will probably be twice as large. New forces are contending for the souls of the people. The ideaological battle which began during the war has intensified since. Latin America needs above everything else to know the transforming power of Jesus Christ. It is estimated that there are three million Protestants in Latin America. This small minority group is exercising a steadily growing influence. The need for cooperation among Protestants in Latin America is greater than anywhere in the world. We must use all the following opportunities that are now open to us to proclaim the Gospel in Latin America: United evangelistic campaigns. Crusades for increased Bible distribution. Additional evangelists are needed with special gifts and the necessary approach to the intelligentsia, to students and to industrial workers. Exchange of outstanding preachers, student leaders and Christian labor leaders. Radio Evangelism—with recording studios and a full-time Secretary to stimulate and advise local groups in the preparation and improvement of programs, subsidies for local groups and provision for adequate follow-up with counsel and literature. Christian literature and newspaper evangelism.

The Christian Church must make a comprehensive approach to rural people and demonstrate that Christianity is relevant to the whole of life. An integrated program must be built around the needs of the people, which usually arise from ignorance, ill-health, malnu-

trition, poor housing, primitive and wasteful agriculture and lack of industrial skills. National workers and missionaries with the necessary skills to build such a program should be prepared.

The Protestant Church has been a powerful pioneer for four generations in the whole of **Africa** south of the Sahara. No other force in Africa has lifted more eyes, opened more minds, raised more hopes and fulfilled more desires than Christianity in action there. And yet in Africa ignorance, disease, fear, frustration, bitterness and despair are more evident, more communicative, more recognized as a problem to Africans and the world than ever. Our consultation with related agencies in Europe and Africa have been quite unprecedented in geographical breadth and functional scope. Members of Christian communities must be trained and encouraged in working together for literacy, adult education, better housing and sanitation, consumers and other co-operatives. Throughout the whole of Africa literacy is the need which, unmet, will hold unmet a score of other basic needs. The divine message must be set forth in the languages of the people and published so that all may possess it. Only as the people themselves come into personal use of the Scritures can the foundations of Church and community life be sound. The multiplicity of languages and the low cash income of the people require long labor and heavy subsidy if this essential is to be supplied. When people learn to read, they must read. That means literature in a quantity and with a range never yet achieved. It is clear that the time is here when the further development of additional educational institutions of seminary, college and university standard should be undertaken by Christian bodies in strategic places. This is essential to prepare and enable trained Americans as clergy and laity to carry forward the task of evangelism, literacy and literature, education, agriculture, home building, etc. The solution of health problems can be solved only through training of fully equipped medical personnel of Africans. Well-trained technicians are in great demand in mission service in Africa in the fundamental problems of food, housing, health and education. For this, and all other multitple proposals made herein, would be Christianity in action.

The war struck a shattering blow at the Christianity of **Europe,** and the days since fighting ceased have done disappointingly little to repair the damage. Churches have been destroyed, large populations shifted, communications are difficult, there is a shortage of ministers, and furthermore the fall in value of money, the increased cost of living, and the breakdown of industry have had dire effects on the finances of the churches and all their work. It is imperative to assist the seminaries to train more adequately the rising ministry for the new day which is already here. Churches must be repaired and rebuilt. The re-equipment of orphanages, old age and convalescent homes, infirmaries, deaconesses houses, and centers connected with the charitable and social work of the churches, destroyed by the war, looted or seriously damaged, is urgent. Because of loss and destruction during the war and the fact that there was little or no printing during that time, the need for Bibles, hymnals and books is very great. It can hardly be realized by those who live in the midst of plentiful paper how the whole work of the church is impaired, delayed and frustrated by the lack of paper for printing.

The prominent role which **India** and **Pakistan** are destined to play in the arena of nations becomes more apparent every day. These two nations house four hundred million people, one-fifth of the human race. Challenging problems face these countries along political, educational, medical and industrial-economic lines. There are primitive tribes untouched. Far larger numbers of trained leaders both national and missionary are needed. There is great urgency in the call: the ministry, the teaching profession, industry, agriculture, literacy and journalism—in far greater number and far better equipment.

Those directly concerned with mission work in **Southeast Asia** believe that the Christian work in this territory should be studied as a unit. The areas of **Burma, Siam, Malaya, Indonesia, Sarawak, Philippines** and **Micronesia** are lying within the same general part of the world as have a common tropical climate. There is a great body of about 4,500,000 Christians with a common heritage, conscious of their common lot and eager for an interchange of experience and Christian culture.

**China** makes apparent the need for prompt and statemanlike action, and the undergirding of a church which has come through a ten-year war, exhausted and depleted but triumphant. The outstanding needs are personnel, equipment and finance. The very number and size of the obstacles to recovery, not to say any appreciable advance, create the need for unusual effort. Displacement, civil war, inefficiency of government, the threat and actual control of communism and the deadly paralysis of inflation, all tend to nullify effort. Only Christian compassion, Christian standards of life and action, can turn the scale internally and only the united efforts of World Christianity can supply these. The new missionary goes to a place of rare privilege—that is, association with competent colleagues who will have much to give as well as to receive from their western associates. Humility must be coupled with initiative, and willingness to take second place must rank with ability to take first place.

In **Korea** the first priority for any advance in Christian work is personnel. For missionaries, the numbers and types needed have been carefully studied. In addition to Christian character and deep consecration, the new missionary should have creative ability in some special field. The Boards should consider immediately the sending of a number of short-term missionaries as soon as clearance can be obtained. "Youth making contact with youth" should be our watchword.

A land of eighty million people, **Japan** is awakening from the long nightmare which has held her in its grip since she chose the way of war. With defeat have come hunger and stark want for her citizens: homeless children run in packs in her ruined cities, disease is rampant. A major convulsion has rent her social patterns; a social earthquake has left her dazed and groping. At such an hour as this, it is the high privilege of North American Christians to help bring to a sobered Japan the claims of a resurrected Christ in whom alone is salvation for the individual and hope for the nation. Work largely centered in the cities, has in the villages potential seed-beds, which, if well cultivated, can mightily increase its strength.

# CONTRIBUTIONS

## SUFFOLK LETTER.

Eastern Virginia pastors were thrilled last Thursday at Newport News over the excellent meeting of the annual Woman's Missionary Conference. The Christian women of our constituency bring honor upon their Lord, their church, and their conference. More than three hundred of them crossed the five-mile span over the James River to gather in the beautiful church in Newport News. There is an enthusiasm in their greetings, their numbers, their well-prepared program, and their excellent reports which is most inspiring. The very atmosphere seems electric. Their prayers and their song are so real because one senses the fact that the Lord is there.

I have attended, in time, the North Carolina Woman's Conference and the same spirit and enthusiasm, the same spiritual realism prevails there. What would the churches do with these faithful women? Every pastor who has been so greatly helped in his local church by their unceasing work and service should certainly accept from their hands one more really great blessing, namely, the inspiration of treir annual conferences.

The Woman's Conference voted to set their goal for next year at $10,000.00. This is $850.27 more than they raised the past year, but it is a good and proper goal, and they will in all probability go beyond it. Their total figure this year—including their balance of $264.37 in bank when the year began—was $9,414.10.

Although this is a goodly sum of money it is perhaps the smaller, by a good bit, of their contributions. Their contribution of missionary education and missionary spirit in their local churches must be a much larger gift than the money. here is something about the study of missions, the study of the Bible as a missionary textbook, and the praying for missions as well as the giving to missions which makes for a live, growing church at home.

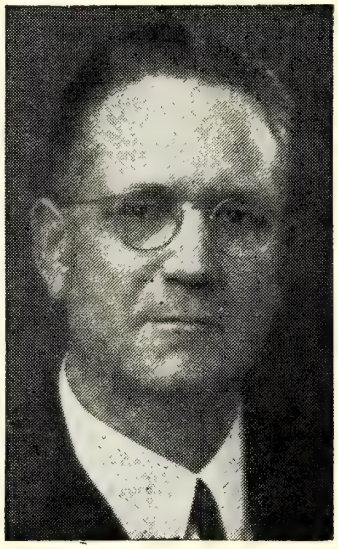
Mrs. Robert Lee House was elected along with an excellent corps of others to carry the responsibility of leadership for the coming year. Mrs. House comes to the presidency of the Eastern Virginia Woman's Missionary Conference with ample training and understanding of the work, as well as vision and consecration. May we all—pastors, churches, and especially leaders of the missionary societies in every church—make the coming year one of the very best in our conference by full cooperation with those charged with responsibility.

Dr. Stanley U. North made a fine contribution to the recent session by his enlivening and enlightening address. And I feel sure that many of the thirty-three women from the Suffolk Church will be hearing much of Mrs. O. H. Paris' address again in a sermon. Dr. W. T. Scott helped to bring us to greater desire to go forward. And the reports from district and departmental superintendents made one feel that the Master had captured the hearts of many of the most talented women in this section.

JOHN G. TRUITT.

## REV. L. B. GRICE COMES TO HOLLAND.

Rev. Luther B. Grice who assumed the pastorate of Holy Neck Christian Church, Holland, Virginia, comes there from Greensboro, North Carolina. Mr. Grice was born and reared in North Carolina, but went to college at Hillside, Michigan, and then to Michigan University. He also studied at Rochester University. He received his degree of Bachelor of Divinity from Yale University and was later awarded his D. D. by Stetson University. He served the First Baptist Church of DeLand, Florida, and also a Baptist Church in the metropolitan area of Chicago. During the war he worked with the Y.M.C.A. in Virginia and North Carolina. Mr. Grice is married but has no children.



REV. L. B. GRICE. D. D.

## GREETINGS FROM SPRING HILL CHURCH.

(Continued from page 2.)

two and one-half acres of land were deeded to the original one acre by our late beloved friend and brother, Mr. Bob West and his splendid and lovable wife, Miss Selma and others. The motivating force in the hearts and lives of those who made possible the organization of this place of worship was the love of their Heavenly Father and the desire to further the Kingdom of their Lord and Savior Jesus Christ. We are grateful today for their lives and their efforts, for not only has there been a place to worship at Spring Hill during all of the past years, but the edifice in which we now worship stands as a memorial to their love and foresight in the furtherance of our Lord's Kingdom in this town and community. For it was out of the membership at Spring Hill that this church was organized and the good work it has done through the years by the efforts and prayers of you who have since labored here stands upon its own merits.

The Mother Church isn't as strong as she used to be, but she still seeks to carry forward the banner of her Christ. Though now feeble, she may well rejoice in the success of her daughter. Surely there is nothing that makes a mother's heart happier than to have a child who daily serves the Lord Jesus.

Now, in the words of Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ which are at Philippi, or, if you please, Spring Hill Church, the servant of Jesus Christ, to the faithful servants of this church. . . . "Grace be unto you and peace from God the Father and from the Lord Jesus Christ! . . . We thank our God upon every remembrance of you. . . . Always in every prayer of ours we make request with joy for your fellowship in the gospel from the first day until now. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

And this we now pray, "That your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Amen.

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You will never "find" time for anything. If you want time, you must make it.—*Charles Bixton.*

# News of Elon College

*By* President L. E. Smith

## HOUSES FOR FACULTY MEMBERS.

In mid-summer Elon College faced the alternative of losing valuable faculty members or providing satisfactory living quarters. Time was short. Material was hard to get and wages were high, but something had to be done.

The college had the opportunity of purchasing barracks of wood construction from the State of North Carolina at a nominal cost. These barracks were at Camp Butner, which is located between Durham and Oxford. The barracks were thirty-two feet wide and ninety-six feet long. They were two-story buildings. Paul Plybon, field secretary for the college, took students from the college, wrecked the barracks, and moved them to the college. Mr. T. R. Humphrey was employed to erect the houses. Three two-story houses have been erected. Two are complete and the other will be complete this week. They are heated from the central heating plant and the college provides the water. Each house consists of living room, dining room, kitchen, two baths and one half bath, and three, four, or five bedrooms. Dr. F. E. Reynolds, head of the Department of Philosophy and Religion, occupies one of these homes. Dr. J. C. Colley, head of the Department of Education, occupies another, and Mr. James Mallory, athletic coach, will occupy the third. These are convenient, comfortable, and livable houses. They are real homes and are located just west of West End Hall.

The remainder of the land purchased from the Huffines' estate some years ago and located west of the highway leading from the college to Ossipee has been surveyed and staked off in building lots. A street has been laid off leading from the highway and extending through the woods between Veterans Apartments and Dr. Caddell's home. It ontinues in a half circle and extends back to the highway just north of Dr. Amick's home, now owned by Dr. T. E. Powell. This street is to be known as Arcadia Drive. A number of beautiful home sites face this drive. Four cottages are being erected. These cottages include living room, dining room, kitchen, a bath, and two or three bedrooms. This is a very attractive section and makes a beautiful development. By November 15, we hope to have these seven houses completed and ready for occupancy. They will rent for from $45 to $75 a month.

This will not only prove an attraction and convenience for faculty members but will be a good investment for the college. If for any reason the Board of Trustees should not favor this project, the houses can easily be turned into money at a profit. It would seem good judgment, however, to provide comfortable homes for faculty members of Elon College. It gives a sense of security, stability, and is further evidence of the college's confidence in its own future and of its interest in the members of its faculty.

Trustees, Alumni, Friends and Visitors, who may be at the college at any time, are invited to investigate these homes as to location, design and construction. The administration will appreciate any constructive criticism that anyone has to offer.

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## APPORTIONMENT GIVING.

These are busy days for the local church. The work for the conference year must be completed. Local finances are to be taken care of, and conference apportionments provided. The church communication to its local conference must be prepared. Delegates to represent the church in conference are to be elected. Each church should make sure that all conference apportionments are in hand and either forwarded to the Convention Office, Dr. William T. Scott, Superintendent, or sent to the conference treasurer for proper distribution.

There isn't anything that will give greater confidence or enthusiasm to the local church than to say that the work of the year now coming to a close has been well done. When a church makes satisfactory progress, meets all of its obligations, it is in a good position to begin the new year with assurance and hope. Elon College is increasingly indebted to the churches of the Southern Convention for counsel, encouragement and support. It is hopeful that the annual apportionments for its support of $12.500 will be paid in full.

**Churches.**

| | |
|---|---|
| Previously reported | $6,491.44 |
| Eastern N. C. Conference: | |
| Beulah | 15.00 |
| Chapel Hill | 12.45 |
| Hope Mills | 16.00 |
| Eastern Va. Conference: | |
| Berea (Nans.) | 73.80 |
| Berea (Norfolk) | 30.00 |
| Barrett's | 15.00 |
| Mt. Carmel | 8.25 |
| Norflk, Bay View | 30.00 |
| Christian Temple | 615.78 |
| Oakland | 63.19 |
| Waverly | 150.00 |
| Windsor S. S. | 16.39 |
| N. C. & Va. Conference: | |
| Berea | 12.00 |
| Concord | 25.00 |
| Lebanon | 5.84 |
| Long's Chapel | 37.20 |
| Western N. C. Conference: | |
| Pleasant Grove | 18.00 |
| Total | $1,143.90 |
| Grand total | $7,635.34 |

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## THE SUPERINTENDENT'S HOME HAS BEEN COMPLETED.

It is a source of gratitude to those of us whom the Convention charged with the responsibility of erecting a home for the family of its Superintendent. We are happy to report that the work has been completed and Dr. and Mrs. Scott were able to move on Monday, October 4.

There is some work yet to be done on the grounds, but the contractor is proceeding with that. Within a few days the entire front lawn will be a beautiful coat of lawn grass and we will have one of the most beautiful houses in this fine community as a symbol of the interest and progress of the Southern Convention.

Appeals have gone out to all our churches, and to a large number of individuals, asking for investments in this project to hold the final debt to the lowest figure possible. Many of our churches and a number of individuals have responded in accordance with that request. Checks are coming in and the amounts given are being applied daily to this fund.

Let it be said, so that all can understand, that unless our churches do respond to this Convention-wide appeal, we will have a debt which we do not want. It can be avoided now more easily than it can be paid later and we will all be happier when we have held the indebtedness to the minimum. This is likely the last time this project will be presented through The Christian Sun.

On behalf of the committee and the entire Convention, I wish to thank every church, Sunday school and individual who has had a part. I wish to urge those who have not to join the rest of us in bringing this matter to an immediate and happy conclusion. We shall anticipate your response at the earliest possible date.

Jesse H. Dollar,
*For the Committee.*

## MISSIONARIES RETURN.

Dr. and Mrs. Harold S. Matthews of Boston, Mass., and East Sumner, Maine, sailed September 23, from New York on the *Ivoran* bound for Hongkong, China, enroute to Foochow, Fukien Province and vicinity. Dr. Matthews, who is China Secretary of the American Board of Foreign Missions, Boston, is on a secretarial administrative visit which will take him throughout the Province of Fukien and probably into North China visiting the missionaries and work of the American Board.

Dr. and Mrs. Matthews are taking with them the special greetings and congratulations of the Congregational Christian Churches in America to the Foochow Mission as it celebrates its Centennial, November 15 to 22, in Foochow City. It was in special recognition of the progress and needs of the churches and their auxiliary institutions in the Fukien area that a beautiful kodachrome moving picture entitled, "Letter from China," was filmed last year under the auspices of the American Board of Foreign Missions, and is now being shown in the churches of the United States. The cast was made up of American Board Congregational Christian missionaries, their Chinese colleague and the boys and girls in the schools.

The Matthews lived at Goodwin Place, Boston, until last spring when they moved to 144 Hancock Street, Auburndale. They have a farm in East Sumner, Maine, where they spend their summers. One personal aspect of the trip will include a visit with their son, Rev. Alden E. Matthews, who with his wife and baby daughter have just begun service as Educational Missionaries in the Foochow Mission.

Dr. and Mrs. Matthews were missionaries in North China for over 20 years. They served there through periods of civil strife, flood, famine and war as well as in post-war days. He left China the last time on the first repatriation ship, *Gripsholm*, after six months as a prisoner of the Japanese invasion forces.

They expect to return to the U. S. A. around July 1, 1949.

## ABOUT SHAOWU CHURCH.

*By* Timothy Chang.

Fukien is a province of South China. Foochow is one of the big cities in China, the capital of Fukien and near the sea. If we study the Chinese geography and history, we can find out there is an important city in North Fukien, named Shaowu, two hundred and fifty miles from Foochow, and that is the county I came from.

There are two ways we can take to reach Shaowu from Foochow: on the river by boat and on the highway by bus. If it had not been for the war by this time the railroad would have been finished. If we go up to Shaowu by boat, we must climb the rapids every time and the boat goes on. There is a proverb to describe Shaowu: "One rapid higher than another rapid; each rapid is ten feet high. So, Shaowu is as high as heaven." Thus, we know that Shaowu is on the upper stream of the Ming River. We must spend about twelve days to reach Shaowu on the boat (it is not a motor boat). We can see the scenery on both sides of the river and we can enjoy it as much as we wish to. The forests are somber, the trees standing motionless and silent on each side of the river. White, red and purple wild flowers are spread over the mountains, they make a beautiful scene.

If we go up to Shaowu by bus, we spend two days and we can appreciate the power of labor because the highway passes through the high mountains one after another and all built up by hand. And we also know what the difference is between North and South China because there are no mountains in North China.

There are many mountains around Shaowu. As a result communication was not convenient in the early times. But Shaowu was still big and important in Fukien. Rice, paper, wood, mushroom, tea and orange are famous products of Shaowu. The weather is like North Carolina.

Seventy-six years ago, Dr. Joseph Walker went to Shaowu and built up the Christian Church there. It was good fortune for the Shaowu people. After a few years, many Christian missionaries went to Shaowu. They helped the Shaowu Church to unite together and built up the Ming-Pe-Da-Hwi—North Fukien Synod. It contains seven counties. Ming-Pe-Da-Hwi is still working there. There are three districts under the Ming-Pe-Da-Hwi and every district has one or two pastors and several churches and chapels.

Shaowu district is an important district in Ming-Pe-Da-Hwi. So, I should tell you about that. There are four pastors in Shaowu—three Chinese and one American missionary. Besides the pastors, there are several preachers to help the pastors. There are three churches and many chapels in this district, but many chapels were closed several years ago because the communists came and no workers served it. There are many big buildings for church schools and hospitals. Twenty years ago there was a high school named Hem-Mei at East Gate. There are many buildings for school and the residences of Rev. and Mrs. Charles L. Storrs, Miss J. C. Walker and Miss Bement—they built their own houses surrounding the school. All these buildings made a beautiful campus there. So, many students studied in that school and many have now become famous men in Shaowu or Fukien or other parts of China.

At South Gate, there was an agricultural experimental farm. Mr. Riggs, an American missionary, studied agriculture there. The farm contains rice fields, horticulture, orchards, meadows and trees planted on the hill to make a forest there.

North Gate was the most important part in Shaowu Church because there were three schools—one kindergarten, one girls' high school and one women's school and hospital. The hospital is a big five-story building. Fifteen years ago, the communists came to Shaowu and destroyed everything in Shaowu. The Christian hospital and schools were destroyed by them, too.

Ham-Mai School is reopening this fall. Shaowu Church asked my second brother, Silas Chang, to serve as a principal. He was graduated from Fukien Christian University six years ago. He was a dean and teacher in F. C. U. Agriculture High School and other Provincial High Schools about six years. He is very interested in agriculture and young people's fellowship work. He hopes he can come to America to get more knowledge and better to train himself.

The Christian hospital was reopened last year. UNRRA and American

(Continued on page 14.)

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## THANK OFFERING—1948.

*By* REV. F. B. EUTSLER, *Chairman Southern Convention CWVR.*

As chairman of the Southern Convention Committee for War Victims and Reconstruction permit me, first of all, to thank the women of our Convention for taking CWVR as the object of their special Thank Offering in November. As most of you know, this is the last year of CWVR —though not the last year of our effort as a denomination in behalf of war-sufferers. In 1949 and 1950 all of our benevolence giving, for home and foreign missions and for "emergency services" will be unified under a single appeal to be known as "Our World Mission," and one million dollars has been put into the budget for 1949 under "emergency services" to continue our ministry of healing and relief for those whom war has reduced to pitiable need. We await the launching of Our Christian World Mission with thrilling expectation, but 1949 is three months away and we still have an enormous job to do.

A few days ago I attended the meeting of the State CWVR Chairmen in New York and there I heard discouraging news. As of September 1st (latest figures available) our denomination is short of its three year goal for CWVR by approximately $900,000.00. Of this amount the Southern Convention has been asked to raise this year only $8,917.49, but while our giving is slightly in excess of this time last year, we have contributed to date only $2,109.61, leaving a balance of $6,807.88 to be raised before December 31.

I wish you could have been with me at this meeting as we listened to first-hand reports from the members of our deputation to Europe this summer. Homelessness and hunger are still appalling. Millions of people still live at a sub-human level with less than the necessities of life, and with no hope that their situation will ever be better. Though we were discouraged by the news that we have fallen so far short in our giving, each State Chairman left that meeting with the determination to do his level best in the remaining three months of 1948 to raise the balance of the money which we have pledged ourselves to contribute as our denomination's share in the vast work of Christian compassion to war victims. I came away encouraged by the knowledge that standing behind our Southern Convention effort are the loyal women of our fellowship who never fail at anything to which they turn their hands.

May I clear up one possible source of confusion. The Thank Offering of the women is "over and above" the efforts of each local church, and because the women have agreed to help does not mean that any church can sit back complacently and think that the job will be done. In July a letter went out to each local church asking it to adopt voluntarily a quota for CWVR. Some churches have indicated that they will accept their quotas, but many are still to be heard from, and even if each church adopts its quota we will still need the generous giving of all our women's societies to go over the top. For the past two years our Southern Convention goal was $7,000 a year, or 14,000 for the bi-ennium. During that period we raised $13,125.47. In other words, we failed to reach our two-year goal by the amount of $874.53. As your Chairman, I hope very much that with your assistance we will not only attain our enlarged goal for 1948, but also make up the deficit of $874.53.

With the help of each church and each women's society we can do it. We are proud of the record of our Convention for increased apportionment giving. Let us wipe the slate clean on CWVR so that we can enter into Our Christian World Mission with a triumphant sense of having completed all our obligations.

May I suggest one or two practical steps whereby we can assure the success of our joint effort.

(1) Ask your minister what plans have been made to raise your church's quota for CWVR. Perhaps the letter of July lies buried on his desk. As a minister I know how easy it is for important matters toget buried on desks while the more immediate concerns of our own churches engage our attention.

(2) Plan now to make your Thank Offering the biggest success it has ever been. If necessary supplement it by a sacrificial meal, or by an auction of useful articles contributed by the members of your organization, or examine your treasury to see if there aren't some few extra dollars that can be spared. I venture the assertion *that there are enough surplus funds in the treasuries of our women's societies to more than reach our Convention's goal.*

(3) Write me (c/o The United Church, Raleigh, N. C.) for any materials that may be useful. There are some excellent materials available, including new descriptive folders, milk bottle labels, attractive offering envelopes for each of the next three months, inspiring services of worship for the dedication of CWVR gifts, one for each of the next three months, available in quantity. I have these supplies on hand and as soon as they run out I will request more.

In the words of your President, Mrs. O. H. Paris, in a recent issue, let us, with God's help, "make this our largest Thank Offering."

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## NEWS FROM LOCAL SOCIETIES.

### PALM STREET, GREENSBORO.

The Woman's Missionary Society of Palm Street Christian Church had a very successful year under the leadership of Mrs. Pearlie Hall, President.

We held twelve monthly meetings, with Vice-President Mrs. G. H. Hammer in charge of the programs.

In November the Thank Offering service was held at the church, with Mrs. W. F. Worsham as leader. We were fortunate to have Mrs. W. E. Wisseman as guest speaker for this service.

For acts of Friendly Service, sunshine baskets were sent to the shut-ins.

Our Christmas meeting was held at the home of Mrs. Hall. The guest speaker was Mrs. Murray. Pollyanna gifts were exchanged. Several boxes were sent to Miss Angie Crew, our missionary in Japan. Members of our society joined with other societies for the World Day of Prayer. Boxes of clothing were prepared and given in the city-wide collection for the needy in Europe.

On April 17, the society gave a spaghetti supper at the Community House for the young people of the church, after which Miss Lois Brady gave the book review, *Great Is the Company.* She had maps and took us for an imaginary trip around the world. At this meeting, all voted to organize a Young People's Society in our church.

On May 3, Miss Ruth Taylor invited the young girls of the church for a buffet supper, after which the

(Continued on page 12.)

## GENERAL ASSEMBLY OF THE UNITED NATIONS.

### PARIS MEMORANDUM No. III.

[Prepared by Walter W. Van Kirk, Secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. Dr. Van Kirk is attending the General Assembly as the accredited observer of the Federal Council of Churches.]

PALESTINE.

*Introduction.*

For thirty years the problem of Palestine has baffled the world's leading statesmen. Great Britain, weary of its responsibilities as the Mandatory Power, asked the United Nations to take over. The General Assembly at its second regular session in 1947, recomemnded that Palestine be divided into Arab and Jewish states, with an economic union. It was further recommended that Jerusalem be internationalized under the United Nations.

Great Britain declared herself to be unwilling to aid in the implementation of the recommendation against the will of either party. The Arab states refused to abide by the recommendation. The United States, which had favored partition, opposed the use of force to ensure partition. A special session of the General Assembly was convened in May, 1948, to consider the question of establishing a temporary trusteeship for Palestine. Instead, the General Assembly appointed Count Folke Bernadotte of Sweden as Mediator for Palestine.

Upon the expiration of the British Mandate on May 15, 1948, the Jews solemly proclaimed the establishment of the State of Israel within the boundaries previously recommended by the General Assembly. Fierce fighting ensued between Jewish and Arab forces, particularly in Jerusalem. Truce appeals by the United Nations Security Council were largely ignored. Subsequently a four weeks' truce was agreed to under terms worked out by the Mediator. Thereafter, the Security Council, on July 15, 1948, issued a cease fire order. Scattered fighting continued. The situation remained tense.

*Count Bernadotte Is Assassinated.*

Count Bernadotte, on September 16, 1948, sent a letter to Secretary-General Trygve Lie urging that Palestine again be placed upon the General Assembly agenda. On the very next day Count Bernadotte was assassinated in open defiance of his privileged position as an official of the United Ntions. I can testify to the fact that the murder of the UN Mediator profoundly disturbed the delegates of the General Assembly as they gathered in the Palais de Chaillot. Little else was talked about. The UN flag flew at half mast. Within a matter of hours Palestine had become the most immediately pressing of the many issues confronting the General Assembly.

*Bernadotte's Recommendations.*

Shortly before his untimely passing Count Bernadotte had transmitted to the Secretary-General a Progress Report which embodied his recommendations as Mediator. These recommendations were predicated upon the following premises: harmonious relations should be restored between Arab and Jew; a Jewish state called Israel exists in Palestine and there are no sound reasons for assuming that it will not continue to do so; the boundaries of the new state must finally be fixed by the parties concerned or, failing that, by the United Nations; adherence to the principle of geographical homogeneity and integration should apply to Arab and Jewish territories; the right of innocent people uprooted from their homes by the present terror and ravages of war to return to their homes should be affirmed; the City of Jerusalem should be accorded special and separate treatment; there should be international guarantees, as a means of allaying existing fears, and particularly with regard to boundaries and human rights.

In consideration of these premises the following conclusions and recommendations were reached by Count Bernadotte:

1. Hostilities should be pronounced formally ended either by mutual agreement of the parties or, failing that, by the United Nations. The existing truce should be superseded by a formal peace or, at the minimum, an armistice which would involve either complete withdrawal and demobilization of armed forces or their wide separation by creation of demilitarized zones.

2. The frontiers between the Arab and Jewish territories, in the absence of agreement between Arabs and Jews should be established by the United Nations with certain revisions in the boundaries previously defined by the General Assembly including the giving of Galilee to the Jews and the Negeb to the Arabs.

3. The disposition of the territory of Palestine not included in the Jewish state sould be left to the Governments of the Arab states, special thought being given to the wisdom of merging the Arab territory of Palestine with the territory of Transordan.

4. The United Nations should undertake to assure that the boundaries between the Arab and Jewish territories shall be respected and maintained.

5. The port of Haifa should be declared a free port.

6. The airport of Lydda should be declared a free airport.

7. The City of Jerusalem should be treated separately and should be placed under effective United Nations control, with full safeguards for the protection of the Holy Places and sites and free access to them, and for religious freedom.

8. The right of unimpeded access to Jerusalem should be fully respected.

9. The right of the Arab refugees to return to their homes in Jewish-controlled territory should be affirmed by the United Nations, and their repatriation, resettlement and rehabilitation should be supervised and assisted by the United Nations.

10. The political, economic, social and religious rights of all Arabs in the Jewish territory of Palestine and all Jews in the Arab territory of Palestine should be fully guaranteed and respected.

11. The United Nations should establish a Palestine Conciliation Commission for supervisory purposes and to report promptly to the United Nations any developments in Palestine likely to alter such arrangements as may be approved by the United Nations or to threaten the peace of the area.

*Definitive Action by UN Demanded.*

Had Count Bernadotte not been assassinated the above recommendations might have been regarded as just another set of propositions to be voted up or down for political reasons unrelated to the actual state of affairs of Palestine. The murder of the UN Mediator, however, has invested these recommendations with a significance that is forcing the hand of the General Assembly. There is a feeling here that the UN is now required to take whatever steps may be necessary to restore and maintain peace in Palestine. Moreover, by contrast to the situation prevailing a year ago, the State of Israel has been established and further debate as to the wisdom or unwisdom of creating such a state would seem to be academic and wholly unrealistic.

Secretary of State Marshall has announced that the United States will press for the full acceptance of the Bernadotte recommendations. "My Government," said Secretary Marshall, "is of the opinion that the conclusions are sound, and strongly urges the parties and the General Assembly

(Continued on page 11.)

# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

### EASTERN VIRGINIA YOUNG PEOPLE'S CONFERENCE.

The annual Fall Meeting of the Eastern Virginia Young People's Missionary Conference will be held at the Suffolk Christian Church, Sunday, October 24.

This article is intended to give each of you a better knowledge of Miss Pattie Lee Coghill and her team of international and national leaders who will be with us.

Miss Pattie Lee Coghill is Educational Secretary of our Missions Council and is the leader of the excellent team. She is one of "our folks," having been born and reared in North Carolina and being a graduate of Elon College.

With her in Suffolk will be Rev. Harold W. Case of Fort Berthold, Indian Mission Reservation, Elbowoods, South Dakota. He went to stay one year but stayed 21 years. Why he stayed and what has been done in the intervening years is a fascinating story which Mr. Case will relate to us.

Another member of the team will be Dr. Alan B. Taylor, Medical Superintendent of the McCord Zulu Hospital, Durban, South Africa. He is home on furlough for the first time in ten years. He is head of the first and finest hospital for Africans in Natal, one of South Africa's four provinces.

Also appearing with the team will be Dr. Hiroshi Hatanaka, President of Kobe College, Kobe, Japan. Dr. Hatanaka is a Christian educator and pastor and it was he who guided Kobe College safely through the disastrous years of World War II.

The program is as follows:

THEME: "One World Through Christian Fellowship."

3:20 Prelude.
3:30 Worship Service—Damascus Y. P.
Business Session (Minutes, awarding of attendance banners, reports, etc.)
Special Music.
This Year's Literature—Mrs. Robert M. Kimball.
Offering.
Prayer.
Hymn.
Panel Presentation—Miss Pattie Lee Coghill, Leader; Rev. Harold W. Case, Dr. Alan B. Taylor and Dr. Hiroshi Hatanaka.
Hymn.
Prayer.
6:30 Supper (served by the ladies of Suffolk Christian Church).
7:30 Prelude.
Worship Service—Waverly Y. P.
Address—Dr. Hiroshi Hatanaka.
Hymn.
Benediction.

Young people, we urge you to come for we are sure the messages you hear on October 24 will really be worthwhile. We are depending on your attendance.

MRS. MELVIN P. BRINKLEY,
*Supt. of Young People.*

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### AN INVITATION TO YOUNG PEOPLE.

Invitation is extended to all young people of Western North Carolina and North Carolina and Virginia Conferences to attend a two-conference meeting at Greensboro, N. C., on Sunday, October 31. The First Church of Greensboro will be the host church. Austin Lane, president of Pilgrim Stewards, in speaking for the young people of his church, has extended the invitation.

Here are several excerpts from his letter: "We are very happy to have you come to our church and to be able to have an outstanding event as part of the meeting. I refer to the team of persons which is touring the South. . . . Briefly, the Team is composed of Pattie Lee Coghill, Dr. Hatanaka, Dr. Alan Taylor, Rev. Harold Case and Rev. Stanley U. North. . . . Treats of the evening program will be the excellent missionary film, 'Letter from China,' and a talk by Dr. Hatanaka."

The program is as follows:

2:30 Registration.
3:00 Opening Worship.
3:15 Panel—Discussion of the plans adopted by the Pilgrim Fellowship Council: C. Baxter Twiddy, presiding; Bill Scott, Jr., Social Action Chairman; Melva Foster, Missionary Action Chairman; Evelyne Moore, Interdenominational Action Chairman.
Announcements.
Business Session.
Panel—Team headed by Pattie Lee Coghill.
5:00 Adjournment.
5:30 Supper (bring your sandwiches; the church will furnish the drink).
6:30 Movie: "Letter from China."
Talk by Dr. Hatanaka.
Closing Worship led by Fleta Moffitt, Personal Action Chairman.

In closing his letter, Austin Lane says, "We shall be looking forward to seeing you and the young people from your church at this conference."

### GENERAL ASSEMBLY OF THE UNITED NATIONS.

(Continued from page 10.)

to accept them in their entirety as the best possible basis for bringing peace to a distracted land."

Secretary-General Trygve Lie has made it clear that he will urge the UN to provide adequate protection for its representatives in Palestine and in other areas of unrest to which UN representatives have been or may be sent.

Britain's Foreign Secretary, Mr. Ernest Bevin, told the House of Commons that the British will give "whole hearted and unqualified support" to the Palestine settlement proposals of Count Bernadotte, and urged that these proposals "be considered as a single integrated plan and put into operation in their entirety." This marks the first time that Great Britain has taken so categorical a stand in support of a Jewish state.

At this writing the State of Israel has promised to study the Bernadotte proposals objectively while at the same time protesting against the provisions bearing upon Jerusalem and the suggested ceding of the Negeb to the Arabs. Arab leaders have rejected the proposals in their entirety. The Arab League has countered by setting up an Arab government for Palestine despite the opposition of King Abdullah of Transjordan.

Such are the facts that should be borne in mind as the UN debate on Palestine gets under way.

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As a matter of simple economics, the liquor traffic is a burden upon every other industry, every profession and every trade. Its end effect is to curtail income, decrease output, depreciate credit, and impair or destroy the financial independence of both drinkers and abstainers.

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# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## WISDOM LITERATURE IN THE BIBLE.

### (TEMPERANCE LESSON.)

Memory Selection: *He that walketh uprightly, walketh surely.*—Proverbs 10:9.

Lesson: Proverbs 1:8; 3:3a; 4:1; 6:27-28; 8:1-11; 10:1-9; 15:1; 18:9; 22: 1a 25 13ab, 28; Ecclesiastes 1-3; James 3:13-18.

Devotional Reading: James 3:13-18.

*Distilled Widsom.*

The so-called "Wisdom Literature" of the Bible is a collection of wise sayings, or proverbs, a kind of distilled wisdom, the result of long observation and much thought. The classic example is the book of Proverbs, commonly attributed to Solomon. Solomon in fact wrote many of them, but not all of them. Embodied in this collection of proverbs or wisdom literature are many gems of practical wisdom and common-sense which offer guidance for sane and sensible living.

*A Wise and Foolish Son.*

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother." Multitudes of fathers and mothers know how true that is. How many parents there are whose hearts are made glad by the wholesome way in which their children live, and how many parents there are whose hearts are heavy because of the foolishness and the wickedness of their children. Many mothers carry heavy burdens because their children live foolish and futile lives.

*Righteousness and Wickedness.*

"The treasures of wickedness profit nothing, but righteousness delivereth from death." The pleasure of sin are but for a season. And so are its material gains. Wealth gotten wrongly does not enrich. "Jehovah will not suffer the soul of the righteous to famish, but he trusteth away the desire of the wicked." There is a food for the soul that gives strength and sustains the spirit. But eventually evil desires burn the soul out.

*The Worker and the Shirker.*

"He becometh poor that worketh with a slack hand; but the hand of the diligent maketh rich." It is a principle tested by time. One reason why many people do not rise higher in life is because they do poor work. They never get any higher because they work for hire. They are clock-watchers, and job-shirkers.

*The Future Belongs to Those Who Save.*

This is the slogan of an Insurance Company. It finds confirmation in the proverb, "He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame." How foolish a man is who would sleep away the days when the wheat was ripe for the harvest, or the loaded peach trees were ready to give up their ripened fruit. The wise man saves something for a rainy day. We can learn of the ant and the squirrel in this matter.

*The Memory of the Righteous and the Wicked.*

"The memory of the righteous is blessed, but the name of the wicked shall rot." Call the roll of the cruel and the wicked men of history—Nero to Hitler, gangsters Capone and Dillinger, the Nazi monsters, masters of the prison and concentration camps—their names stink to high heaven. But recall the good men, whose name is legion, not only the great, but the humble good folks we have known, and their names and memories comes as a blessing and benediction to those who know them.

*Wise Man, Foolish Man.*

"The wise in heart will receive commandments, but the prating fool shall fall." The wise man heeds advice, he knows he does not know it all, he knows this is a moral universe and he gives heed to its laws. But the foolish man "knows it all." He is wise in his own conceits. And sooner or later he falls, and great is the fall thereof.

*Certainty Amid Uncertainty.*

"He that walketh uprightly, walketh surely." We live in a world of uncertainty. There are so many things that we do not and cannot know about. But he that walketh uprightly, walketh surely. He can be certain that he will come out all right. To be sure religion and righteousness is no guarantee against trouble but they are guarantee against defeat. "He that perverteth his ways shall be known." Be sure your sins will find you out. There is nothing hidden that shall not be revealed. Let every man take heed how he walketh.

*Vanity, Vanity, Vanity.*

The man who wrote Ecclesiastes had lived long and he had lived well so far as material comforts were concerned. He had tasted life at many points and he had sought pleasure in many quarters. Like many a modern man he had turned to drink to find cheer and comfort. But in the end he found that it was vanity, altogether vanity. God has made us for Himself and our hearts are restless until they rest in Him. Christ satisfieth the hungry soul, and only He who is the Bread of Life can satisfy man who cannot live by bread alone.

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

Young People's Circle was organized with twelve charter members present and Mrs. Pearlie Hall, Mrs. W. E. Wisseman and Rev. J. L. Neese. Miss Carl Wallace was elected president and Mrs. Hall, counselor.

Family Night was held on Saturday, May 15, with about fifty attending. After a picnic supper, Mrs. Jerome Crabtree presented a well-planned program suitable for the occasion. Miss Ruth Taylor led in many interesting games, after which Curtis Brady and Junior Hall showed several rolls of films. A Life Membership was bought by the society for the Richard Jacksons.

A vesper service was held at the Guilford Battleground in August, with the young people in charge of the program. A picnic supper followed, and a special offering was taken for the Post-War Emergency Program. A large number attended.

The pastor, Rev. J. L. Neese, gave the Bible study book, Thy Kingdom Come, at a Sunday evening church service.

We covet your prayers that we may do more for our Lord during the coming year.

Mrs. W. F. Worsham,
*Secretary.*

* * * *

### PLEASANT RIDGE (G).

The Woman's Missionary Society of Pleasant Ridge Congregational Christian Church is glad to report another successful year's work under the leadership of our capable president, Mrs. J. Wright Pegram. We held eleven monthly meetings with good attendance. Our programs have been planned by different members of the society each month.

The devotional booklet and two study books have been used in the society. In November our Thank Offering program was given in our church, with Mrs. O. H. Paris of Greensboro as speaker.

Clothing has been collected for war victims. At Easter, as usual, we sent clothes to the Orphanage at Elon. Two Life Memberships have been given this year. A box of dish towels was sent to Franklinton.

The annual Woman's Conference and Rally were attended by part of our members. We have tried to bring what cheer we could to the sick and shut-ins by sending flowers and cards to them. The young people's society of our church is doing a splendid work. We work jointly together, which makes our work more pleasant and enjoyable.

We want to thank our beloved pastor and his wife, Dr. and Mrs. W. E. Wisseman, for the service rendered us the past year.

Now, as we start on another year's work, may we work harder and do more than we have in the past year. Jesus is saying to us today as he said to his Disciples over nineteen hundred years ago: "Go, and lo, I am with you alway, even unto the end."

Mrs. S. F. Huffine,
*Secretary.*

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## INSTITUTIONAL MINISTRY.

(Continued from page 3.)

was well enough that she could be permitted to get up from her bed for one meal a day, but she had grown so much in the several years that she had nothing which she could wear to the dining room. Some of the women from a church circle in Richmond made a trip to Charlottesville with patterns, and pins, and tape measures, and soon our little girl was outfitted. This service meant a great deal more than mere clothes for our cheerful little girl had no family and she was thrilled to make new friends who wrote to her occasionally and at such times as birthdays and Christmas sent her small gifts. I am happy to report that the girl's health continued to improve and that the day came when she could leave the institution healthy in mind and body and still possessed of a radiant personality and and unshakeable faith in a loving Heavenly Father.

One day a Negro came to the Chaplain's office at the penitentiary and said, "These mens ain't treatin me right." His story was that he had been sentenced for a period of three years but the prison records showed six years. Strictly speaking, this was not the Chaplain's job, but the prisoner had asked other persons and he had not been satisfied with their answers. The job would have been more appropriate for a lawyer or at least a social worker, but the Chaplain started writing letters and after some exchanges of correspondence with the Clerk of Court it was discovered that the prisoner's story was correct. In some way two copies of his conviction had been typed and so the record office of the prison had added three and three, total six. The extra and erroneous paper was withdrawn.

The most difficult part of my ministry is in connection with the men who are condemned to die in the electric chair. In the cell block where these men are kept the Chaplain sees many tragedies and some exhibitions of implicit faith. One such demonstration of faith I shall never forget. A young man whose faith in God was primitive but unshakeable was watching another man go down the corridor for the last time and called to him saying, "Willie, when you see the Master tell him about me." It was not the comment of one who takes his religion lightly, but the sincere expression of simple trust in a Heavenly Father.

The children who arrive at the industrial schools are usually frightened and undernourished. They need food for both soul and body and they need to have their confidence in mankind restored. Most of them have had unfortunate experiences which have led them to distrust almost everyone, and it takes several days for them to react to the kindness of the school staff and to accept the friendship and the helping hand of the religious worker. But after a few days most of them begin to relax and the process of rebuilding and rehabilitation begins. Our religious worker at one of the girls' schools had this experience with a nine-year-old girl who was listed as "incorrigible." Although it seemed impossible that a young girl could be so incorrigible, the religious worker reports that this child was just about the most hardened individual that she had ever seen. This girl did not relax. She trusted no one. She believed no one and was convinced that no one intended to help her in any way. Months went by and every effort of staff people and of the religious worker appeared to fail. Our religious worker was a devoted and sincere Christian who never quit trying, and one night in December as they were returning from rehearsing a Christmas play—a night that was clear and cold, with a multitude of stars in the sky—this worker felt a hand slip into hers and looking down was surprised to find that it was the little girl who trusted no one. She was further surprised when she said, "You know, I think it must have been on a night like this that Jesus was born." The worker said nothing but held that little hand firmly as they walked across the campus. That was the opening wedge that led to the salvation and the rehabilitation of the little girl who had been labelled "incorrigible."

I've told you some stories of prisoners who said they were innocent and that they'd been charged with offences which they did not commit. Sometimes we find the reverse to be true; as for example, one man with whom I was talking who was serving a term for bigamy. I soon learned that he should have been charged with "trigonometry."

One more story and I'm through. This one has to do with a boy who ran away from the industrial school in Powhatan County and got lost in the woods. He became frightened and began to pray. He promised God that if he could just get out of the woods he would go back to the school and finish his sentence and not only that—he promised God that he would surrender his life and live according to the pattern that Jesus set for us. The boy did eventually make his way out of the woods and he did return to the school and reported to the superintendent. The superintendent sent for me because we have no chaplain at this industrial school. I arrived three days later—much too late—to find that the boy's experience was real and that he was anxious to take the next step in his religious growth. I wrote to a minister in the community where his parents lived, for although his father was a drunkard, his mother was a Christian woman and a church member. The minister called on the mother and secured from her a promise that she would write for her church letter and join the church in the community where she was living. When next I visited the school the boy told me with great joy and enthusiasm, "I got a letter from the minister and he says that I can join the church the first Sunday that I am home. Mom and I will be together again." We were lucky with this boy. We cannot afford to trust to "luck" again. We must have a full-time chaplain at this industrial school. The Christian people of Virginia cannot afford to miss the missionary opportunity in our state institutions. This work is home missions at its best, and missions, like charity, begin at home.

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More than five hundred persons are reported to have died in the holiday week-end over the Fourth of July. How many of these died because of increased recklessness, induced by alcoholic beverages?

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The Thanksgiving period is the time of year that we are allowed to make special appeals to the churches, Sunday schools, and individuals for offerings. It is the time we should take inventory of the blessings God has granted to us during the year. As we count them one by one we will find that they will add up far more than we had expected. After you have added them all up, realizing that you have been blessed with a good home, good health, good crops or salary, then ask yourself this question, "What have I done for others?" Nearly one hundred little children at our orphanage without a home, fatherless, motherless and dependent, what have I done for them during the year 1948?

Mr. R. H. Coble and family of near Burlington, N. C., sent in the first Thanksgiving offering this year. For several years he and his family have had this honor. We sometimes wonder out of our thirty-three thousand members why more of our people do not send us special offerings. It would be such a help to us in this work of love.

We expect the churches to send in their Conference Apportionment of $12,500, but what is $12,500 in running the orphanage at the present prices? These apportionments were set several years ago when prices were low. But for several years, now, they have climbed to a very high peak, some articles three times as high as they were several years ago. We are taking care of as many children as ever, but it is impossible to care for them now as we did several years ago with the high prices to contend with and the income far below normal.

At this Thanksgiving season won't you open your hearts and make a real offering to make it possible to give the homeless a home. Other orphanages in North Carolina give liberally toward the support of their institution. Our Baptist friends have seven hundred children in their care. We notice in their orphanage paper, the October 14 issue, that their churches have already sent in during 1948 the sum of $243,804.35. We feel sure that they will receive $200,000 more by the end of this year through the Thanksgiving period. The Methodist, Presbyterian and other orphanages will receive according to the number of children in their care. These denominations think orphans are worthy and they see to it that they are supplied with money to take care of their children. How about the Congregational Christian denomination.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR OCTOBER 21, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 7,690.32 |
| Eastern N. C. Conference: | | |
| Chapel Hill | $ 12.45 | |
| Lee's Chapel | 12.00 | |
| Plymouth | 12.30 | |
| | | 36.75 |
| Eastern Va. Conference: | | |
| Berea (Nans.) | $ 77.00 | |
| Windsor S. S. | 67.55 | |
| | | 144.55 |
| N. C. & Va. Conference: | | |
| Berea | $ 24.00 | |
| Carolina | 15.00 | |
| Carolina S. S. | 20.00 | |
| Greensboro, First, S. S. | 50.00 | |
| Long's Chapel | 10.30 | |
| Mt. Zion | 20.00 | |
| | | 139.30 |
| Western N. C. Conference: | | |
| Bennett | $ 6.90 | |
| Flint Hill (M) | 5.88 | |
| Shiloh S. S. | 19.93 | |
| | | 32.71 |
| Va. Valley Conference: | | |
| Antioch S. S. | $ 9.19 | |
| Linville | 9.40 | |
| | | 18.59 |
| Total this week from churches | | $ 371.90 |
| Total this year from churches | | $ 8,062.22 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $12,916.66 |
| Mrs. Leigh, children | $ 38.99 | |
| Mr. Cook, children | 10.00 | |
| Mr. Hughes, children | 45.00 | |
| Mrs. Sullo, children | 26.12 | |
| Mrs. Burgess, Jimmy B. | 13.00 | |
| Mrs. Gregory, Marlene G. | 35.00 | |
| L. B. Rumley, Jerry W. | 10.00 | |
| J. B. Whitaker, Tommy W. | 10.00 | |
| Onward Bible Class, South Norfolk Church, David and Woodrow Haith's clothing | 77.96 | |
| Dorcas Class, South Norfolk Church, Hubert Cook clothing | 50.00 | |
| Home Builders Class of Lanette, Ala., Church | 67.15 | |
| Big Oak Independent S. S. | .525 | |
| Mrs. Carro Jones | 5.00 | |
| R. H. Coble & family—Thanksgiving offering | 15.00 | |
| Vance County, Proctor girls | 30.00 | |
| | | 438.47 |
| Total this year from Special Offerings | | $13,355.13 |
| Grand total for the week | | $ 810.37 |
| Grand total for the year | | $21,417.35 |

## ABOUT SHAOWU CHURCH.

(Continued from page 8.)

Board helped it very much, but the doctors and nurses are still few. I hope the hospital can ask more doctors and nurses working in it to glorify God's love.

Rev. and Mrs. Richard L. Jackson and Dr. and Mrs. Edward C. Riggs came to Shaowu last year. They did a good job in Shaowu and Christians like them very much. Mr. Jackson walked through seven counties to visit every church and chapel with Dr. Riggs last fall. There is no good highway to every village except town to town. So we do not have bus line to every village but we can drive jeep, bicycle or motorcycle freely. So, I hope he can get one of them and it would help his work very much. Everything is new in Shaowu Church after they came. They can speak Chinese very well now. Mr. Jackson had several speeches in Chinese for Sunday service and young people's fellowship. Mrs. Jackson had several speeches in Chinese for young people's fellowship and women's prayer meetings. Dr. and Mrs. Riggs work as hard as they can for the hospital. Dr. Riggs can write many Chinese characters and read Chinese books pretty well.

The problems of Shaowu Church are: The pastors of Shaowu Church their work is very heavy because they are all more than fifty years old and have must serve church work and also arrange school and hospital work. So, Christians hope for young men to attend to church work and more missionaries to Shaowu, especially young women, because women's work in Shaowu is very important part of work in Shaowu church.

Ham-Mai High School is reopening this fall. I wonder that they can reopen that school successfully with only one thousand dollars for establishment fund and teachers' salary in one year. I believe that they want some more equipment and better teachers for students.

The Christian hospital began work again last year. Dr. and Mrs. Riggs and other Chinese doctors worked hard as they could but still need more doctors, nurses and equipment because the Christian hospital is only big hospital in North Fukien. They have an X-ray machine in Shaowu, but they don't have a powerful generator for it. So, they couldn't use it for cure.

In church we are son of God. Let us help together. Let us stand as close as we can toward the brotherhood of man.

5027 Duke Station,
Durham, N. C.

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There is no greater fool than he who says there is no God . . . unless it be the one who says he does not know whether there is one or not.—*Exch.*

# FOR THE CHILDREN

**Mrs. R. L. House, *Editor***

Here I am—writing to the parents again, and calling special attention to the following article on jealousy by Janette Stevenson Murray.

We have two new babies in our neighborhood—they represent well the conditions described below. In the first family, there were three, mother, father and a four-year-old girl. She is what I call "spoiled"—more than that, she is constantly demanding the attention of all about her. Although her parents told her about the coming of a new baby, they mistakenly told her she was going to have "a dear little playmate." Eventually, but not now at two months! Already an unhappy child, she is now miserable. On the other hand, there is a family of five, mother, father and three children who welcomed a new sister. Their mother read the Golden Book, *A New Baby,* to them; she let them choose what clothing to take to the hospital for the new babe to wear home, and on her return she remembered to bring each of them a tiny remembrance. In addition she introduced (very seriously, too!) each of the children to the new little girl and then she hugged them all close to her and said a prayer for their growing family. When this baby broke into her first smile, the children were delighted their mother tells me, and they jumped up and down saying, "She can laugh, she can smile with us now." Their mother also says that this tiny infant tries to hold her head up when she hears one of the children near her.

God made families to grow together in love and happiness. Jealousy is an ugly, cruel thing. We are told that no child can be altogether free of it, for instance, the second child yearns to be as old as the first, and the third would like to be as old as the second, but gross jealousy need not be.

Have you planted a seed of jealousy in your children lately? You have if you set your children against each other by saying such things as "Look, Sister, John's able to wash his hands, why are you so slow and dumb and have to be helped?" or "I do wish you were as smart in school as your brother." Why not—"John's hands are already washed, may I help you?" The suggestion of John's "already washed" should be enough. As for the comparison, always, *always* praise children for their good points. This bit of psychology will pay untold dividends with children, parents and the world in general.

Jealousy is not flattering as some people may consider it. It is an unhealthy thing and unnecessary.

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## THE NEW BABY.

*By* Janette Steveson Murray.
(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

Many people think that those unadjusted persons whom they know—sometimes called "queer"—were born that way, but the doctors who study and treat mental diseases, the psychiatrists, are pointing out that a child is *not* born with peculiar behavior patterns. He develops these patterns as a result of faulty procedures on the part of those responsible for his upbringing.

These unnatural mannerisms can often be traced back through the college career, the high school, junior high school, and the grades, to the pre-school years. In other words, they begin with the little child in the home, under the parents' care.

One of the most frequent causes of such peculiarities is a childhood resentment of a new baby brother or sister. It fastens itself upon the older child, hindering him from making proper social adjustments.

"I have watched my little neighbor, Mary, from year to year," said one of a group of students. "Mary had a typical case of jealousy following the birth of a baby brother. And no wonder! Although previously treated with the utmost tenderness and solicitude, after the baby came no one had any time for the child, except to tease her about having her 'nose put out of joint' and to laugh at her resulting temper.

"In spite of her four years, Mary kept trying to hurt the baby. Then her parents punished her—when they should have given her more attention and love.

"She has never recovered from either this jealousy or its effects upon her. It has warped her—so that she is now secretive, unresponsive, and cannot get along with other children. She is developing bitterness and an inferiority complex, because she thinks no one cares as much for her as they do for her brother. The misunderstanding parents continue to punish her and to point out her queerness, disagreeableness, and general contrariness."

Psychologists tell us that jealousy has been observed in children as young as twelve or fifteen months. Instead of taking these early manifestations seriously, parents often think them *cute.*

When Nathan Thompson petted his new baby, eighteen-month-old Ruth acted like a little spitfire. This jealousy amused the young father, so every time he came into the house he teased Ruth by showing great attention to the baby.

This teasing started a deep-seated jealousy in Ruth. She gave way to crying spells and tantrums, and she became bad-tempered and generally difficult.

As years passed, her trouble was aggravated by constant comparison being made between her and her happy and more popular sister. Her mother would say, "Oh, I do wish Ruth could be more like her younger sister."

Both Mary and Ruth were normal children at first. In each instance it was jealousy of the new baby that had made the little girls odd and unsocial.

The other day we were in the home of a young mother who understood how to deal with her three-year-old son, who soon would no longer be "the baby."

She said, "Two or three weeks before our baby was born, we told Bobby he was to have a little brother or sister. Bobby at once took our attitude that this would be perfectly lovely. He was intensely interested in helping us to change the guest room into a nursery. Every detail fascinated him. He had to be shown the clothes over and over as well as the basket with its toilet articles. He was ready to love the baby, wanted to help us take care of him, and he looked forward to having a playmate. After the baby came, we were careful that there should be no disillusionment. Bobby was made to feel that he was needed more than ever before, because of his little brother, and everything he did took on increased importance for him. We have never detected any feeling of jealousy."

---

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.

—*Walpole.*

# Why We Must Advance

By DR. RALPH E. DIFFENDORFER

"The foreign mission work of the churches has come to the parting of the ways. Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly upon the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs, agencies and forces that will not touch the deep spirit of life and satisfy the moral and spiritual longings of the people. We are confronting here and now as a Foreign Missions Conference our place in the life of the churches in the next twenty-five years.

"Our major concern now in foreign missions is not to consider methods of deploying our present resources more effectively but to turn our attention to ways and means by which we can greatly enlarge our resources. That is the challenge that the present situation puts before us, and I do not mean an increase of merely ten or fifteen per cent. The situation in the world today demands that the Church take a new look at its task overseas and do something comparable to meet it. When the need exists and is presented with conviction and when there is vision and power behind the movement and when an actual crisis is on, Christian people will give more than they are now giving. My proposal today is that for the next period we turn our attention to preparing a program of advance—an advance that is somewhat comparable with the need.

"What is the basis for an advance? First of all, the need of the world itself. For instance, what is it about Japan that has been on our lips so much? Here is a whole nation which has had its traditional moral and spiritual props knocked out from under it. Here is a call from our national Christians, and one from the military authorities. And, remember that while we are working on the university for the intellectual, there are forces in Japan today laying foundations among the common people that may determine the future of Japan. What is our program for them? Have we got anything to say to them? Not yet. No plan whatever. We ought to approach this problem by saying to ourselves, "What is our program for bringing Christ to Japan in this day?" and have that so well thought out that if any of us should have the experience of a man laying down $100,000 for this purpose, we would know how to expend it.

"My second point is this: America is ready for such a program and desires us to speak; indeed, is urging us to speak. There are a good many reasons for this. One of them is that the war has enlarged the horizons of American vision and interest. It was not an insignificant thing when recently one of our denomiations brought together 600 G. I.'s to find out what they thought the war had done to their personal religious experience and what they expected of the churches, that the two addresses that brought those men to their feet were made by a missionary editor and a national bishop from India.

"There are many people in America who have a fear that we will fail to undertake something big in the face of the world's present chaos and desperation. They fear that the world will be made over only on the surface. They fear that many forces will try to eliminate poverty and illiteracy, only to have riches not used for the common good, only to have new literates reading salacious, derogatory literature with nothing else in hand. Yes, there will be attempts to cure the surface ills of the world, but it remains for the Christian Church to see to it that the deeper needs of men are met. Nobody else is going to do that. America is ready for that note. The great scientists are ready. They realize more than we do that something big and powerful has got to be done by the churches of America and of the world in order to curb the power of atomic energy and use it for constructive purposes. The scientists are with us. Far-sighted business men are with us. The magazines and periodicals will open to us.

"America is ready for this challenge. The raising of big sums of money for relief and reconstruction programs have prepared the way. Let none of us become discouraged because some say that since we have raised $25,000,000 and $14,000,000 and $2,000,000 we must lay off for awhile. Such giving is just prying open the springs of giving, and paving ways for giving in larger and bigger ways.

"I would like to see the Foreign Missions Conference begin now definitely to plan for a larger and more effective witness to the gospel and Christ's way of life on the background of the world's present-day need. We must lift our support up into two, three, or four times what the Church is now doing. Let us be courageous enough to challenge this America of ours with the fact that this is the most important business in the life of America today and that it challenges the whole direction of the Christian Church."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 — Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, OCTOBER 28, 1948. NUMBER 43.

## Consecration Prayer for Superintendent's Home

*By* MRS. O. H. PARIS, *President of Woman's Convention*

O God our Heavenly Father, we thank thee for the homes from which each one of us has come, shrined in hallowed affection and memories; where duty is made sacred and love nurtured and where we are free to worship and call thee Father.

We ask thy divine blessing on homes—humbled homes—all homes wherever families live and abide; may there be in them true accord, loving sacrice and unfailing loyalty.

In this broken world we know there are many who are homeless, who are deprived of the security of home life. We ask thy blessing on them. May they, in their plight and loneliness, have a sense of oneness in the larger household of God.

And now, O Father, we give thee thanks for this particular home—set with special significance and worth among us. We are conscious of all those who helped to make this home possible—the planner, the builders, the conrtibutors—and out of the depths of our gratitude we pause to ask thy presence in this home, now and always. May thy Presence here be a means of giving thee larger access to all our dwelling places and increasing welcome in every home. May the faith that has inspired men and women through the generations so abound in this home that new fires may be set burning on the altars of all homes.

We pray that this home may be the example of that which all our homes should be in love and goodness. May the Good Shepherd come in and out freely and find a true resting place here that all our homes may feel the influence of his redeeming fellowship radiating from these walls.

"Bless the four corners of this house,
And be the lintel blest;
And bless the hearth and bless the board
And bless each place of rest;
And bless the door that opens wide
To stranger as to kin;
And bless each crystal window pane
That lets the starlight in;
And bless the roof-tree overhead
And every sturdy wall
The peace of man, the peace of God,
The peace of love on all."

Amen.

# News Flashes

It is earnestly hoped that every Sunday school in the Southern Convention will receive a special offering this fifth Sunday for the Staley-Atkinson-Newman Memorial Foundation at Elon. Let's go "over the top"—now!

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Many people renew their CHRISTIAN SUN subscriptions at conference. Superintendent Scott will attend the Eastern Virginia Conference at South Norfolk next week and will be happy to receive the subscriptions and renewals from your church. There should be many.

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Dr. Mildred McAfee Horton has resigned the presidency of Wellesley College to join her husband, Dr. Douglas Horton, minister of the General Council. Mrs. Horton released this statement: "I am resigning in order to join my husband in New York because I am convinced that as a team we can accomplish more than the sum of the accomplishments of each of us working separately."

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### COMMITTEE ON MINISTRY TO MEET.

The Committee on Christian Education and the Ministry of the Western North Carolina Conference will meet at Asheboro Christian Church, November 1, at 7:00 p. m.

E. CARL BRADY,
*Chairman.*

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### THE LAYMEN SPOKE.

Sunday, October 17, the laymen spoke at the Winston-Salem and Pfafftown Churches. At Winston-Salem, S. L. Mauldin, chairman of the Laymen's Fellowship, gave a brief resume of the laymen's work in the church, nationally and in the Southern Convention. He emphasized the value of the laymen being Christian in all of their business relations and being loyal to their local church. Again, in the evening at Pfafftown, Mr. Mauldin spoke and was well received.

Mr. S. R. Peebles, president of the Winston-Salem Church Corporation, led the morning service. One would think he had been in the pulpit before. Mr. W. L. Padgett, superintendent of the Winston-Salem Sunday school, gave a word of appreciation to the men of the local church. The men have just completed installing a hot water system for the kitchen at the church, replacing steps, floors and sills for rest rooms, repainting most of the basement, as well as completing the nursery room. They have spent many long hours of work at the church, for which everyone is truly thankful. Led by C. J. Nelson, the work went smoothly and was well done.

At Pfafftown, Laymen's Sunday was observed as the beginning of the revival meeting there. Besides the message of Mr. Mauldin, Mr. C. E. Fulk spoke of the "Laymen in the Local Church," Mr. E. R. Luper witnessed for his Lord and Master, and Mr. Lee Grubbs spoke of the "Hopes for Our Revival."

This has been one of our foremost services in these two churches. One could feel the impulse of Christian laymen. Though neither church boasts of an active laymen's organization, yet the men at both churches are very active in the work of the churches. It is with appreciation to George Colclough, president of the Laymen's Fellowship of the Southern Convention, that the men of our churches are moving forward.

Last August, George Colclough spoke at the Winston-Salem Church. His coming was sponsored by the laymen of the church and the service that Sunday morning was led by the laymen. Also in August, Mrs. O. H. Paris, president of the women of the Southern Convention, spoke, and her coming was sponsored by the women of the church. The coming of these two fine lay people has brought inspiration to all of us.

W. J. ANDES.

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### LAYMEN'S SUNDAY AT NEWPORT NEWS.

Our church observed Laymen's Sunday with an unusually fine service, sponsored and presented altogether by the men of the church. Mr. Charles E. Heath, Jr., a member of the Laymen's Fellowship in the Southern Convention, and local representatives in our church, presided over the service and led the devotional service. Richard Moberg offered the morning prayer. A men's chorus of about twenty voices rendered a special number, "Rise Up, O Men of God." Mr. Aubrey T. Jarvis read the Scripture Lesson. Mr. Heath then gave a brief and interesting account of the Layman's Movement, and of the part laymen can play in general in the life and work of the church.

Using as the general theme of the service the words of the prophet, "What doth Jehovah require of thee?" three laymen spoke as follows:

1. In the Home—Richard Moberg.
2. In Business—W. B. Williams.
3. In the Church—G. G. Givens.

It was an interesting and inspiring service, and congratulations are due those who planned and presented the program. I am glad to be pastor of a church which has such good and loyal laymen.

H. S. HARDCASTLE,
*Pastor.*

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### MT. CARMEL.

The Mt. Carmel Christian Church enjoyed a lovely service on the first Sunday in October. The attendance was good in both Sunday school and church. Special music was rendered by both Junior and Senior Choirs. One new member was added to the church, and the Loyal Woman's Sunday School Class presented the church with a lovely altar set.

Mrs. Irene Carr, one of the members of the class, said in part, "On behalf of the Loyal Woman's Class of this Sunday school, I wish to present this altar set to this church. May it ever remind us of the love, sacrifice, self-denial and humility of Jesus Christ who died on Calvary's Cross to redeem us from sin, and thus inspire us to greater love and nobler living for Christ and our church."

Rev. J. F. Morgan accepted the gift with appropriate remarks, thanking the class and suggesting that this altar set would be a constant reminder to the church of our loving Lord.

The church really is grateful to this class for this gift, and wishes to thank every member of the class for the part each member had in it.

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### LONG'S CHAPEL.

The work at Long's Chapel is very encouraging at this time. They have re-elected their present pastor, Rev. G. H. Veazey, for another year and are going back on full time service beginning November 1. The Every-Member Canvass was taken Sunday, October 10, and the budget was oversubscribed twenty per cent. Dr. Jesse H. Dollar held a Stewardship Institute three evenings the week before and great enthusiasm was manifested.

It is very interesting to know that all bills and apportionments are paid for the present conference year and that there is some money in the treasury.

The Woman's Missionary Society was organized in April of this year, and it has grown to be a very active one.

Laymen's Sunday was observed October 17. Prof. J. E. Danieley, a teacher at Elon College, was the guest speaker.

REPORTER.

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

**EXECUTIVE BOARD MEETING.**

The exhibit of this famous docuern Convention met at Elon College, N. C., October 12-13, at 2:00 p. m., with twenty-one members present and Dr. John G. Truitt, president, presiding.

Drs. H. S. Hardcastle, J. H. Dollar and F. C. Lester were elected to membership on the Board.

Dr. C. E. Newman appeared before the Board and commented on his investigation (on authority of the N. C. & Va. Conf.) concerning the O'Kelly family cemetery. Upon his recommendation the Board established "The O'Kelly Memorial Foundation" for the purpose of preserving and caring for the family cemetery in which Rev. James O'Kelly is buried. The Board elected Dr. Newman as a trustee and the secretary of the Foundation for a term of three years. Additional trustees with terms beginning July 1, 1948, were appointed as follows: Dr. Stanley C. Harrell, three years; Miss Margaret Hall and Mr. H. S. Basnight, two years; Mill Lillie Fowler and Rev. Kenneth Register, one year. These trustees were empowered to take such legal actions as necessary to have the Convention become the custodian of the cemetery where the body of Rev. James O'Kelly is buried and right-of-way thereto. The trustees were also to be the administrators of the Confernce or Convention desires concerning the cemetery. The Board also requested Dr. Newman to work with Elon College in the development of the church history room at the college.

Reports were head from the Superintendent, Treasurer, Assistant, Treasurer and Field Director (Miss Chicoine's report was prepared before her leaving and presented, as the others, in mimeographed form).

Dr. Smith and Mr. C. D. Johnston reported on the activity and progress of the college and orphanage, respectively.

Dr. J. H. Dollar, chairman of the Committee for Superintendent's Home reported that the contractor had almost completed his work and that the superintendent and his family had already moved in. The Board urged the churches of the Convention to give all the financial support possible to this committee. A most inspiring and apropriate dedication service was held at the superintendent's home at 5:00 p. m. Those responsible for the preparation of this service are to be highly commended.

Dr. Harrell, chairman of the Committee on Finance, recommended that the budget approved by the Convention be the working budget for each year of the ensuing biennium effective as of July 1, 1948.

The president of the Convention was empowered to appoint a committee to investigate the history of the Ministerial Loan Fund and report at the next session of the Board. The committee for the administration of the Ministerial Loan Fund (Rev. W. M. Stevens, chairman, Mr. George Colclough and Dr. John G. Truitt) appointed at the Executive Committee meeting, May 22, was continued until the next meeting of the Board. This committee also authorized to serve as administrator of the "Ministerial Scholarship Fund" until the next meeting of the Board. At that time this same committee is to present to the Executive Board some recommendations for the awarding of the Scholarship Fund.

Upon recommendation of the Finance Committee the Executive Board voted that the calendar year be the fiscal year for our churches and that this matter be submitted by Dr. Truitt to the Conferences, Boards and Institutions of our church for their approval. (This proposal was previously presented as a recommendation from the Mission Board and was suggested in the superintendent's report.)

(Continued on page 13.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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## PRAY FOR MISSIONS.

The way to purge our prayer life is to concentrate on missions. Prayer is the foundation of our Christian World Mission. No spiritual exercise, save that of praying for our enemies, is more Christlike. Therefore let our prayers rise daily, like a great Amen, lifting the missionaries and the mission fields to the throne of grace.

Thank God that mission fields such as Japan, closed during the war, are now providentially reopened to the preaching of the Gospel. . . . Thank God for the remarkable responsiveness evident in many lands where congregations are witnessing many converts. . . . Pray for the valiant Christians in Hiroshima who are struggling to rehabilitate their schools and churches. . . . Pray for the Christian refugees in South Korea and elsewhere. . . . Pray for the missionaries who live under conditions of great physcial hardship without adequate fuel for these bleak winter months. . . . Pray for doctors and nurses seeking to maintain hospitals in damaged buildings without sufficient equipment and furnishings, yet ministering in Christlike tenderness to the suffering all around them. . . . Pray for our new missionaries already on the field, and those now preparing for service abroad, that God may lead them into multiplied spiritual victories. . . . Pray for individual Christians, alone in pagan surroundings, that they may bear a faithful testimony. . . . Pray for native churches and congregations, ravaged and scattered by war, as they seek to rebuild their broken properties and renew their Christian worship, witness and work. . . . Pray for our Congregational Christian missionaries, naming them one by one. . . . Pray that the Christian Gospel may prevail in our mission fields where conflict rages between great systems of thought and where Communism threatens with atheism and lawlessness. . . . Pray that we at home may learn to use our fabulous prosperity more effectively for the futhering of the Kingdom of Christ. . . . Pray that our whole church may be deepened in her devotion to Christ and in her commitment to her God-appointed task, the evangelization of the world.

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## EDITORIAL PEREGRINATIONS.

The meeting of the Southern Convention's Executive Board was the occasion of a trip to Elon College. The report of that meeting which appears in this issue reflects the wide, careful concern of that body for the interests and activities of the Convention. The report of the Superintendent reflects the work of the Convention through its efficient and official agent.

Members of the Board were guests of the College for the evening meal. The following members enjoyed the hospitality of President and Mrs. Smith for lodging and breakfast: Messrs. Mills E. Godwin, Jr. and S. M. Basnight; Revs. J. E. Neese, R. E. Newton, W. B. O'Neill and R. L. House. One of the penalities as well as privileges of being the president of Elon is the necessity of entertaining church officials rather frquently.

Our Convention represents an impressive achievement in stewardship. Reflect on the fact that Elon is supported through regular gifts. New buildings have been added. The Staley-Atkinson-Newman Memorial Foundation for Christian Education is climbing to its impressive goal. Many of our people have contributed and many others will contribute at Thanksgiving to the Orphanage. Add to this record the outpouring of gifts for the erection of an adequate home for the Superintendent. Our people have not done all they could or should but many have been generous beyond the call of duty. Thank God for Elon, the Orphanage, the Superintendent and the Convention's parsonage. Yes, and thank God for a host of generous, responsive people throughout our Convention.

We hope to improve and expand our program of stewardship. This matter has been placed officially on our Convention agenda. Our people will respond to worthy causes. Our people who gave to the regular causes of our church, who gave extra to the Superintendent's Home and the Elon Memorial Foundation will give to other Kingdom enterprises. For instance, we may assume that our people would respond favorably and generously to the opportunity of establishing new churches in strategic areas. The cause provides the appeal.

A return trip by Duke University provided an opportunity of visiting Timothy Chang. His genial smile indicates that he is able to sing the Lord's song even in a strange land. We hardly realize how strange our civilization appears to people of other lands. We have many obvious inconsistances. But Timothy's very presence at Duke is a splendid illustration of our diversified and multiplied stewardship.

The final stop along the way was at Franklinton Center, another memorial to our denominational stewardship. It is a great joy to witness the multifarious work of Christ in our midst and share to some extent in its sustenance and progress. May the spirit of the eternal and creative God lead us unitedly into larger manifestations of our stewardship and greater demonstrations of his Kingdom.

It is refreshing to have a denominationtl meeting occasionally in Richmond so that others may do the traveling. The majority of our churches in Eastern Virginia had representatives at the Richmond Conference on Our World Mission. There were representatives also from North Carolina and the Virginia Valley. The entire program was devoted to this world encircling mission. How wonderful it is to have a program of uninterrupted missionary emphasis! Meetings of this kind with multipule messages on missions should be held periodically. The World Christian Mission is the

supreme test of our stewardship. The *Program of Advance for Foreign Missions* concludes with this statement: "The effectiveness of the Columbus Assembly and the regional meetings which follow depends under God upon the way in which the members of individual denominations increase their financial support of their foreign mission boards and respond with their lives to its calls to foreign service. Only to the extent that the resources of the member boards are increased can this program, their work and God's, be converted from proposals on paper to the actual processes of saving men and women around the world from sin and desperation and reconciling them to God, their Heavenly Father."

# Partners in Obedience---The Call of India

*By* Dr. Hilda M. Lazarus, *Director-Principal Vellore Christian Medical College*

India holds an unenviable position in the world today in regard to literacy and health. About 88 per cent of the population is illiterate, with 98 per cent illiterate women. The expectation for men is 27 and women is 26 years, while in this country you have only 5 per cent illiteracy chiefly in your southern States while the expectation of life is about 68. Of the six and one-half million deaths per year, three and one-fourth million are in our children at or below the age of ten, and half of these deaths are in children below one year. Many of these deaths are due to inadequate medical help, malnutrition, epidemics due to unsafe drinking water and unsafe and inadequate milk. It is estimated that we lose 200,000 of our mothers every year due to the normal physiological function of childbirth and four million of our mothers are disabled through it. Much of this mortality and morbidity can be prevented by suitable medical and nursing aid, proper prenatal care and adequate nourishment. India requires 400,000 doctors, 800,000 nurses, 74,000 midwives, 62,000 pharmacists and 92,000 dentists to come up to at least 90 per cent of the proportion of personnel that you have in the United States of America today.

The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. (Matthew 9:37-38.) This command of the Lord Jesus Christ if given to His disciples 2,000 years ago is still true and forcible even today and more so in India—be it Pakistan or the Union Government. The harvest is great. During the trouble in the Punjab last year where Muslims and Sikhs and Hindus lost all fellow feelings towards one another it was the Christian Nationals and Christians from overseas who were able to attend on Muslims, Sikhs or Hindus, welcomed by all the three sects, while Muslims refused to be treated by Sikhs or Hindus and vice versa. It was under the sign of the cross on their houses, carts and children that many a Hindu, Muslim or Sikh took refuge to escape from being molested, as Christians were not. The Christian proved himself to be a common friend to all whether Muslim, Hindu or Sikh. The Christian Medical College in Dudhiana, Punjab, opened her hospital to all of them, and Vellore Medical College, to all refugee students in addition to sending two doctors and two nurses to help Dr. Polloch in her refugee work. Dr. Polloch worked so hard that she died of heart failure from sheer exhaustion.

The harvest is ripe. The Bible is recognized by the non-Christians in India as one that always has a message whether in times of sorrow or distress or in joy or in victory. I have non-Christian friends who asked for the Bible while in anxiety; others have taken it with them to read to non-Christian criminals in prison, while others have caused it to be read at the interment ceremony of Mahatma Gandhi's ashes and had it read as if it had something more to give away than their own religious books. I have heard Senators — Hindu and Muslim of a University testifying to the benefit they derived by studying the Bible in Christian Mission Schools and Colleges.

The harvest truly is ripe—non-Christian governments advertised for "doctors with a missionary spirit" to go out into the rural areas. They are anxious that non-Christians should acquire that spirit of Christ—of sacrifice and service, but they do not know the real truth, that it is the redeeming power of Christ in us and with us that we can go forth and work and witness for Him. For the last twelve years the congress and the government tried hard to get a non-Christian mission to take on the Leprosy Sanatorium near Madras but did not succeed. That true and faithful servant of the Lord Jesus Christ, and a great friend of lepers, blessed with the latest advances in their treatment, Dr. Robert Cochrane, asked to be relieved of part of his responsibility in the Christian Medical Center at Vellore to take charge of that government sanatorium which was run by Dr. Cochrane and his Christian missionary colleagues from its very inception.

Non-Christian parents are anxious that their sons and daughters be admitted into our Christian schools and colleges. They want their children to be benefitted by the teaching of the Bible and to come under Christian discipline. In forty Christian mission colleges in India there are 16,608 non-Christians as against 3,409 Christian students.

There is a scarcity of Bibles, shortage of accommodation in our schools, colleges and hospitals to meet some of these necessities and Christian students are giving up their leisure hours to help adult literacy. Traveling dispensaries from mission hospitals go out into the villages treating about 400 general medical cases and 150-200 lepers a day, carrying the Gospel of Christ, healing the sick and cleansing the lepers. Whole villages have been brought into the knowledge of the love and redeeming power of Christ. Untouchability was removed by the Christian missionary long before Mahatma Gandhi did so and it was the Christian missionary who proved to India that the untouchables had souls and were capable of rising up to the highest that God created man for and through the power of Christ in spite of great opposition in earlier years.

The heads of the gates are lifted up for the King of Glory. The King of Glory shall come in. Let him that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully, who shall receive blessings from the Lord and righteousness from the God of his salvation. Let him ascend into the hill of the Lord and stand in his holy place. (Psalm 24:1-10.)

The harvest truly is plenteous but the laborers are few. Enter into the field now before the gates are closed and before the communists get in. These have cells in every village, even among the illiterates. Will you sleep while it is day? India calls for prayer, personnel and pennies. Investments in His bank where moth and rust do not corrupt and where thieves do not break through nor steal; where your dividend is secure and great. Prove to the non-Christians that we are all one family irresponsive of race or color or creed. World Citizens. The earth is the Lord's and the fullness thereof, the world and all that dwell therein. One Church, one World, one Christ, one

(Continued on page 12.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The Ever-Ready Circle of the Ladies' Benevolent and Social Union of the Suffolk Church recognized a quarter of a century of service by gathering at a supper to honor Mrs. Z. Turner for her twenty-five years as chairman of the circle, and to honor her faithful assistants. The records do not show many luscious dinners and suppers which Mrs. Turner and her workers have served to organizations of the church, and the churches; nor the number she has served to various organizations of the city, but they are many. Others have managed many such suppers and dinners and several of them were present and recognized during the program. Mrs. Turner presided in her own friendly and cordial manner. Everyone was proud of the fact that she could preside equally as well as she could feed the multitudes. Members of the large circle, officers of the parent organization, the Ladies' Benevolent and Social Union, Mrs. Lycurgus Barrett, president; Miss Jamie Felton, secretary; and Mrs. M. O. Spence, treasurer, cut and served the large anniversary cake. Appropriate gifts were presented, beautiful music was rendered, kindly words were spoken; and the main address was made by Dr. H. S. Hardcastle, a former pastor who is always a favorite with the Suffolk folk, and was greatly appreciated in his references to the years of service rendered by Mrs. Turner and her fellow-workers, as well as many memories of his own years here as pastor.

The Sunday School Workers' Conference of the Suffolk Church is planning as this letter is being written to honor Supt. W. S. Beamon, of the Sunday school, now retiring from office at the conclusion of thirty-three years of service as superintendent. For a number of those years he was a member of the church's board of finance, and for many of those years he was chairman of the House of Worship Committee. The Workers' Conference appointed Miss Gladys Yates, teacher of the Philathea Class; and Mrs. William J. Baines, superintendent of the Junior Department, as a committee to plan the program. Floyd A. Turner, newly elected superintendent, will preside and present Miss Yates who will give a historical sketch of the thirty-three years, and act as toastmistress for the testimonials. Mrs. C. C. Rawles, teacher of the Young Ladies' Bible Class, will present the main tribute. I shall be among those who express appreciation of Supt. Beamon's long, faithful and efficient service. There are many, many members in this church greatly loved by their fellow members and he is one of them. One of the things that has inspired me most about the members of the Suffolk Church they cooperate with each other in a sincere, unselfish, and deocratic way. They are not seeking honor but are always ready to give a good word or a boost to the other fellow. The spirit of Christian democracy should be at its best in a church with a large membership and the Suffolk Church has made that a major goal for close on to a century.

JOHN G. TRUITT.

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## THE BILL OF OBLIGATIONS.

Outstanding among the documents exhibited on the Freedom Train is the Bill of Rights—the charter of American liberties, embodying in the first ten amendments of our Constitution the statement of the "unalienable rights" asserted in the Declaration of Independence.

The exhibit of this famous document on the Freedom Train is only another means by which we are challenged to recognize and maintain our rights. While there is little danger that any of us will overestimate the value of these rights, there is much danger that many of us will fail to recognize the cost at which they have been made possible to us, and the conditions upon which they are to be maintained.

The written Bill of Rights is accompanied by an unwritten Bill of Obligations. The two are as inseparable as were the Siamese twins. Can you think of a single right that is unconditionally guaranteed to you? Can you point out a right that does not have its duty—a privilege that does not have its obligation?

Do you think the airplane of special privilege, upon which so many in our present social and economic situation are striving to ride, is adequately safeguarded against a crashing fall? Do you think children who are overly conscious of their rights, but woefully ignorant of their obligations, are in any danger of a juvenile-court career? To what extent is the tendency to get without giving—to insist upon rights without recognizing obligation—due to the lack of Christian Education.

The so-called "unalienable rights" are really very alienable. Of this the experience of untold millions bears witness. Their rights to one or more of the "Four Freedoms" have been taken away. To maintain our rights moral authority, character, a lively sense of duty are fundamentally necessary. For this purpose moral authority is more effective than atomic power.

The Bill of Rights, embodying the Ten Amendments of our Constitution, is conditioned upon the Bill of Obligations embodying the Ten Commandments of our Bible.

GEORGE C. ENDERS.

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## EASTERN N. C. CONFERENCE.

The 123rd annual session of the Eastern N. C. Conference was held at the Henderson Church, October 19-20. The sessions were well attended and renewed interest in the work of the churches was evident.

President J. Frank Apple's address on the basic work of the church set the spirit for the conference's consideration of the Program of Advance of our denomination in "Our Christian World Mission." The appearance of Dr. Hatanaka of Japan, Dr. Taylor of South Africa, and Mr. Case of the American Indian work of our denomination, gave us world-wide vision of the needs for Christ everywhere. The delegates present evidenced a real concern that the churches take their reasonable share of the responsibility of making Jesus Christ reign in our world. The Stewardship Committee set the financial needs and responsibilities before the people, and when the Apportionment Committee presented the apportionment table for the coming year based upon the increased askings of the Convention for the enterprises of the church the report was unanimously adopted.

The Conference Missionary Association was organized and a substantial sum collected for the mission work and church extension program of the conference itself. This was a most encouraging step and enthusiasm for its support was manifested. Rev. J. Frank Apple was elected chairman and Mr. A. H. McIver, treasurer of the Conference Missionary Association.

Officers of the conference for the coming year include the following: president, Rev. C. Carl Dollar; vice-president, Rev. Raymond T. Grissom;

(Continued on page 15.)

# News of Elon College

*By* President L. E. Smith

### AN EXPRESSION OF APPRECIATION.

Elon College and I, personally, wish to express through the columns of The Christian Sun our grateful appreciation of a number of our ministers, the editor, and the managing editor of The Christian Sun in making a united appeal to the churches of the Southern Convention to complete the campaign to secure subscriptions for the Staley - Atkinson - Newman Memorial Foundation, to be established at Elon College.

The paper gives a neat, dignified appearance and contains many helpful statements in the interest of Christian Education and a strong appeal to our people to give generous and loyal support to this worthy and worthwhile undertaking. I am sure that the church, as a whole, is glad to be reminded of the magnificent services rendered the church by these true servants of God, whom we seek to honor. It is also understood that this foundation is not simply to be a memorial to these three men but is intended to emphasize the importance of the pastorate in which Dr. Staley served, the cause of missions to which Dr. Atkinson gave his life, and the cause of Christian education in the college to which Dr. Newman dedicated his fine talents and abilities. It is to guarantee more efficient services at the college and a more inclusive curriculum in training young men and young women for these and other positions in the church. Let us hope and pray that the $100,000 in cash will be obtained at an early date. I assume that it is understood by the church, and the people in general, that this $100,000 is not for Elon College but for the Department of Christian Education. This money can never be spent. It will be a part of the college's permanent funds. It will be carefully invested and the income from the investment will be used for the Department of Christian Education.

I would also like to express great appreciation for the gifts of every church and every individual who is making this foundation possible.

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### APPORTIONMENT GIVING.

As we near the end of the conference year, many of our churches are paying their apportionments for the college. At this time last year we had received $7,149.33. Including this report today we have received $8,713.70 for this year. Our goal is $12,500. We have a good report this week and this is very encouraging and greatly appreciated. If your church has not raised its entire apportionment for the college, won't you please see that this is done prior to the annual conference session?

| | |
|---|---|
| Previously reported | $7,635.34 |
| Eastern N. C. Conference: | |
| Amelia | 14.86 |
| Bethlehem | 5.00 |
| Liberty (Vance) | 40.00 |
| Moore Union | 5.00 |
| Mt. Auburn | 15.00 |
| Mt. Carmel | 17.00 |
| O'Kelly's Chapel | 4.00 |
| Plymouth | 32.00 |
| Pope's Chapel | 10.00 |
| Sanford | 68.00 |
| Eastern Va. Conference: | |
| Eure | 79.52 |
| Oak Grove | 10.00 |
| Suffolk | 701.10 |
| Union, Surry | 4.45 |
| N. C. & Va. Conference: | |
| Apple's Chapel S. S. | 39.07 |
| Lebanon S. S. | 25.36 |
| Liberty S. S. | 3.00 |
| Western N. C. Conference: | |
| Big Oak | 5.00 |
| Total | $1,078.36 |
| Grand Total | $8,713.70 |

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### ELON'S "MAROON AND GOLD" GETS BACKING FROM BURLINGTON'S "TIMES-NEWS."

*By* Hoyle S. Burton.

The staff of *Maroon and Gold*, the Elon College paper, have had occasion to discover what attitude the people of Burlington, five miles away, have toward their school.

At the beginning of the year, the college press was in poor condition. The machinery, old as it was, should have been capable of the work attempted on it and immeasurably valuable for training purposes.

However, the equipment was in a state of disrepair. Hand type, fallen to the floor, had been swept away by careless students or by janitors unfamiliar with the work. Make-up materials, all metal and consequently scarce until recently, had been dissipated and never replaced.

What was to be done? Materials were still short, and most orders for equipment could not be filled for months. Worst of all, the vital Linotype machine could not be counted on to run through an issue without a breakdown.

With composition work finished on hardly a page of the first issue, the Linotype did fail. With no mechanics available on the campus, an appeal had to made to somebody in town.

Harry Puckett, press boss at the Burlington *Times-News*, an afternoon paper, and "the best Linotype mechanic in the South," according to his colleagues, was caught going home from work. Mr. Puckett had been in and out of Burlington for several years, was neither a native of Burlington nor an alumnus of Elon, and had little reason for feeling any loyalty to the school or its paper.

Tired as he was, he listened quietly to an appeal for a solution to *Maroon and Gold's* first problem.

"All my Linotype operators have gone home,' he said, "but if you can have your copy at our office in thirty minutes, you'll make your deadline all right."

For six hours that night, Grady Frick, the company's fastest operator, sat at his machine and pounded out *Maroon and Gold* material. When he finished at midnight, he had worked a 15-hour day.

Galleys were carried to the Elon Press as Mr. Frick finished them, and the paper was put together during the night. Four students were up all night with their work.

That issue was perhaps the worst in *Maroon and Gold* history—it had been put together in too great haste. However, it had made its deadline—and it had made a point with certain Burlington people.

From that day on, the entire *Times-News* plant took a personal interest in the college paper. Mr. Puckett made a number of trips to the press at night to overhaul the Linotype machine. Mr. Frick gave up his only day off from work at the *Times-News* to become permanent operator of the school press.

The city editor, photographers, sports editors and press men continually inquire about *Maroon and Gold's* progress, give helpful criticsm and insist upon getting copies.

In order to make it "the best paper the school has ever had," Mr. Puckett has furnished the school press with valuable material unobtainable elsewhere and permitted all heads and ads to be set on his modern equipment.

The advantages to the students are numerous. The staff can now devote their time to gathering and writing news, planning make-up, laying out heads, editing material and in general

(Continued on page 14.)

## A NEW AFRICA.

*By* Albert J. Luthuli,
*Zulu Layman and Administrator.*

Today, Africa which you have known as a great dark Continent is turning a corner. Where is Africa going? What will Africa be like tomorrow? These are the questions which are uppermost in my mind and in the minds of other African leaders.

Commerce and industry have played, and are still to play, a leading part in this change that is taking place in Africa. I need only speak of Cecil Rhodes in his efforts to win Africa for the British Empire. I need only refer you to the increasing inflow of United States capital into Africa and to say that such names as Ford Company, Dodge, etc., in the transportation world, are known even in remote African reservations.

Our boys bring to the reservations wonderful things they hear and see of America from the movies they go to in the cities. Illiterate Africans will go to a tailor shop and say: "I want to cut a suit in the American style." And so I could go on endlessly to show that ever since Western civilization made contact with Africa a new Africa has been coming into birth. Whether we shall have a noble progressive Africa wherein love, brotherliness, righteousness shall abound or a reactionary and sour Africa dominated by hate, anger, revenge and greed shall depend a great deal on the policies and attitudes adopted by secular agencies, commerce, industry and governments, and how they regulate their relations with Africa. We are, undoubtedly, now on the crest of a crisis in African affairs. We notice with great concern the new thrust that commerce, industry, and white settlers are making, under the auspices of the governments concerned, to make Africa an arsenal in the new strategy of world defence.

The position in Africa, as elsewhere in the world today, is aggravated by the appearance in growing strength in recent years of other "world views" making a strong bid to capture the *soul of Africa*; world views or faiths such as Islam, Communism, intense materialism, and secularism.

In this crisis, the simple African culture is crumbling in the face of the terrific onslaught of Western civilization with tragic results to her people who, save for the few who have accepted the liberating and strengthening Gospel of Christ with its message of spiritual and social salvation, are quite unprepared for such a dramatic and swift change in their way of life.

### TELEGRAM FROM GENERAL MacARTHUR.

**During my many years of service for country abroad I have had the opportunity to evaluate the enormous benefits which our foreign missions have rendered to human progress. Indeed the ministrations of our missionaries to the sick and underprivileged of foreign lands constitute one of the most inspiring chapters of American history. For they have done even more than to carry afar the Gospel of Christ. Through their teachings and practice of the immutable principles of Christianity—they have infused knowledge and understanding of the democratic concept, and wherever they have gone they have sown the seeds of human dignity and left in their wake an enlightened appreciation of the basic tenets which govern our own free way of life.**

**I send to all those of the North American Assembly of the Foreign Missions Conference, who have dedicated their lives to this noble Christian service, my admiration for their past contributions to human progress and my confident hope that they will continue vigorously and faithfully to meet the challenging opportunities which lie ahead.**

**DOUGLAS MacARTHUR.**
**General Headquarters,**
**Far East Command,**
**Tokyo, Japan.**

The people of Africa are literally passing through a tragic period of spiritual, moral and mental confusion; there is a noticeably disturbing spiritual, moral and physical deterioration. Let me explain myself concretely:

Our grandfathers had almost limitless land for their gardens, homesteads and grazing ground and thus had food, milk and meat in plenty. Not so now! Hear what a Government Commission report in the Union of South Africa says, commenting on native health in native reservations: "It is becoming more and more evident that malnutrition, by reducing the resistance, is directly or indirectly responsible for much of the ill-health in the Reserves." With the climatic conditions as they are in South Africa it is difficult to make a living on such small holdings, to say nothing about ever hoping to reach a civilized standard of living. What is the result? Apart from the malnutrition and disease resulting therefrom, young people desert the reservations to seek new pastures in the cities. But here, too, an even more tragic story may be told. Work is either not obtainable or wages prove too low to maintain life on more than just the barest level of subsistence. The young people turn to questionable ways of making a living, and often drift to living a criminal or immoral life.

Educated men who have tasted more of the good fruits of western civilization suffer mental worry and anxiety about the schooling of their children and the general security of their dependents should they die or be incapacitated because they, too, are victims of low wages in labor centres and of small holdings in the reservations.

The seriousness of this deterioration of African life is worsened by the unhealthy atmosphere of uncertainty, confusion and frustration manifest in the world today with the gods of greed, unmitigated indulgence and selfishness dominating the world.

All these aggressive forces and revolutionary tendencies sharpen the challenge to the Christian Church and liberal forces to redouble their efforts to capture Africa for Christ. The task is for now or it will be too late.

I make no apology for appealing to secular agencies to help repair and rehabilitate the damage for which they are in no small measure directly or indirectly responsible, because their policies have not always safeguarded and promoted the welfare of the African. The hope of Africa lies in this cooperation between the Church and secular agencies, led by men and women of goodwill and with the willingness of the African to follow and work with the right leadership.

Creditable though the Christian enterprise has been in Africa, with limited human and material resources and faced with deep African ignorance and indifference, the Church must gear its machinery to attain the same standard in Africa that exists in other missionary lands, especially in the field of education and social rehabilitation, with special emphasis on securing and training African leadership, both clergy and lay. It is ac-

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### THANK OFFERING SERVICE.

*Worship Center*: Place a globe of the world on a table beside the cross, with an open Bible in the center.

* * *

Prelude: "We Gather Together to Ask the Lord's Blessing."

Call to Worship: Psalm 95:1, 2—Leader.

Hymn: "Come, Ye Thankful People, Come."

Invocation and Lord's Prayer.

Hymn: "O Master-Workman of the Race."

Responsive Reading: (Copy sent to Society Presidents).

Leader: "The poet, Oren Ned Reneau, has said in the opening lines of one of his poems:

'We thank thee, Lord'
Is but a phrase
We often use
And never seem to know
Just what it means.

"How true it is that 'We thank Thee, Lord' is but a phrase we often use—we who have never known hunger and desolation. How thankful, indeed, would the world's hungry and disease-ridden people be if they could experience our plenty. How thankful many would be, also, if they could know the way, the truth, and the life—even Jesus. Yet, in the face of their need, we give thanks for our plenty. Perhaps before we dare come into the presence of God to thank him, we should do more to alleviate their suffering. Perhaps, instead of thanking God for all we have, we should thank him, not only for strength of arm to win our bread, but also for strength to serve."—(Quoted from "The Candle of the Lord" by Hopper.)

Solo: "I Thank Thee, Lord, for Strength of Arm."

Scripture: II Corinthians 8:1-11; 9:1-2, 6-7, 11-15.

Meditation: "Our 1948 Thank Offering" (Copy sent to Society Presidents).

Unison Prayer: (Before the offering is receive). (If copies cannot be made available for each person the leader may give this as a directed prayer):

"Out of gratitude to God, loyalty to my covenant as a disciple of Christ and member of his Church, and in fulfilment of my war-time promise that I would keep faith with those who gave their all, I bring my Thank Offering and dedicate it with the gifts of others: (1) To build churches in post-war unchurched areas; (2) To nurture churches caught in the post-war's population shifts and social change; (3) To train Christian leadership for the Church's tasks; (4) To send and maintain missionaries for new opportunities opened up in war's aftermath; (5) To strengthen Christian national leadership for the Younger Churches abroad in their hour of critical need. This I do in His Name and for their sake. Amen."

Offertory (While offertory is being played have each person bring their gift to the altar and place before the open Bible).

Doxology.

Hymn: "Where Cross the Crowded Ways of Life."

Closing Thought: Poem, "O Brother Man, Fold to Thy Heart Thy Brother."

Quiet Music.

Benediction.

Postlude.

Note: A complete copy of the program has been mailed to the presidents of all the Women's Societies in the Convention. If you have not received your copy please write the Convention Office at once.

It is suggested that this Service be held on Sunday, November 7, or some other date decided upon by the local group. The women are asked to sponsor the service and invite the entire church to participate.

By vote of our Woman's Board of the Southern Convention—and approved by the Women's Conferences—the money received for the Thank Offering for 1948 will go for the use of the Congregational Christian Committee for War Victims and Reconstruction.

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### MT. ZION.

The ladies of Mt. Zion Christian Church are happy to have accomplished all the achievement goals to be an outstanding small church under the capable leadership of Mrs. J. L. Gray, teacher. Through and by societies we have raised sufficient funds to clear all church and Sunday school debts. In November we observed our Thank Offering program. All through the year we sent cards, flowers and fruit to the sick and shut-ins. We have increased and paid all our apportionments, sent in special, over and above missions. We observed the World's Day of Prayer in cooperation with four other churches, which was held at Oakland.

We had a red and blue contest, which followed with a free fellowship supper. The mothers and fathers were remembered on their day with special music and gifts. A Vacation Bible School was conduted in June with an average attendance of forty-two pupils. We observed Mother and Daughter Fellowship Day with a banquet supper. In June, with the aid of Mrs. W. T. Harrell we organized the Woman's Missionary Society. At the last meeting twenty-six members and two visitors were present. As we start the new year with all the material in the packet, we realize that we are just beginning to work and be of service.

At a recent revival service, conducted by Rev. B. H. Watkins, we received into the church nine new members.

We do not want to forget our men, they, too, have a great part in the work we have accomplished. They organized a Bible Class, had their monthly meetings and helped us in many things.

We are looking forward to a full and progressive year.

Respectfully submitted,

Mrs. G. W. Dixon,
*Church Secretary.*

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### FINANCIAL REPORT.

The following is the annual financial report of the Woman's Mission Board of the North Carolina Congregational Christian Conference, from September 16, 1947, to September 15, 1948:

RECEIPTS.

**Women's Societies.**

| | |
|---|---|
| Albemarle | $ 69.05 |
| Apple's Chapel | 102.55 |
| Asheboro | 72.85 |
| Asheville | 105.00 |
| Auburn | 11.50 |
| Belews Creek | 10.00 |
| Berea | 76.00 |
| Bethel | 45.45 |
| Bethlehem | 5.00 |
| Beulah | 26.26 |
| Burlington | 1561.70 |
| Carolina | 22.20 |
| Chapel Hill | 50.48 |
| Church of Wide Fellowship | 107.85 |
| Concord | 40.38 |
| Durham | 361.08 |
| Elon College | 470.63 |
| Erskine Memorial | 150.00 |

(Continued on page 13.)

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Do you remember when Mrs. Wisseman wrote suggesting that we send copies of the Gospel of Luke printed in Spanish to the Stantons, missionaries in Mexico? Mrs. Robert Kimball of Franklin has sent the following radio play which her junior children arranged. It is based on a letter from the Stantons. Thank you, Mrs. Kimball and Juniors! I hope some of you will use it:

MUSIC: "O Zion Haste" as music fades the Announcer begins.

ANNOUNCER: Good morning. This is Station ABFM, the American Board for Foreign Missions, introducing a new program to all our radio listeners entitled, "Meet Your Missionaries." Today we are broadcasting from Mazatlan, Mexico, and we wish to introduce to you Lawrence and Constance Stanton. Hello.

LARRY AND CONNIE: Hello!

ANNOUNCER: Do you mind if I call you Larry and Connie?

CONNIE: No, go right ahead, everyone does.

ANNOUNCER: Tell me, Larry, how long have you been representing our churches here in Mexico?

LARRY: We came here in 1944, right after graduating from seminary.

ANNOUNCER: Would you tell me how you decided to become a missionary?

CONNIE: We received our inspiration from the Pilgrim Fellowship. It was in a Young People's Conference that we felt the call to dedicate our lives to missionary service.

ANNOUNCER: Now tell me about your work.

LARRY: I am Director of Youth Work for our churches. I am working to unite the young people of our ten churches into a growing fellowship, and am working to find young people who are willing to give their their lives to Christian Service. I have charge of two summer camps conducted by our churches, publish a magazine for Christian youth, hold Leadership Training Schools for Sunday School and Vacation Bible School leaders. Our churches are scattered over a wide area and I have to travel a great deal. Often I am busy for a month at a time.

ANNOUNCER: And how do you spend your time, Connie?

CONNIE: I have two children, Elizabeth, age two and one-half, and Paul, eight months, so most of my work must be carried on within the home. We feel that the kind of home we have plays an important part in the work we are doing. Our home is right across the road from our school. Mexican law does not permit religious teaching in our schools, so we have to do a lot of our religious teaching by religious living.

ANNOUNCER: Is there any special way that the members of our churches in America can help you?

CONNIE: There is very little that you can send to us in the way of hand-work supplies because of the high duty on imports, but we need money to buy supplies and most of all, we need your prayers and continued interest.

LARRY: I would like to make one suggestion. In my travels I come in contact with lots of men and women and boys and girls who have never owned a Bible. We need Spanish Bibles and little Testaments that I could distribute at meetings. I would like to tell you a story this morning about a boy who lost his Bible. This is a true story. It really happened here in Mexico some years ago. One morning a group of boys and girls were gathered in front of a church waiting for Sunday school to start. They were talking to a boy who had come to the school for the first time.

(There is music, and as the music fades children's voices are heard.)

BARTOLO: Come on in, Felipe. It's pretty in here. You'll like it.

CARMENCITA: I'll show you some beautiful pictures if you come in.

HERNANDO: I have a book, I'll show you.

FELIPE: A book!

HERNANDO: Yes. Come in, and I'll show it to you.

FELIPE: I had a book once!

CARMENCITA: I have a book, too. See the pretty pictures. Do you like it?

FELIPE: Yes, it is pretty. But it isn't like my book.

HERNANDO: Look at mine! There's real printing in mine.

FELIPE: My book was much thicker, and had much more printing in it.

NITA: Mine is just like Hernando's, but you may look at it. The stories in it are beautiful.

FELIPE: The stories in my book are the most beautiful stories in the world. Why, that book on the piano looks like my book. Who brought it here? No, it isn't my book.

NITA: Of course it isn't your book. That belongs to the teacher.

FELIPE: Well, it looks just like my book, and someone took it. It's the only book I ever had, and maybe it's the only one I ever will have. It was a big book, with pictures in it and wonderful stories.

NITA: Where did you get your book, Felipe?

FELIPE: My father gave the book to me because I could read so well. He told me to take good care of it, and I learned many of the stories.

NITA: And someone took it from you?

FELIPE: Yes, I took it to the Mexican school one day after my father died, and the teacher took the book away from me. He said it was an evil book. But I remember many of the stories. There was one about a boy named David. He had a slingshot, and once he killed a huge giant named Goliath. I tried to make one of those slingshots once, but it wasn't any good.

CARMENCITA: Oh, look! Here comes the teacher.

TEACHER: Well, isn't this splendid! We have a guest today, on the very day, too, when I have a new story to tell. You stay until I have told the story. Then you may go if you like.

HERNANDO: Sit down here with me, Felipe.

TEACHER: Many, many years ago, in a beautiful garden on a hillside, a number of friends were gathered together. No smiles were upon their faces and they scarcely spoke to each other at all. In a tomb on the hillside was resting the Friend of these people. Wicked men in the big city had crucieflid Him. Women came into the garden with spices in their hands. They walked carefully so that no sound would be made. They did not want the soldiers who were watching the tomb to see or hear them. They were weeping and saying, "He is dead. We shall never see our Friend again." But suddenly they saw that the great stone before the tomb was rolled away, and their Friend whose name was—

FELIPE (Interrupting): Jesus!

TEACHER: Why, yes, Felipe. How did you know that?

FELIPE: Because there was a story about him in my book just like the story you are telling.

TEACHER: A beautiful angel stood by the tomb and said—let me read the words to you from the Bible—"He is not here for He is risen."

FELIPE: That's my book. That's my book. That story you are reading was in it. How did you get my book? Please give it back to me. My father gave that book to me because I could read. Then a Mexican teacher took it from me. I have looked everywhere for it, but I could never find it again. It is my book, teacher, please give it back to me.

TEACHER: Felipe, how do you know this is your book?

FELIPE: I can tell you the stories in it. I know some of them by heart. After Jesus left the garden, he came to his friends one morning on a lakeside. They were sitting around a fire and were eating. And twice he said to Simon Peter, "Lovest Thou me?" And Peter said, "Yes, Lord, Thou knowest that I love thee." He said to him a third time, "Peter, Lovest Thou me?" Peter was grieved because he said unto him a third time, "Lovest thou me?" He said unto him, "Lord, Thou knowest that I love Thee." Jesus said unto him, "Feed my sheep."

TEACHER: The book is yours, Felipe, Take it, and keep it carefully. But remember this, it is a book which belongs to everyone. It is a book given to us by the Heavenly Father.

FELIPE: I have my book. My beautiful book of stories. Why, what is this written on the front page? "To Alice Brown on her twelfth birthday with love from her old Granddaddy." Why—I thought—isn't —

TEACHER: There are many copies of your book, Felipe. And my grandfather gave that to me when I was a little girl, but you may have it. There are not many copies of that book here, but some day we hope to have them. Perhaps someone will hear an echo of that last request on

(Continued on page 14.)

# Southern Convention Office, Continued

**REPORT OF SUPERINTENDENT.**

*By* Wm. T. Scott.

From April 1 to September 30, I have traveled 9,792 miles in the interest of the Churches, conferences, Convention and general work of our denomination. I have made forty-four visits to church, fourteen such visits having to do with assisting these churches to obtain pastoral leadership; preached seventeen sermons; gave fourteen addresses; attended thirteen Sunday school sessions; attended and participated in sixty-six group conferences; held 301 conferences with individual lay people regarding the work of the churches, and had 101 conferences with individual pastors. My expenses for this period total $549.95. A detailed financial statement is filed with the Secretary of the Executive Board.

The continued shortage of pastors and church vacancies give us real concern. The present number of vacant churches are as follows: Valley, 4; Eastern Virginia, 9; Western North Carolina, several; Eastern North Carolina, several; North Carolina-Virginia, Carroll County Mission and others. We have been gratified by the coming of two new pastors—Dr. Luther B. Grice to Holy Neck and Rev. Robert T. Woodruff, Jr., to Pleasant Grove and Ingram.

Much of my time must of necessity be consumed in counselling with ministerial students at Elon College serving as pastors of churches. Though this does consume a great deal of time it is a profitable service.

As is already known, Miss Elizabeth Chicoine, Field Director, resigned her position and left August 15. Her resignation was accepted by the Executive Committee as their minutes will show and the Committee on Personnel was asked to study the possibility of electing her successor as soon as one can be found. Mrs. Dorothy Carson and Mrs. Edna Cob, bookkeepers and office secretaries, left our employ in May and June respectively. Upon recommendation of the Personnel Committee, the Executive Committee elected Miss Dorothy A. Scott as bookkeeper, office secretary, and assistant treasurer. Miss Melva Foster, who served part-time last year, is continued on this same basis by special arrangement with the college. Wm. T. Scott, Jr., has been employed part-time to work on The Christian Sun mailing list which consumes a great deal of time.

Through the Board of Christian Education, in cooperation with the National Board of Home Missions, a splendid program of Vacation Bible Schools was conducted during the summer, some thirty churches being served. We regret that because of the polio we were forced to cancel many of our summer programs: the School of Missions and Pastors' School, summer camps and young people's rallies.

We have given as much time as possible to the development of a Program of Advance authorized by the Convention and which should be given further consideration of the Board at this time.

In our denomination's Program of Advance, designated "Our Christian World Mission," Miss Pattie Lee Coghill, Secretary of the Missions Council, has been assigned to the Southeastern Area for the next few months. She is arranging an extensive itinerary for the Team assigned to this Area, including both home and foreign missionaries and workers.

Miss Coghill, in addition to her splendid work in the particular interest of missions, is giving assistance in planning our young people's program of the Convention, which is a very helpful contribution inasmuch as we do not have a young people's field director. She is willing to give as much time as possible to the work of leadership training and plans a series of Vacation Bible School Institutes in the spring.

Our laymen's work, under the leadership of the Chairman, Mr. George D. Colclough, is making steady progress.

The Superintendent, serving as Executive Secretary of the Mission Board, must give considerable time to this important work of our Convention. The Mission Board in its recent annual meeting adopted a courageous budget of $62,000.00 for the coming year and included in this important work is the program for beginning a new church in Burlington.

We are grateful to Elon College for the work they have done in cleaning and waxing the floors in the office.

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**REPORT OF COMMITTEE ON SUPERINTENDENT'S HOME.**

*To the Executive Board of the Southern Convention—*

There are aspects of this report of which we are proud. In the first place, we feel exceedingly fortunate to be able to get the property which the Convention now has at a contract price of $14,000. We are happy, also, at the response being made to our appeal to the churches and individuals that our indebtedness might not exceed the amount of the loan already authorized from the Church Building Society. Although we cannot report this accomplishment as yet, we have faith that we will be able to raise a sufficient amount so that it will be over and above indebtedness for which anyone might be critical.

After deduction of the Thank Offering from the Women of the Convention and the loan from the Church Building Society, it became necessary to raise $4,741.91. This, we are seeking to raise by special appeal from the churches and individuals. The account is as follows:

| | |
|---|---|
| **Income.** | |
| Building Society | $ 7,000.00 |
| Thank Offering | 2,213.42 |
| Churches and Individuals | 2,436.52 |
| Refund from Contractor | 130.00 |
| Due from Church Building Society | 2,000.00 |
| Income to date | $13,779.94 |
| **Cost.** | |
| Contract for house including lot | $14,000.000 |
| Fees, insurance, etc. | 955.33 |
| Total cost | $14,955.33 |
| Less income | 13,779.94 |
| Deficit | $ 1,175.39 |

Unless instructed otherwise, the committee will proceed with the raising of this deficit until possible resources are exhausted. It is only fair to say that the smaller churches of the Convention have responded more readily and in greater proportions than have the larger churches. If a few more of the larger churches respond in accordance with the suggested quotas, the deficit would be liquidated. Whether they will is anybody's guess.

We desire the Board to visit the property sometime during your meeting here for the purpose of evaluating and suggesting what else must be done. It will become obvious to you that some surface should be put on the driveway to make it useable and a step-up should be installed from the driveway to the porch step level. We have hesitated to go beyond the present work schedule without your instruction. The front yard is to be leveled and seeded as an item of the contract. Any work beyond that will be at our expense. We await your further instruction.

Jesse H. Dollar,
*For the Committee.*

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**CONSECRATION SERVICE.**

The following is the Consecration Service of the Superintendent's home of the Southern Convention which

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## DRAMA IN THE BIBLE.

Lesson VI.—November 7, 1948

Memory Selection: *He knoweth the way that I take; when he hath tried me I shall come forth as gold.*—Job 23:10.

Lesson: Job.

Devotional Reading Job 23:3-10.

*Dramatizing Truth.*

There are many ways of presenting truth, but one of the most effective ways is to dramatize it—to act it out; to have people portray the truth. This is the appeal of the stage, the audience see the story acted out. This is the appeal of opera, the story is acted out to the songs of the soloists and chorus. This is the appeal of the movies, people see the story being clothed in flesh and blood on the screen. And if you please, this is the appeal in radio advertising, the thing is dramatized to make it more effective. Truth thus presented becomes more vivid and more vital. "One picture is worth a thousand words." says an old Chinese proverb. Plays and pagents are much more interesting and gripping than a mere reading or speaking of a story or account. Those who attended the recent Eastern Virginia Woman's Missionary Conference know how much more effective it was when Mrs. Kimball presented, with the help of several women, the missionary literature and helps in dramatic form, than if she had simply made a speech herself. That was an effective way of dramatizing truth. The public speaker or the teacher who can dramatize truth becomes all the more effective. Jesus himself dramatized religious truth. He told stories, He painted word pictures, depicted action. That was one reason why the common people heard Him gladly.

Now all this is by way of introduction to the book of Job which is the theme of today's lesson. For although it is not strictly speaking, a drama, like some of Shakespeare's plays, it can fairly be called a drama. To be sure actors do not move across the stage, but there is action, and movement in thought, and truth is dramatized in an effective way. There are some who list it among the world's greatest dramas. In any event it is a religious masterpiece.

*A Baffling Question.*

The Book of Job is concerned with an old and a modern question, or perhaps better, with two questions. "Why do the righteous suffer?" That is the question which folks asked in Job's day. Here is a good man who lives and does good, and yet misfortune and disaster strike him. And assail him, when some scalawag or evil man seems to go unscathed, and even to prosper. It just did not seem to make sense in that day. And to many it does not make sense in our day.

Closely akin to this question asked then and now is another question, which goes even deeper: "Is life really worth living?" In a world in which the best man faces a fate no better than the worst of men, in which he may even be less fortunate than the evil-doer, in a world in which men seem to be the plaything of fortune, can life have any real meaning or value? Why is man compelled to live a life which is so cruel and baffling? These questions were asked in Job's day, and they are asked in our day. And there are many who think that there is no answer, at least no satisfying answer.

*An Attempted Answer.*

The Book of Job is an attempted answer. Its central character is Job, a man of unquestionable character, and of large means, who suffers grievous losses in material things, and who suffers ever more grievously in bodily and mental suffering. Out of his material poverty, and his physical and mental agony he asks, "Why?" "Why?" Three of his friends think they have the answer, and proceed at great length to give it to him. Their speeches present the stock arguments of that day, in essence, that all suffering is the result of sin, and hence Job must have sinned. They repeat this argument in different forms in three cycles of speeches, each speaking three times. And always Job asserts his innocence. A fourth friend, Elihu, also joins the discussion, but like the other three, he gives no light on the dark problem. The fact is that the book itself does not give an answer in the sense that Job expected an answer.

*The Answer.*

The book comes to a dramatic climax when Jehovah Himself apears on the scene. Manifesting himself in a whirlwind He talks with Job, but not in the way Job—or we—might suppose. He does not give a direct or explicit answer. But in the revelation of Himself which He gives, Job got something better than a formal answer to his question. Life was worth the living, no matter how dark it might become, because of the revelation which God had given of himself. Job did not get an answer but he got the assurance that there was an answer. It was not what God had said that brought peace to the troubled soul and spirit of Job, but the fact that God had spoken. "I had heard of Thee by the hearing of the ear," said Job, "but now mine eye seeth thee."

As it was then, is now, and evermore shall be, there is no easy answer to the questions which Job asked. But we have a more satisfying answer than Job got. For our Lord Himself stated that suffering is not always caused directly by sin. And suffering takes on a new aspect when we see how the Captain of our salvation was made perfect through suffering. And even in the darkness of the Cross, our Lord spoke of God as "Father," and rested His soul in Him. When we believe that God is like Christ we can wait and trust. We may not be able to understand all things, or His ways, but we know that all is done in love.

And as Henry Drummond that great saint of another generation said, "The moment we forget that God meant this life to be a school, the puzzle of life begins."

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PARTNERS IN OBEDIENCE.

(Continued from page 5.)

Kingdom—and we can all work and live together under the flag of the King of kings; that Christianity is not merely a religion of ideals but an everyday practical religion and the only solution for world peace through Him who was born to glorify God in the Highest and is giving peace and good will toward men.

---

I once illustrated the act of faith by the experience of a friend who was in an upper room of a hotel at night when the building took fire. He seized the escape rope that was in his room, swung out of the window, and lowered himself in safety to the sidewalk. He had a good opinion of that rope during the day when he saw it coiled up by his bedside, but it was only an opinion; when he believed on the rope, and trusted himself to the rope, it saved his life.

—*T. L. Cuyler, D. D.*

## A NEW AFRICA.

(Continued from page 8.)

cepted that education without religion is dangerous; but equally so is religion without knowledge. We are begining to see in Africa the tragic effects of both in the indifference of the youth to the Church and in the multiplicity of native separatist religious sects.

Afrca is indeed at the crossroads, faced with momentous decisions as to her future. Unsympathetic treatment of her people by the powers that be is bringing about a deep sense of frustration which is driving the people to hate and desperation which sometimes makes them fail to distinguish between friend and foe, as evidenced by these cynical expressions by some Africans: "Missionaries gave us the Bible in exchange for our land;" "Missionaries told us to look up and pray while their countrymen robbed us of our land;" "Christianity is the vanguard of imperialism."

Needless to say these are extremists' expressions shared by only a few Africans, but they are very significant danger signs.

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## CHURCH WOMEN AT WORK.

(Continued from page 9.)

| | |
|---|---|
| Flint Hill (R) | 31.00 |
| Fuller's Chapel | 40.00 |
| Greensboro, First | 654.23 |
| Greensboro, Palm St. | 100.00 |
| Happy Home | 122.37 |
| Haw River | 55.00 |
| Henderson | 161.00 |
| High Point | 12.25 |
| Hines' Chapel | 196.00 |
| Hopedale | 83.78 |
| Hope Mills | 80.26 |
| Ingram, Va. | 148.35 |
| Liberty, N. C. | 10.00 |
| Libery, Vance | 235.60 |
| Liberty, Va. | 35.00 |
| Long's Chapel | 43.00 |
| Lynchburg, Va. | 73.74 |
| Mebane | 10.00 |
| Monticello | 91.18 |
| Mount Auburn | 152.55 |
| Mount Bethel | 15.00 |
| Mount Zion | 25.00 |
| New Hope | 34.75 |
| New Lebanon | 113.50 |
| Pleasant Grove, N. C. | 16.55 |
| Pleasant Grove, Va. | 47.52 |
| Pleasant Hlll | 55.60 |
| Pleasant Ridge (G) | 114.00 |
| Pleasant Ridge (R) | 62.00 |
| Providence Memorial | 28.00 |
| Raleigh | 237.50 |
| Ramseur | 36.00 |
| Randleman | 15.00 |
| Reidsville | 324.78 |
| Salem Chapel | 20.00 |
| Sanford | 203.00 |
| Shallow Ford | 39.00 |
| Shallow Well | 147.00 |
| Smithwood | 10.00 |
| Turner's Chapel | 75.46 |
| Union, N. C. | 154.37 |
| Union, Va. | 100.00 |
| Wake Chapel | 230.00 |
| Winston-Salem | 70.00 |
| Youngsville | 17.50 |
| | $7,814.82 |

**Young People.**

| | | |
|---|---|---|
| Burlington | 25.00 | |
| Carolina | 14.20 | |
| Durham | 64.88 | |
| Elon College | 13.50 | |
| Greensboro, First Church | 114.57 | |
| Reidsville | 30.00 | |
| Union, N. C. | 10.60 | |
| | | 272.75 |

**Willing Workers.**

| | | |
|---|---|---|
| Albemarle | 21.00 | |
| Carolina | 9.60 | |
| Durham | 42.00 | |
| Durham, Juniors | 27.19 | |
| Elon College | 27.00 | |
| Greensboro, First | 76.70 | |
| Ingram, Va. | 5.65 | |
| Pleasant Ridge (R) | 13.83 | |
| Sanford | 5.00 | |
| Turner's Chapel | 10.52 | |
| | | 238.49 |

**Cradle Roll.**

| | | |
|---|---|---|
| Asheboro | 27.29 | |
| Burlington | 25.00 | |
| Durham | 25.71 | |
| Elon College | 15.00 | |
| Greensboro, First | 40.69 | |
| Happy Home | 5.00 | |
| Henderson | 6.33 | |
| Lynchburg | 6.13 | |
| Monticello | 27.50 | |
| Pleasant Ridge (R) | 15.56 | |
| Raleigh | 10.00 | |
| Reidsville | 10.00 | |
| Sanford | 5.00 | |
| Turner's Chapel | 5.00 | |
| Union, N. C. | 9.70 | |
| | | 233.91 |

**Miscellaneous.**

| | | |
|---|---|---|
| Conference Offering Burlington | 81.51 | |
| District Rally Offerings | 80.84 | |
| | | 162.35 |
| Total Receipts | | $8,722.32 |

DISBURSMENTS.

| | |
|---|---|
| Mrs. W. V. Leathers, Treasurer, Woman's Mission Board, Southern Convention for: | |
| Thank Offering | $1,548.65 |
| Life Memberships | 500.00 |
| Memorials | 230.00 |
| CWVR | 202.60 |
| PEP | 9.00 |
| Shaowu Mission | 224.60 |
| Shaowu Children's Education Fund | 29.25 |
| Timothy Chang | 10.00 |
| Indian Mission | 10.00 |
| Unseen Guest Fund | 130.60 |
| Penny-A-Meal Offering | 100.91 |
| Franklinton Center | 72.57 |
| World Day of Prayer | 33.10 |
| World Community Day | 16.07 |
| Committee on Evangelism | 5.00 |
| Elon Orphanage | 7.00 |
| Missions (General Fund) | 5,275.64 |
| | $8,404.97 |
| Miscellaneous Items: | |
| Conference Speaker | 10.00 |
| Study Books for Reviewers | 4.05 |
| Expense of printing Minutes in Annual | 26.60 |
| Expense of Board Meetings | 41.66 |
| Expense of president for year | 37.70 |
| Expense of treasurer for year | 15.19 |
| President's Expense to General Council | 60.00 |
| Expense of Rallies (Programs, Speaker, etc.) | 32.15 |
| N. C. Council of Church Women (2 years) | 40.00 |
| CWVR—Sent direct | 25.00 |
| Orphanage in South India—Sent direct | 25.00 |
| | $317.35 |
| Total Disbursments | $8,722.32 |

SUSIE D. ALLEN,
*Treasurer.*

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## EXECUTIVE BOARD MEETING.

(Continued from page 3.)

The matter of a secretary of stewardship and evangelism which was also presented in the superintendent's report and which has been in the minds of some of the Southern Convention leaders as a possible way of implementing our "Program of Advance," was referred to the Committee on Office Personnel. The action of the Executive Board on that committee's report was: (1) That the matter of a secretary of Stewardship and evangelism, recommended by the committee, be deferred for future consideration. (2) That we begin work immediately by setting up Stewardship Institutes for the training of our ministers in conducting institutes in the churches throughout the Convention. (3) That a special stewardship issue of THE CHRISTIAN SUN be printed at an early date. (4) That we continue our emphasis on evangelism.

Dr. Smith reporting on the Staley-Atkinson-Newman Memorial Foundation said that the $100,000 goal had not been reached. Upon the recommendations of the Executive Board, representatives of each of the five conferences (Rev. R. L. House, E. Va.; Dr. F. C. Lester, W. N. C.; Mr. S. H. Basnight, E. N. C.; Rev. R. A. Whitten, Va. V.; and Dr. J. H. Dollar, N. C. & Va.) were charged with the responsibility of urging the ministers of their respective conferences to present the Staley-Atkinson-Newman Foundation to their churches before October 31. Each church is urged to send in what it can for the Foundation.

The committee on the $2,000,000 campaign for Elon College appointed at May 22 meeting of the Executive Committee, reported that we approve of the campaign as authorized by the Convention and outlined by President Smith and that our program of procedure be: The completion of the S-A-N Foundation, construction of the Alumni Gymnasium, and then possibly a dining room or dormitory.

J. EVERETTE NEESE,
*Sec'y of the Convention.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

Children should be our greatest concern. Tomorrow they will take our places as this generation passes off the scene. It is up to this generation to see to it that they are well trained to be able to assume this great responsibility that will soon be theirs. In traveling over North Carolina we see beautiful modern school buildings of Supt. Beamon's long, faithful and which have cost the state millions of dollars to erect. Then, it costs the state millions more to pay teachers to teach and train the youth of our land. Why such an expenditure of money? It is because we are greatly concerned about the training of our youth. I don't remember hearing a single tax payer grumble about his school tax being too high, but I have heard many grumble about teachers' salaries being too low. While I am speaking of North Carolina, the same thing is happening in other states as well. The children are our concern. We are happy to see the improvements that have been made in the last thirty years. The writer has always been interested in children. Nothing appeals to him more than a little child, and especially a little fatherless child who is homeless and dependent.

Thirty-two years ago I dedicated my life to work in behalf of the orphaned and dependent children in our church, and tried to give them, through the church, an opportunity to develop into fine citizens. We think when you look at the fine boys and girls who have been reared at the orphanage and sent out, who are now occupying splendid positions in offices, sick rooms, manufacturing plants, and many other positions of life, you would say in your heart, "I am glad I had a part in helping them."

We have a group of little children in the Christian Orphanage today who need your prayers and your contributions. I noticed in the paper today that one orphanage in North Carolina has already received since January 1, 1948, to October 22, the sum of $251,-991.88. The writer is well acquainted with the members of that denomination and he has never heard any member say he thought their orphanage got too much; not one. But they rejoice that their orphanage is so well loved.

We are going to give you an opportunity at this Thanksgiving period to show your love for the Christian Orphanage by your gifts. It takes money to run an orphanage, whether it be Baptist, Presbyterian, Christian, or any orphanage; at the present prices it takes more. Your orphanage needs *you*. Will you come to its rescue?

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR OCTOBER 28, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 8,062.22 |
| Eastern N. C. Conference: | | |
| Amelia ..... | $ .25 | |
| Auburn S. S. ..... | 21.25 | |
| Bethelehem ..... | 5.00 | |
| Lebanon ..... | 3.00 | |
| Liberty (Vance) ..... | 20.06 | |
| Mt. Auburn ..... | 25.00 | |
| Mt. Carmel S. S. ..... | 10.00 | |
| O'Kelley's Chapel ..... | 10.00 | |
| Pope's Chapel ..... | 1.50 | |
| | | 96.06 |
| Eastern Va. Conference: | | |
| Rosemont (Simmons children) ..... | $ 75.00 | |
| Rosemont S. S. ..... | 44.00 | |
| Oak Grove ..... | 6.00 | |
| | | 125.00 |
| N. C. & Va. Conference: | | |
| Apple's Chapel S. S. .... | $ 62.46 | |
| Hopedale S. S. ..... | 19.24 | |
| Reidsville S. S. ..... | 22.00 | |
| | | 103.70 |
| Western N. C. Conference: | | |
| Big Oak ..... | $ 1.00 | |
| Ether ..... | 4.65 | |
| Randleman S. S. ..... | 22.68 | |
| Shiloh ..... | 17.51 | |
| Zion S. S. ..... | 54.12 | |
| | | 99.96 |
| Alabama Conference: | | |
| Corinth S. S. ..... | | 5.33 |
| Total this week from churches | | $ 430.05 |
| Total this year from churches | | $ 8,492.27 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $13,355.13 |
| Mrs. Petty, Barbara P. . | $ 30.00 | |
| Mrs. Kinch, children .... | 10.00 | |
| Woman's Auxiliary of First Presbyterian Church, for Proctar girls ..... | 10.00 | |
| John T. Kernodle ..... | 48.75 | |
| Cash Items ..... | 233.55 | |
| Mabel Haith, rent ..... | 2.00 | |
| C. M. Fields and Family, Thanks Giving Offering | 5.00 | |
| Interest, Arch loan ..... | 50.00 | |
| | | 389.30 |
| County: | | |
| Alamance ..... | $195.00 | |
| Guilford (Ridge children ) | 30.00 | |
| | | 225.00 |
| Total this week from Special Offerings ..... | | $ 614.30 |
| Total this year from Special Offerings ..... | | $13,969.43 |
| Grand total for the week .. | | $ 1,044.35 |
| Grand total for the year ... | | $22,461.70 |

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Dr. Stanley U. North was the guest preacher last Sunday at Central Church in Atlanta.

## NEWS OF ELON COLLEGE.

(Continued from page 7.)

doing those things most valuable to prospective newspaper men.

In addition, students interested in pressroom work are receiving the best of training from the genial Mr. Frick, an expert who thoroughly enoys explaining things to students as he works.

As for the students, they are very conscious that the eyes of experts in Burlington are upon them. Journalism style books have been augmented, in their minds, with the "do's" and "don'ts" of Puckett and Frick and the *Times-News*.

"We'll have to correct that," one will say, "because Mr. Frick says it's wrong." Or, "That'll never pass Mr. Puckett's inspection!"

Blessings appear in numerous guises, and *Maroon and Gold's* troubles were its greatest good fortune. With the troubles came support from people whose professional skill and encouragement mean a great deal.

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## FOR THE CHILDREN.

(Continued from page 10.)

the lakeside, "Feed my sheep," and remember us.

FELIPE: My book, my book, I have my book!

(Music of "O Zion Haste" begins softly.)

TEACHER: Heavenly Father, may the message of thy Son become known and alive in the hearts of those who bear thy name. May they remember those who need to receive Thy Word. We ask in the name of the Good Shepherd. Amen.

LARRY: So if you would send us some Testaments, I would like to distribute them for you.

ANNOUNCER: Thank you, Larry. Let us hope that many who have heard your request will respond. And now it is time for us to sign off. Good-bye, Connie and Larry Stanton, and God bless you.

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# Youth at Work in the Church

ELIZABETH CHICOINE, *Convention Field Worker, Elon College, N. C.*

**NOTICE.**

Let's all attend the Pilgrim Fellowship Conference at the Greensboro, First Church, Sunday, October 31, at 2:30 p. m.

A Missions Team, headed by Miss Pattie Lee Coghill will be there to talk to us. Bring your sandwiches for the picnic supper.

To all young people of the North Carolina-Virginia and Western North Carolina Conferences who are planning to attend the Rally, the following are directions for reaching the Greensboro Church: It is locted on the corner of Eugene Street and Walker Avenue. Eugene Street runs parallel to Elm Street (the main street running north and south through town) and is two blocks west of Elm Street. Follow Eugene Street south until it dead-ends into Walker Avenue and the church is on the left corner.

JACK SHOFFNER, *Pres.,*
*Western N. C. Young People.*

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**DAMASCUS FELLOWSHIP.**

The Pilgrim Fellowship of the Damascus Christian Church was organized in October, 1947, with an enrollment of twenty members.

We hold our meetings twice each month, and Monday night was selected because more members felt they could be present at that time.

We conducted several worthwhile proects during the year. Since our church building is new and something of which we are very proud we were especially interested in beautifying our grounds. An out-door furnace was erected, some yard benches were made and painted, and we had a flower garden which we tended so we might have flowers for our church decorations from our own church garden. At Easter time we planted several blooming shrubs and a pink dogwood tree. We bought horseshoes and tennis equipment, also, for our outdoor recreational grounds.

For our indoor project the boys made a book case for our Sunday school room and the girls made and embroidered a beautiful white linen altar cloth. One girl gave a useful table to our Sunday school room, several scriptural pictures were bought for our walls, and a lovely cross for our worship center.

For our Friendly Service we collected clothing for C. W. S., and through our Lenten self-denial offerings we were able to send $15 to help displaced European people.

We held our public program at Christmas when the pageant, "Christmas Comes to the Cobbler's Shop," was given. We sang carols to the shut-ins of our community. We bought a small Estey organ for our group and we took this with us caroling.

We also enjoy giving public programs for our Sunday school offering exercises on special Sundays and occasionally we like to give a program for our Woman's Missionary Society.

We gave a life membership this year and have increased our apportionment for the coming year.

We realize that as an organization we are still very young, but we are hoping as we increase in years we will also grow in our knowledge of God and that our interests in the coming of his kingdom on earth may be manifest through our services.

JACKIE PIERCE,
*Secretary and Treasurer.*

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CONSECRATION SERVICE.

(Continued from page 11.)

was held at Elon College, North Carolina, October 12, 1948:

*Consecration Sentences—*

We, the members of the Executive Board of the Southern Convention, in behalf of the 33,000 members of our 200 churches, consecrate this home to symbolize always that best and truest use of all material blessings which shall truly light the way to life more abundant.

We consecrate this home to exemplify not only the outward, but also the inward qualities of beauty, thoughtful sincerity, appreciation, kindliness and wholesome purity.

We consecrate this home to suggest always that building of substantial character and worthfulness of life, the building of all true and fixed purposes, constant usefulness and helpful service.

We consecrate this home for the comfort and well-being of the Convention Superintendent and his family that they may the better serve Jesus Christ and His Church.

Realizing that homelife is the cornerstone of Christian civilization and feeling that the servant of the Convention and his family should enjoy the privileges which only a sense of permanence of residence can give, we consecrate this home to shine forth always with that faith in God, hope in God, and love for His Kingdom which shall strengthen faith, hope and love among men, here and elsewhere to the glory of God, the Father, the Son and the Holy Spirit. Amen.

*Presentation of the Keys—By Dr. J. Dollar—*

In token of our faith in the Church of Jesus Christ and deep interest in its spiritual maintenance and upbuilding; in token of our appreciation of the service being rendered and to be rendered by the Superintendent of the Southern Convention of Congregational Christian Churches in our fellowship of churches; and as a declaration of the purpose of our united people to support and strengthen the hand of our servant of the Convention, providing for his comfort and that of his family, in the name of the Southern Convention and its Committee appointed to erect this Superintendent's Home I gladly present to you the keys that unlock and guard the privileges and blessings of this new home. May this home be a blessing to you and your family, and may you be a blessing to us all.

*Response of Superintendent Wm. T. Scott—*

On behalf of himself and his family the Superintendent receives the keys to this beautiful residence made possible by gifts from churches, individuals and women's societies of the Convention. We receive this home with deep appreciation of the generous and kindly spirit, the faith and courage it represents. So long as we remain your servant of the Convention we shall occupy this home with joy and pride. On behalf of those who may in the future serve you as Superintendent I receive this home. May God richly bless our Convention and may He lead us in continued progress that the name of Jesus Christ may be exalted and His spirit lived among men.

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EASTERN N. C. CONFERENCE.

(Continued from page 6.)

secretary, Rev. E. M. Carter; treasurer, Mr. W. J. Ballentine.

The pastor, the women and laymen of the host church are to be commended for the generous meals and care for the needs of the delegates in attendance. The 1949 session will meet at the Southern Pines Church.

WM. T. SCOTT,
*Superintendent.*

# UNITED STRATEGY AND THE WORLD

**By Dr. Charles W. Ranson, General Secretary**
**International Missionary Council**

The dominating fact in the life of the church in our time is that it is world-wide. Whatever the church's weakness and failures in the last 150 years, and they have been many, it has not forgotten its missionary mandate. The Gospel has been preached unto the uttermost parts of the earth and the church established in almost every land.

This has not come about by accident. It is the fruit of the out-pouring of prayer and devotion of the sacrificial offerings of life and substance. It is the modern missionary movement which has, under God, written this great chapter in the history of the Christian Church.

There is a temptation amongst those who have gained some knowledge of the modern expansion of the church to imagine that the missionary enterprise is almost at an end, that our main business now is to foster unity and good relations: "Behold how good and pleasant it is for brethern to dwell together in unity."

Good relations are of very great importance and we have the highest authority for seeking to achieve the visible unity of the one body of Christ. But let us not forget that our Lord prayed: **That the world may be one, Thou hast sent me.**

The church is not at the end of its missionary task. It is only at the beginning. The world-wide establishment of the church is but the preparation for and the prelude to an even mightier task.

The real meaning between the Christian faith and contemporary systems of thought and life has hardly begun. Certainly, for the ancient systems of the Orient, the religious totalitarianism of Islam or of modern secular paganism—the real encounter with the Gospel lies in the future. The missionary enterprise is indeed moving out into a new era. It has passed through a period of strain and hesitancy but its pains have been the pangs of growth.

Now for the first time in history we operate from the very ground of a church that is world-wide. Older and younger churches are bound together in a partnership which renders obsolete some of the earlier conceptions of the missionary enterprise. The indigenous church and not the foreign mission is the focal point of the missionary strategy. Our whole concept of the church's function needs to be revitalized by a rebirth of missionary passion.

We need a strategy of evangelism matched to the greatness of this hour. Not since the collapse of the old Christian empire has history offered the church an assignment so difficult or so magnificent as that which confronts it now. God is calling the church to a tremendous task — an essentially missionary task. We must conceive that task as an obligation of the universal church and not exclusively the concern of the older churches. We must conceive it as a united task.

We must act together in bringing home to the **whole church its** missionary obligation. The Amsterdam Assembly of the World Council of Churches declared: "The evident demand of God in this situation of winning the whole world for Christ."

That will remain a pious hope unless we give bone and flesh to it by making this Advance campaign not just one more promotion stunt, but an instrument through which God, through us, can call the churches of North America to their greater assignment and to costly commitment to the Gospel.

Only a small minority in the churches at present support the missionary enterprise. Far too many regard it as a pious option. We must get it across that the man who is not a missionary has hardly begun to be a Christian.

HISTORICAL SOCIETY. 1958
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, NOVEMBER 4, 1948. NUMBER 44.

## *Preface to the Cambridge Platform*

*THE setting forth of the Public Confession of the Faith of Churches hath a double end, & both tending to public edification: first, the maintenance of the faith entire within itself: secondly, the hold forth of Unity & Harmony, both amongst, & with other Churches. . . . As (by the grace of Christ) we believe & profess the same Doctrine of the truth of the Gospel, which generally is received in all the reformed Churches of Christ in Europe: so especially, we desire not to vary from the doctrine of faith, & truth held forth by the churches of our native country. . . .*

This Synod having perused, & considered (with much gladness of heart, & thankfulness to God) the confession of faith published of late by the Reverend Assembly in England,* do judge it to be very holy, orthodox, & judicious in all matters of faith: & do therefore freely & fully consent thereunto, for the substance thereof. Only in those things which have respect to church government & discipline, we refer ourselves to the platform of church-discipline, agreed upon by this present assembly: & do therefore think it meet, that this confession of faith, should be commended to the churches of Christ amongst us, & to the Honored Court, as worthy of their due consideration & acceptance. . . .

*As this our profession of the same faith with them, will exempt us (even in their judgments) from suspicion of heresy: so (we trust) it may exempt us in the like sort from suspicion of schism: that though we are forced to dissent from them in matters of church-discipline: Yet our dissent is not taken up out of arrogancy of spirit in our selves (whom they see willingly condescend to learn of them:) neither is it carried with uncharitable censoriousness towards them (both which are the proper, & essential characters of schism) but in meekness of wisdom, as we walk along with them, & follow them, as they follow Christ: so where we conceive a different apprehension of the mind of Christ (as it falleth out in some few points touching church order) we still reserve due reverence to them (whom we judge to be, through Christ, the glorious lights of both nations:) & only crave leave (as in spirit we are bound) to follow the Lamb whithersoever he goeth, & (after the Apostle's example) as we believe, so we speak . . . .*

*Is difference about Church-order become the inlet of all the disorders in the kingdom? hath the Lord indeed left us to such hardness of heart, that Church-government shall become a snare to Zion . . . that we cannot leave contesting & contending about it, till the kingdom be destroyed? did not the Lord Jesus, when he dedicated his sufferings for his church, & his also unto his Father, make it his earnest & only prayer for us in this world, that we all might be one in him? And is it possible that he (whom the Father heard always) should not have this last most solemn prayer heard, & granted? . . . If it be possible, for a little faith (so much as a grain of mustardseed) to remove a mountain: is it not possible, for so much strength of faith, as is to be found in all the godly in the kingdom, to remove those Images of jealousy, & to cast those stumbling-blocks out of the way, which may hinder the free passage of brotherly love amongst brethren? . . .*

*The Lord Jesus commune with all our hearts in secret: & he who is the King of his Church, let him be pleased to exercise his Kingly power in our spirits, that so his kingdom may come in our Churches in Purity & Peace.*
*Amen. Amen.*

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*The Westminster Confession.

# News Flashes

A religious television workshop, first of its kind to be held in the country, will be conducted by the Joint Religious Radio Committee at Stateion WRGB in Schenectady November 7 through 12.

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Rev. Isaiah Sears, a graduate of Elon College and Andover Newton Seminary, has served the First Baptist Church in Charleston, Mass., for the past six years. Mr. and Mrs. Sears have three children.

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The Michigan State Conference has a new Minister of Christian Education, Rev. William T. Matters who has served as pastor of the Mayflower Church in Columbus, the home church of Richard Jackson.

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The Washington State Conference has new headquarters and conference home at 720 14th Avenue, Seattle. The home on Capital Hill was constructed approximately thirty years ago at an estimated cost of $65,000. Rev. Archie Hook is the Superintendent.

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Mrs. Marjorie Whitney Hall, wife of Dr. Ernest Hall, former missionary of the American Board in Japan, died of pneumonia, October 20th, 1948, in the Frisbie Memorial Hospital, Rochester, New Hampshire. Dr. and Mrs. Hall were American Board missionaries in Japan from 1915 to 1932, being located in Kyoto, Japan. Following missionary service, Dr. Hall became pastor of the Rochester, New Hampshire Congregational Church and during World War II was in Naval Intelligence. After the war he became associated with SCAP and had just returned to Japan for duty as Navy Director of Education on the Education Commission of SCAP.

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## PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

The following is the program for the 79th annual session of the Western North Carolina Conference of Congregational Christian Churches, to be held at Pleasant Union Church, November 11-12, 1948:

THEME: "Our Christian World Mission."

**Thursday—Morning Session.**

10:00 Hymn.
Prayer — Rev. B. H. Lowdermilk, Host Pastor.
Presentation of Program.
Appointment of Special Committees.
"A Program of Advance for Our Conference"—President George T. Gunter.
Distribution of Mimeographed Reports.
Collection of Registration Cards.
11:00 Address—Dr. John G. Truitt, President of the Southern Convention.
11:45 Address—Rev. Carl R. Key, Director of the N. C. Council of Churches.
12:00 Devotional: "We Look at Our World"—Rev. F. C. Lester.
12:30 Adjournment for Lunch.

* * * *

**Thursday—Afternoon Session.**

1:30 Hymn.
Prayer—Rev. A. L. Lucas.
Report of Home Missions—Rev. J. Q. Pugh.
Report of Foreign Missions Committee—Rev. M. A. Pollard.
Report of Woman's Mission Work—Mrs. E. P. Boroughs.
2:00 "Our Christian World Mission"—Missionary Team led by Miss Pattie Coghill, Educational Secretary, Missions Council.
"Our American Indians"—Rev. Harold Case, Elbowoods, North Dakota.
"Japan and Christianity"—Rev. Hiroshi Hatanaka, President of Kobe College, Japan.
Discussion and Vote on Mission Reports.
3:30 Business Session:
Report of Executive Committee.
Treasurer's Report—Cyrus Shoffner.
Report of Committee on Stewardship and Apportionment—Rev. B. J. Earp.
Devotional: "We Hear God's Call" —Rev. F. C. Lester.
4:15 Adjournment.

* * * *

**Thursday—Night Session.**

7:30 Worship conducted by Albemarle Young People.
7:45 Report on Pilgrim Fellowship—Jack Shoffner.
Report on Sunday School Convention —Rev. W. T. Madren.
Report on Laymen's Work—Sybrant Pell.
8:00 Address: "Laymen and Missions"—Dr. Alan B. Taylor, Medical Missionary in Africa.
8:45 Communion Service conducted by Rev. B. J. Earp.

* * * *

**Friday—Morning Session.**

10:00 Hymn.
Prayer—Rev. H. V. Cox.
Reading of Minutes.
Report on Ministerial and Church Relations—Rev. W. W. Hall.
Report on Evangelism—Rev. F. C. Lester.
Report on Christian Education and the Ministry—Rev. E. C. Brady.
10:45 Address—Dr. L. E. Smith, President of Elon College.
11:15 Report on Moral Reform—Rev. L. M. Pressnell.
Address — Representative of Allied Church League.
12:00 Devotional: "We Organize for Work" —Rev. F. C. Lester.
12:30 Adjournment for Lunch.

**Friday—Afternoon Session.**

1:30 Hymn.
Prayer—Rev. Park W. Fisher.
Report on Superannuation—Rev. D. R. Moffitt.
1:50 Address—Mr. C. D. Johnston, Superintendent of the Christian Orphanage.
2:20 Report on Religious Literature—Rev. J. U. Fogleman.
2:30 Address—Rev. W. T. Scott, Superintendent of the Southern Conventon.
3:00 Business Session:
Reports of Committees.
Miscellaneous Business.
Installation of Officers—Rev. F. C. Lester.
3:30 Final Adjournment.

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## PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The following is the program for the 123rd annual session of the North Carolina and Virginia Conference of Congregational Christian Churches, to be held at Lynchburg, Va., November 16-17, 1948:

**Tuesday—Morning Session.**

10:00 Call to Order.
Hymn and Prayer—Rev. Clyde Fields.
10:05 Roll Call (Churches and Ministers).
10:20 Presentation of Program—Rev. W. M. Stevens.
10:25 Report of the Executive Committee—Rev. W. J. Andes.
10:30 Recognition of Visitors and New Pastors—Dr. S. C. Harrell.
10:35 Report of the Historian—Dr. C. E. Newman.
10:50 Report of the Treasurer—Mr. Russell Powell.
10:55 Appointment of Special Committees.
11:00 Report of Committee on Foreign Missions—Rev. W. J. Andes.
Address—Dr. A. A. Taylor (M. D. from South Africa).
Address—Rev. Harold Case (Director of Indian Work at Elbowood).
11:35 Report of Committee on Home Missions—Rev. W. M. Stevens.
11:45 Conference Missionary Association—Rev. W. M. Stevens.
12:00 Devotional Service—Dr. W. W. Sloan.
12:15 Adjournment.

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**Tuesday—Afternoon Session.**

1:30 Call to Order.
Hymn and Prayer—Rev. M. T. Sorrell.
1:35 Report of Committee on Evangelism —Dr. L. E. Smith.
Discussion—"Ways and Means of a More Effective Evangelism."
1:50 Report of Committee on Stewardship—Dr. W. E. Wisseman.
2:00 Report of the Committee on Apportionments—Mr. George Colclough.
Address: "A Spirit, A Plan, A Comment"—Dr. W. T. Scott.
2:40 Report on C. W. V. R. Work—Rev. Fred Eutsler.
2:50 Report of Committee on Social Action—Dr. H. S. Smith.
3:05 Report from the Council of Churches and European Relief—Rev. Carl Key and Miss Ruth Elliott.
3:15 Address: "Japan's Greatest Need" —Dr. Hatanaka.

3:35 Report of Committee on the Ministry Dr. S. C. Harrell.
Discussion of the Report.
Licensure of Candidate for the Ministry.
Ordination Service.
4:10 Report of Committee on Nominations.
4:15 Report from the Woman's Conference —Mrs. F. C. Lester.
4:25 Miscellaneous Business.
4:45 Entertainment Committee's Report.
4:50 Adjournment.

* * * *

**Tuesday—Evening Session.**

7:30 Public Service (The Host Church will be in charge of this service).
Sermon: "Above the Smoke and Flames"—Dr. Thomas Anderson.
Holy Communion.
Adjournment.

* * * *

**Wednesday—Morning Session.**

9:30 Call to Order.
Hymn and Prayer—Rev. Woodruff.
Reading of Minutes.
9:45 Report of Committee on Christian Education—Dr. J. H. Dollar.
9:55 Report from the College—Dr. L. E. Smith.
10:05 Report of Cmmittee on Religious Literature—Mrs. W. T. Scott.
10:10 Pilgrim Fellowship Report — Mrs. Wayne Taylor.
10:15 Report of Committee on Memoirs—Rev. Earl Farrell.
10:20 Report from the Orphanage—Mr. C. D. Johnston.
10:30 Report of Committee on Men's Work —Mr. W. T. Dunn.
Address—Mr. George D. Colclough.
10:45 Report from Special Committee appointed at last year's session to investigate the conditions of the cemetery in which Rev. James O'Kelly is buried—Dr. C. E. Newman.
11:15 Service of Worship.
Sermon: "Do the Morning Stars Still Sing?"—Dr. Thomas Anderson.
12:15 Adjournment.

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**Wednesday—Afternoon Session.**

1:30 Call to Order.
Hymn and Prayer—Rev. William P. Smith.
1:35 Report of Committee on Superannuation—Mr. D. R. Fonville.
1:40 Report of Committee on Finance.
1:45 Report of Committee on Place.
1:50 Report of Committee on Resolutions.
2:00 Miscellaneous Business.
2:15 Closing Devotion—Dr. Mary Frances Thelen.
2:30 Adjournment.

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## THE EASTERN NORTH CAROLINA CONFERENCE.

The One Hundred Twenty-Third annual session of the Eastern North Carolina Conference of Congregational Christian Churches met in the Henderson Church on October 19 and 20, 1948. The session was well attended. The reports were heard with much interest. The addresses and discussions seemed to be better than usual.

Three outstanding guests appeared on our program. They gave very interesting addresses and slides of their work. These guests were Dr. Hiroshi Hatanaka, president of Kobe College, Japan; Dr. Alan Broadman Taylor, a medical missionary of South Africa, and Rev. Harold W. Case, who has charge of our American Indian work in North Dakota.

The most outstanding thing done during this conference was the organization of a conference missionary association with twenty-six charter members. The officers of this organization are as follows: Rev. J. Frank Apple, chairman; Miss Margaret Alston, secretary, and Mr. A. H. McIver, treasurer.

The conference officers for another year are: Rev. Carl Dollar, president; Rev. R. T. Grissom, vice-president; Rev. E. M. Carter, secretary, and Mr. W. J. Ballentine, treasurer.

The conference adjourned to meet in Southern Pines next year.

J. Frank Apple.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## HUMAN NEED, OPEN DOORS AND ADVERSARIES.

One of the favorite projects of St. Paul's later missionary career was the collection for the needy saints in Jerusalem. Support of it was to be the visible sign of the loving loyalty of the Gentile Churches to the mother church at Jerusalem. In various letters Paul refers to it as "collection," "grace," "liberality," "fellowship," "bounty," "blessing," "service," "ministry," "alms," and "offerings." Stewardship is rich in its names and expressions. Grace and greenbacks have been inseparable in the benevolent ministry of the church, and are inseparable as well as indispensable in the far-flung ministry of Christ today.

Jerusalem normally had a large pauperized population and the distress among the Jewish Christians was causing growing anxiety. Poor at the time of their conversion, they probably had to meet the additional handicaps of boycott and persecution. In the need of the congregation at Jerusalem, St. Paul saw a clear call to the church as a whole to do the work of the Lord and apparently also a practical opportunity to further the unity of the church and to promote its expansion. Do we not have a similar situation today? There are many areas of crucial need. Since there are things which cannot be done by the local church itself, the entire church must move in upon these areas of deprivation and distress.

The last chapter of I Corinthians contains a memorable testimony of St. Paul. He hopes to go to Macedonia. For the present, however, great evangelistic opportunities with formidable opposition, keep him at Ephesus. "For a great door and effectual is opened unto me, and there are many adversaries." While others hesitated and debated, Paul entered open doors and claimed new territory for Christ. His work, like that of many ministers and missionaries, was made doubly difficult by the presence of adversaries.

While we fume and fret over the ominous and impenetrable "Iron Curtain," national doors swing wide to welcome our missionaries. Ponder the words of Dr. Hilda Lazarus, head of Vellore Christian College: "The harvest is ripe in India. The gates are open. Enter in now before they close and before the Communists get in. These have cells in every village, even among the illiterates. Will you sleep while it is day? . . ." Chiang Kai Shek sent this cablegram: "The next few years are the greatest opportunity for Christian influence upon the changing life of Eastern Asia." Yes, there are difficulties and adversaries: communism, secularism and paganism. Said Dr. David MacLennan of Toronto: "While communism has slain its thousands, secularism has slain its tens of thousands." Unprecendted opportunities confront Christianity today through these doors which open around the world. Dare we enter them? That is the crucial question of our generation.

## M. D.—A. D.—'48.

The great majority of adults are indebted to their family physician as well as their mother for their happy advent into this terrestial sphere. Civilization therefore owes a great deal of gratitude to the general practitioner, servant extraordinary amid the widespread ills of mankind. He knows all roads and homes of every community and has visited them at all hours of the day and night. He has dissipated fear, banished pain, stayed the hand of death, restored valuable citizens to usefulness and exemplified in countless ways the spirit of the Great Physician!

The Medical Society of Virginia paid appropriate tribute to the general practitioner in its recent session at Richmond. "Surely," said Dr. Bryil Kirklin, "we have no need to remind ourselves that the general practitioner is indispensable to the public and is the basic unit of the medical profession. To him falls the duty of caring for innumerable cases of acute disease; of giving first and often final aid in emergencies; of doing minor and occasionally major surgery, and of treating successfully a great mass of patients for various acute and chronic ailments at their homes."

The Virginia Academy of General Practice was organized and plans formulated for a comprehensive program to encourage general practice of medicine in Virginia. Long live the family physician!

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## MISSIONS IN NORTH CHINA.

China is not a land of complete confusion, and Christian missionary work is not nearly wiped out by the advance of Communist troops—on the contrary, the situation in China is far from hopeless and there are opportunities for Christian mission work such as have never been known before, according to Rev. P. H. Wang of Peiping, North China. Director of Religious Education for the Congregational Christian Churches of North China.

Tall, alert, this genial Chinese Christian leader was pastor of a large Congregational Church in Peiping, North China, during the Japanese occupation. Whenever he went out on his parish work his wife handed him a small towel and a bit of soap for she never knew whether he would return home safely or end up in prison.

Mr. Wang states that training of Christian Chinese leaders is the greatest need and that there are many young people ready and willing to go into Christian work.

"Our Government found out during the war that mission school trained students were more dependable, more patriotic and more sacrificial than those trained in government schools and so they have recognized the great value of the mission schools to the nation.

"In North China four out of seven of the American Board Missions are now occupied by Communist troops.

When thes troops took Fenyan and Takiu recently where four American Board women missionaries were working, they posted notices warning the people not to molest mission schools, hospitals and churches.'' This was undoubtedly due in part to the shortage of hospitals for Mr. Wang points out that there are probably not as many hospital beds in the whole of China as in the City of Boston alone.

One is never sure, however, as to what policy the Communists will follow, and Mr. Wang passionately urges that there be no retreating in the face of Communism. ''What is Christianity made of?'' he asks, ''Is it a kind of fancy cake only good for a tea party and not solid food for health? We are dealing with a crucial period in the history of missions in China. What we do now will affect the next century. We need devotion to Christ's work and to God's will. We need faith, audacity and action.''

Mr. Wang's family has been Christian for three generations and he, himself, is a graduate of American Board Schools in China and studied for four years at the University of London. He was in America in 1940 as a member of the Congregational Christian International Seminar. His present work in China takes him much into the country under difficult and often dangerous situations.

''In spite of the suffering, the uncertainty and the dangers the church work is growing and the life of the church is deepening,'' he declares.

# China Today

*By* Mrs. Rowland M. Cross*

Miss Shannon, in her guide for the study of Frank Price's book *China in the Asia of Today,* uses this sentence with four emphases. ''Let's get everybody talking about China—and see what happens. The emphasis first is on China. The second time the emphasis is upon *everybody,* the third time the emphasis is upon *talking,* and the fourth time upon *see what will happen.''*

This is a happy way to introduce a study of China for we must, this year especially, as it is a year set apart for the study of China, really do some thinking, talking and acting if we are to have an intelligent understanding of the problems, needs, struggles, and sufferings of our China friends and how we as Christians can be of service to her.

*Why Think of China Now?'*

But why is it important to think of China just at this time when urgent pressing problems challenge us from every land and cries for help are heard all across the world? After all, China has been here about 4,000 years and had a highly developed civilization way back to 221 B. C. Surely she can manage without our help when here in our own homes, in our churches, in our towns, and in our nation there are pleas for ou assistance and concern.

John Hay, the American Scretary of State, said long ago, ''Whoever understands the mighty empire of China, socially, politically, economically, and religiously, has a key to the world politics for the next five centuries.''

China is important now, how important we cannot tell yet, but it is imperative for us to have some understanding of what she is undergoing now—her political, social and religious customs—and, most of all, to have an open mind and sympathetic heart for her struggles and a desire to help her through these terrible times of trial and suffering.

China is important because of her position in Asia, and Asia is important because of her place in the world. The sleeping giant of the Orient is waking up and when she is entirely aroused, woe to those who have not been her friends and blessed are those who have felt her potential greatness and desired to bring it to fruition.

Two-thirds of the world's people live in Asia; four out of every ten people in the world are either Chinese or Indians. The population of Asia is three times that of the rest of the world. Will these teeming millions be our friends or enemies? That is an important question in the world today.

China has 500,000,000 people and six-sevenths of them have to concentrate on only one-third of the land. The really inhabited portions of China are only one-half as large as the inhabited parts of the U.S. Consequently, there is an avarage of less than one-half acre of food-producing soil per person. Scarce rainfall, extremes in temperature, mountainous regions, various factors have produced this crowding, and the great masses of people are packed into the four regions of North China, Szechwan, in the West the Yangtze Valley, and the Canton region. These regions are, of course, but a small part of the total area. The Chinese infiltrate into other lands, carrying what they know of good and evil, their customs, their culture, their weaknesses and their strength with them. Indo-Asia, Siam, Burma, and the Philippines have strong and flourishing Chinese colonies. Is it important what ideas, ideals, what religious beliefs, what moral development they share with others? Shall these migrants scatter seeds of Communism or of Christianity? They are one reason why China is our concern now.

*China Is Important Beacause of Its Proximity to Russia.*

China is having to choose between democracy, fascism, and Communism. She is going through a terrible time of testing now. Perhaps she will repudiate all three of these methods and eventually work out a new system based on her own social culture and needs. The West shook China out of her age-old society based on the family system, forced new adjustments and new ideas upon her, and now there is a new menace from the North with a pressure of new and strangely up-setting ideas. Can we help her to make a choice for a true democracy based upon the principles of individual freedom and the brotherhood of man and the Fatherhood of God?

This summer, while teaching in a young people's conference, I found the students impatient over China. ''Why cannot she be strong as we are?'' ''Why isn't she industrialized?'' ''Why is there so much poverty and ignorance?'' These are genuinely puzzling questions and to answer them adequately would take far back again and again to this thought. China has been a Republic for only 37 years. She had an imperial regime for about 3,500 years. She beame a republic at the time Woodrow Wilson became our president. Can we expect her to become a smooth running, efficient republic in that short time? It has taken us considerably longer to become one ourselves, and we are not satisfied with every thing our country has acconmlished yet. When China finally freed herself from corrupt Manchu government by a revolution in 1911, she could not build a new China at once; the old imper-

(Continued on page 6.)

*Mrs. Rowland M. Cross, one of our American Board missionaries to China, was to have been one of our teachers in the School of Missions this summer at Elon. Mrs. Cross was to teach our foreign mission study book for this year, "China in the Asia of Today." I have asked Mrs. Cross to write an article for The Sun on some of her impressions of China and things she would think interesting to you. This is her article.—Mrs. W. J. A.

# CONTRIBUTIONS

## SUFFOLK LETTER.

The Young People's Missionary Conference of the Eastern Virginia Conference meeting in the Suffolk Church, Sunday, October 24, was a good success. Mrs. Vivian B. Harrell, Jr., president, and Mrs. M. P. Brinkley, Young People's superintendent, had planned an excellent program with the aid of Miss Pattie Lee Coghill, of the Home Misions Board, New York, and it was well received. The lower floor of the main auditorium of the church was well filled with an overflow in the balcony both at the afternoon and evening sessions. A roll call of the churches by Miss Claire Bradshaw, secretary, at the opening of the session while delegates were still coming in showed 296 already on hand for the count. A well planned and prepared supper was served by the Young Ladies' Bible Class under the direction of Mrs. L. G. Cones, Jr., and Mrs. W. H. Felton, was enjoyed by a goodly number.

The Damascus young people had the opening worship service. In the brief business session which followed Mrs. W. B. Williams, treasurer, made a report which showed the young people had raised for Missions during the year $1,119.12, which was an increase over the year before. Mrs. Robert M. Kimball presented the literature to be used in planning the year's meetings in locol young people societies. Dr. Hiroshi Hatanaka, president of Kobe College, Japan, spoke briefly as he was the main speaker at the evening service. Dr. Alan B. Tayolr of South Africa, superintendent of McCord Hospital and a famous surgeon brought firsthand information in an inspiring manner. The Rev. Harold W. Case, Elbowoods, N. D., did a good day's work for the Indian work in his address which was followed by pictures of the field. Supt. W. T. Scott, in the absence of Miss Coghill who was kept at home on account of the illness of her father, presented the speakers.

After the supper served in the Fellowship Hall there followed the evening service. Special music was in the afternoon, a solo, rendered beautifully by Miss Julianne Brinkley of Suffolk; in the evening the Suffolk Chapel Choir sang an anthem. They were accompanied by David Brown Harrell, church organist and choir director. Worship service in the evening was led by the Bethlehem young people. The feature of the evening service was an addres by Dr. Hatanaka, in which he stressed the church's need of feeling its unity throughout all sections of the world, and making every part of the Church effective on an international scale everywhere. He stressed the need of the strong church in America making the church strong also in Japan. He likened the bonds of church fellowship to steel and iron reinforcement in modern concrete structures which holds bombed and shaken buildings together. He felt that the church should think of its oneness in Christian fellowship as the ties that bind the nations together in Christian cooperation in our modern times. Following the close of this service Dr. Taylor showed pictures in the Youth Chapel of the South African work.

JOHN G. TRUITT.

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## CHINA TODAY.

(Continued from page 5.)

ialism was gone but nothing could seem to take its place. Foreign powers stepped in with encroachments and demands; the war lord era of strife alternating with periods of cooperation and competition produced unrest and turmoil everywhere. China so torn with strife so lacking in transportation so divided in language with her various dialects, so unaccustomed to government by the people, so poverty stricken, and so ignorant, could not become industrialized. Wars, periodic floods and famines kept her impoverished and the vast majority lived for all their lives on a subsistence level. Then came the unspeakably cruel war with Japan, and now the terrors and despair of a civil war.

*And Now What?*

I remember when the Japanese came, and the work of years seemed to be ending, and we were feeling as though the Chinese could not take any more suffering, one old Chinese friend said cheerfully, "Don't despair. In four hundred years it will be all right." He had the long look ahead and what he saw and had faith in, gave him comfort. The other day I heard one of our Chinese pastors relate some of the trials of life in China now. He had suffered under the Japanese for years, but had kept bravely at his work. He said, "We Christians must have 'stick-ti-bility' to go on in China and that is the only way."

The Chinese are showing this "sticktibility" in many ways. In spi e of tremendous problems of living aused by inflation, tired by long years of conflict, frustrated in carrying out treasured plans, they are carrying on the Christian work in churches, in hospitals, in homes, and in schools courageously and well.

Go into any mission compound and see the throngs of earnest young students intent on getting as much education as possible while there is time, for the dark shadow of Communism looms ever before them. All schools are too crowded for efficient teaching but the students cannot be turned away. In our Bridgman Academy in Peiping, 1,000 girls are accomodated where facilities are adequate for only about 400, and this is true in most schools.

Young people cannot help but be confused and bewildered at the future before them. They are seeking help and comfort in Christianity and never has the demand for Christian teaching been greater.

Perhaps it is in the development of the Chinese women that one can see clearly what mission work has done for China. From the beginning of mission work, missionaries knew that girls and women must receive teaching if China was to have a place in the family of nations. Schools were established for girls against much opposition on the part of the old conservative Chinese who could not see much sense in wasting education on mere girls. Compare this with the status of women today. One of the Y.W.C.A. leaders reporting at the International Y.W.C.A. Conference in Hangchou last year, said, that the Chinese delegates were among the finest and most consecrated leaders in all the groups coming from all over the world. Not only are they successful wives and mothers, but in addition to heavy domestic duties, they carry big responsibilities for community, church and nation. In so few years have Chinese women come into places of leadership. Just to give a few examples from many there is Dr. Wu I Fang, president of Gingling College, leader of the Chinese delegation to the International Council in Madras in 1938, a Chinese delegate to the San Francisco Conference in 1945 and for eleven years chairman of the National Christian Council in China. When she finished her duties there, they paid her this tribute—"By her strength of intel-

(Continued from page 13.)

# News of Elon College

*By* President L. E. Smith

## OUR SUNDAY SCHOOLS AND OUR COLLEGE.

*By* Dr. L. E. Smith.

When our Church in the South decided to build a college for the education of her young people, she turned to her whole constituency for assistance. Appeals were made to our local churches. Our Sunday schools took up the challenge. Classes, departments, and other organizations within the Sunday school began raising money. It came in pennies, nickels, and dimes. These were small donations but they helped tremendously. In addition to giving financial assistance, the campaign proved to be a source of information and a means of education. Consequently, our whole constituency knew that the church was undertaking to build a college. They knew that it would cost money and that everyone was expected to contribute and to make his contribution worthy of his name and position in the church.

The college opened its doors for work in September 1890. Its greatest need was students. It turned again to our Sunday schools hoping to recruit its student body largely from this source. Today, after more than a half century, we are still looking to our Sunday schools. We look to them for an offering on every fifth Sunday and we hope that it will be generous. Our needs are great. We also look to our Sunday schools for students. Many of our best students come right out of our Sunday schools. They always have a wholesome influence on the campus. They have learned to be polite, courteous, unselfish, and considerate. Those whose lives are guided by Christian principles are always assets and never liabilities.

But it is not only a question of receiving. It is one of giving as well. The hope and purpose of the college is to take these fine, young people, who come from our Sunday schools and church people's homes, and guide them, instruct them, inspire them, and send them back to their homes, churches, and communities of much more value than when they came. Our Sunday schools need teachers—teachers who are trained and prepared. Our churches need pastors—pastors who are trained and prepared to minister to their people.

This is the main purpose of the college. This is the one legitimate reason for its existance. If the college did not prepare its young people for definite Christian service, who would? Not our private schools. They are too mercenary. Expenses are beyond the reach of the average family. Not our tax-supported schools. They are denied the privilege of giving specific religious instruction by the iron-clad rule of separation of church and state. The church college has a job to do which no other institution can do.

Our Sunday schools and our college are mutually dependent upon each other. They both have a start. Neither has to wait for the other. The Sunday schools may increase their support of the college and the college may multiply its efforts in the interest of the Sunday schools and their work. By working together, we may, under the guidance of the Holy Spirit, build a greater church and help to build the Kingdom of God in a questioning and doubting society. We need the assurance and stability that comes only from authoritative information concerning God and His will. This information is trust-worthy resulting from sound religious instruction.

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## APPORTIONMENT GIVING.

By vote of the Southern Convention, in session at Liberty Church, Vance County, the calendar year was made the fiscal year of the college. It is hoped and earnestly desired that all churches may raise their conference apportionments for the college in full by the end of the local church year. Should any church fail to raise its full apportionment and wished to do so, it could take the remainder of this calendar year to secure the full amount. Then, it could be listed as a banner church. This is the first year for the operation of this new plan. I am sure that the churches of our Convention will be glad to cooperate with the Sunday schools so that we may determine for once that the entire apportionment for the college shall be raised.

We are getting along fine. To date a total of $9,689.43 has been received from the Sunday schools and churches through the Convention office on this year's apportionment for the college. We have only $2,810.57 to go. Ie will be a pleasure to all concerned to go the whole way this year. The college greatly appreciates the support of our churches.

**CHURCHES.**

| | |
|---|---|
| Previously reported | $8,713.70 |
| Eastern N. C. Conference: | |
| Antioch | 14.00 |
| Damascus | 24.00 |
| Martha's Chapel | 10.00 |
| Mt. Gilead S. S. | 8.75 |
| Wake Chapel S. S. | 11.39 |
| Wake Chapel Church | 75.65 |
| Eastern Va. Conference: | |
| Antioch | 70.00 |
| Cypress Chapel | 66.00 |
| Liberty Spring | 47.00 |
| New Lebanon | 25.00 |
| Spring Hill S. S. | 2.40 |
| Wakefield | 50.00 |
| N. C. & Va. Conference: | |
| Apple's Chapel | 48.93 |
| Belew Creek | 31.87 |
| Berea | 26.00 |
| Elon College | 352.00 |
| Salem Chapel | 30.00 |
| Western N. C. Conference: | |
| Hank's Chapel | 60.00 |
| Smithwood | 11.00 |
| Va. Valley Conference: | |
| Bethlehem S. S. | 11.74 |
| Total | $ 975.73 |
| Grand Total | $9,689.43 |

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## TERCENTENARY OF CAMBRIDGE PLATFORM.

Congregationalism's "Platform of Church Discipline"—the Cambridge Platform was adopted on October 27, 1648. An anniversary service was held on Wednesday of last week in the First Church, Congregational, of Cambridge, Mass. Notable speakers included Drs. Douglas Horton, James B. Contant, Arthur H. Bradford, Fredrick M. Eliot and Prof. Roland H. Bainton.

The name "Cambridge Platform" probably means nothing to the average layman but it was the document through which the Colonial free churches of the New World announced in 1648 their right to conduct their own affairs and to be free from any secular or ecclesiastical higher authorities.

The three fundamental principles laid down in this historic document still hold in the Congregation Christian Fellowship, namely, that the church derives its life from its faith in God, as he is revealed in Jesus Christ by the Holy Spirit to its members; that the people of the churches only to the guidance of the Holy Spirit.

Historians say that the 1648 document also held the seeds which came to fruition in the American Revolution 130 years later. The little group of church leaders who worked two years to frame the Cambridge Platform probably did not, however, look

(Continued on page 11.)

## OKINAWA NEEDS YOUR HELP NOW.

*Address by* Yoshio Higa
*Head of the Y.M.C.A. and Y.W.C.A's Youth Department of the Okinawa Association of Christian Churches.*

I have witnessed the warfare at its worst and am deeply impressed that war is terrible and that we must work to avoid it by all means at our disposal. Perhaps we of Okinawa suffered most in this last unfortunate and terrible war. Ninety per cent of our buildings were destroyed. Scores of thousands of civilians were killed. We on Okinawa learned by experience that war is "hell." I saw a baby sucking on his dead mother's breast. I saw many small children crying and wandering bewilderedly without parents and without food. It is not necessary to mention further such horrible scenes. War on Okinawa was these scenes multiplied by many thousands.

Soon, we pray, there will be a Peace Treaty. Great powers have already begun to make demands for Okinawa. We hope you will see that we do not become pawns in the game of World Politics. If this happens, we are afraid we will know all our sorrows and sufferings all over again.

Nor have Okinawa's hardships ceased since the war. Too many people are trying to live on that small island. The emigrants who have been returned are a big problem in the economic recovery of Okinawa. Though three years have passed since the war, thirty per cent of the people still do not have even temporary housing. The problem of finding materials for permanent housing is very important. So much of our always inadequate supply was destroyed, some by your bulldozers which scraped off about one-third of our top-soil in building roads and camp sites. Food is always short on Okinawa; proteins and fats are very short at present. The people are clothed in GI uniforms that are already beginning to wear our. We Okinawans are very conscious of feminine beauty and we hope that the time is not far distant when our women can dress in something besides khaki and G I shoes. Most children are barefooted.

Even more serious, school conditions are pitiful. Many schools have no buildings; all are very short of pencils, tablets, paper, chalk and teaching materials of all kinds.

In addition we need industrial machinery and equipment of all kinds if our business is to get back on its feet. Even before the war there were "leftists" on Okinawa. The confusion in which we have lived for these last years has provided good opportunity for agitators. Nevertheless, the Okinawans have remained firm in their determination to be a true democracy based on your patterns. You must, however, implement our common ideal as quickly as possible. There is no time to be lost in this matter. It is our earnest hope that America will continue and increase her help until we can become self-sustaining.

Before the war there were eighteen congregations with ten church buildings and eight hundred members. They were Methodists, Baptists, Presbyterians, and a few other denominations. Today there are no denominations; all are united. There are forty congregations with over 3,000 members and four Bible study groups. At least 3,000 more attend services regularly. Why have we increased so rapidly? Partly because before the war the Japanese militarists oppressed Christianity and now we feel free to believe as we like; and also because during the war the Okinawan people saw many good Samaritans among the American Forces. It was a wonderful contrast! After the war came the beginnings of Democracy and freedom of faith. I do not mean that everything that Military Government and the members of the American Forces have done has been good. However, taken as a whole Okinawans have been greatly impressed with the religion that has made kindly men of victorious soldiers.

Now is the golden opportunity for Christians to Christianize the entire population of Okinawa. Only with the help of American Christians can this object be accomplished. We have been disappointed that in the three years since V-J day no missionaries have come to us.

We know that "whom the Lord loveth he chasteneth." We of Okinawa, proud of our ancient history and clinging to our unique culture, have certainly felt the chastening rod. But in these hard days we have found new meaning in John's words: " . . . God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away . . . Behold I make all things new."

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## THE CHRISTIAN REVOLUTION IN THE MIDDLE EAST.

*By* Dr. John S. Badeau, *President of American University at Cairo.*

The Middle East is more than an oil well, more than a political hotspot in a troubled world, more than the crescent banner of Islamic civilization. Before all else it is men and women, communities and nations, caught in the toils of life. Like us, it is human beings trying desperately to find peace and wellbeing in the midst of a problem-filled world.

This simple fact needs to be learned by all the forces of the Western world, and especially by those of us who believe in the Christian world enterprise. If Christianity has any mission in this day, it is not because it sets itself to oppose other religious systems as such. Its mission lies in its ability to be relevant to human needs. Its success will come only as it proves in the arena of actual living that it can help men solve their problems and find a fuller life.

In this light, look at the Middle East. What are the currents that sweep life there? Surely the most apparent—is it not in every headline?—is the struggle of Eastern people to live their own life. Ever since Napoleon landed his troops in Egypt, Western pressures of every sort have been brought to bear on the nations of the Middle East. France in Syria, Britain in Egypt, Zionism in Palestine—these appear to the Arab to be all parts of the same campaign by the Great Powers to penetrate and control Eastern lands. That is why the recent history of the Middle East has been written in discontent, demonstrations and warfare, for these are the ways in which the Eastern nationalist is voicing his deep desire to be master in his own house.

That the Middle East, like much of Asia, is beset with the ills of an ignorant and undernourished peasant society, is not news. The news lies in the growing concern of this genera-

(Continued on page 11.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## WHAT YOUR 1948 THANK OFFERING CAN MEAN TO OTHERS, TO GOD, AND TO YOU.

*By* Fred S. Buschmeyer
*Minister, Mt. Pleasant Church, Washington, D. C.*

It was my prlviiege to visit in the American Zones of Germany and Austria again this summer and to see and feel the difference that the passing of a year has brought. To state my conclusion at the end of the visit first, let me assure you that the need of our continued understanding and aid is at least as desperately urgent as ever! A Thank Offering now can make very real difference for the better, both in meeting the material needs and in building bonds of fraternal and spiritual understanding among literally millions of people who are sometimes even more hungry for friendship, understanding, and a renewed conviction that life may still offer worthwhile goals, than they are for food itself! And their needs for food would be considered very tragetically real from our standard of daily diet!

Two of the most hopeful differences that I obeserved were, first the effect of the monetary reform of June 1948 which has given the people a new faith in the eventual stability of their own economy and which has caused many heretofore idle people to go to work; and second, the fact that many of the most able bodied and technically qualified younger people among the Displaced Persons are getting a chance to move to the Benelux Countries, England, Canada, Australia, and South America, where they can become self-respecting productive parts of the economy of these countries. Both of these differences obviously give reason for a certain amount of rejoicing. *But both of these conditions also bring a still more heightened condition of need for those very Displaced Persons least able to take care of themselves!*

Here is the point. The monetary reform called in all the old German money and gave people in return five per cent of their former wealth in new Marks now, with the promise of another five per cent within the next year. With so little ready cash to live on, and with the old "black market" or barter system replaced by the new money, many upper middle class people have entered the labor market to take away the jobs of poorer people who now have neither legal money nor the old "black market" barter values with which to meet their daily needs. This also means that the financial reserves of local welfare organizations have been wiped out for the time being and cannot be replaced until more money has been earned and contributed. But *in the meantime the poor and destitute are in even more pitiable plight than before!* And by reason of this same sad condition our gifts of rememberance, brotherhood, and Christian concern have all the greater significance and helpful power!

The new burden of tradegy growing out of the younger people being moved abroad is the fact that frequently it means breaking up family units, leaving either or both children and aged parents behind with no one to support and care for them! The human tradegy involved at this point is more poignant as we approach the Thanksgiving and Christmas seasons here in our own homes. We will want to do everything we possibly can—even to actually going without some of the gifts that we might exchange amongst ourselves—in order that we might perform a genuinely needy ministry of brotherly concern in our Master's Name.

And still more overwhelming in its magnitude is the fact that *there are more homeless people in western Europe today than there were immediately after the war was over!* Hitler "displaced" approximately nine million people, approximately seven million of whom have now been cared for in one way or another. But our own Allied post-war political agreements with Russia have made another *twelve million people homeless*, some of them literally driven out and others of them choosing homelessness in the West rather than a life of slave labor—possibly in Siberia—under the rule of the Soviet Government! These are people who are truly exiles for conscience sake, and it would be a denial of all the finest in our own national and spiritual heritage for us to fail to give them all the aid and encouragement we can in their hour of choosing between the Totalitarian and the Christian and Democratic ways!

If you have ever asked yourself, "Yes, but what can I do as one person in the midst of these terrible and terrifying conditions?" your Thank Offering gives you both an answer and an opportunity! *Contribute more generously than you can afford*, and in your heart of hearts hear the Master saying, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

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*A Note About CWVR.*

Although our program of Post War Emergency ends on December 31st, the time for getting in our Thank Offering to CWVR extends to January 15th. In our new program of Advance, CWVR will become a permanent committee, instead of an emergency measure for post-war.

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### LONG'S CHAPEL.

The Ladies Missionary Society of the Long's Chapel Christian Church met at the church hut, Tuesday, Oct. 5th at 8 o'clock.

Mrs. W. J. Fonville had charge of the program. Reports on the conference at Asheboro were made by the delegates that attended. It was a very interesting meeting.

Mrs. Elton Rudd and Mrs. Byrd Shepherd had charge of the social hour. Games were played and delightful refreshments were enjoyed by all.

The next meeting will be held the first Tuesday in November.

Mrs. Elton Rudd,
*Reporter.*

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### TREASURER'S REPORT.

The following is the Treasurer's Quarterly Report of the Woman's Missionary Convention of the Southern Convention of Congregational Christian Churches, second quarter, second year Bi-ennium, 1947-1949:

**Receipts.**

| | | |
|---|---|---|
| Eastern Va. Conference: | | |
| Women | $1,936.28 | |
| Young People | 287.00 | |
| Juniors | 143.06 | |
| Cradle Roll | 236.23 | |
| | | $2,602.57 |
| Va. Valley Conference: | | |
| Women | $ 84.05 | |
| Young People | 30.00 | |
| Juniors | 4.00 | |
| Cradle Roll | 1.00 | |
| | | 119.05 |
| N. C. Conference: | | |
| Women | $2,087.93 | |
| Young People | 105.53 | |

(Continued on page 13.)

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Boys and Girls,

I have just telephoned Mr. Kernodle, who publishes The Sun to ask him if I had a Children's Page at the office and he said, "No, and please write something for the children this week." Recently the editor wrote about his travels and so I think I will tell you where I have been going.

In August, I made several trips to First Church, Portsmouth. This is a church that I love very much for I went there as a bride and they were good to me and forgave my foolish ways. In September I visited our church at Leaksville and found the people lovely and how I enjoyed the mountains!

The first of October, I went to Newport News for our Missionary Conference. The women elected me to be their president which is a great honor. I thought again and again that day of how fitting it was that my election came at the Newport News Church. I led my first worship service in the Willing Workers there and my mother and grandmother took me to church and meetings with them. I left that church when I became a minister's wife. In that church I received my training.

Last week I went to Elon for a meeting of the Woman's Board. I traveled by bus and it was a long trip. As I passed through towns where we have churches I thought about them and what the women and children were doing. The bus stopped in front of the church at Haw River and you may recall that I want to see the window commemorating the White Pilgrim's work. Well, it was late and I didn't. Dr. and Mrs. Smith graciously entertained Mrs. Leathers and me. It was good to be in their home again and I enjoyed eating in the college cafeteria.

When I came home I went through Reidsville and Danville and it was nice to remember the fine work being done in these churches: Reidsville, with its missionary program, and Danville with a program of social service.

This week I'll be in South Norfolk attending the sessions of Easter Virginia Conference and following that I'm going to Milwaukee for the National Assembly of the United Council of Church Women.

Did you have fun on Halowe'en? We had fireworks in the part in our neighborhood. They were so lovely that the goblins forgot to do mean tricks!

With best wishes,

June Joy House.

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**WHO WAS AT FAULT?**

*By* Janette Stevenson Murray.

(American Mother for 1947.)

*Issued by the National Kindergarten Association.*

"Ellen seems so unhappy when with her playmates, Mrs. Carson. I came to see you, hoping that together we might bring about a better social adjustment for her before she enters the third grade this fall," said Ellen's teacher.

"Yes, the condition is a problem," admitted her mother. "There's always some quarrel going on. Yesterday the girls said Ellen's white collar and cuffs were old-fashioned. Ellen cried. 'They're jealous,' I said, 'pay no attention. Show them you don't care.' "

"But that attitude will not make her happy, Mrs. Carson. When did the trouble begin?"

"When we moved here a year ago. I've tried hard to be nice to these girls. Ellen has treats for them, brings them in to play, and gives lovely parties. Of course, she isn't perfect, but these girls are downright 'catty.' Really, they're to blame nine-tenths of the time."

"What companions had Ellen before you moved here?"

"None; we lived too far from other children, but I played with her. She has lots of toys and is very particular about them. I think the girls sometimes disarrange things just to tease her."

"It looks like jealousy, as you say, and we'll have to remove it. Ellen shouldn't continue to be subjected to conditions that cause so much mental turmoil."

"No. What do you think causes this jealousy?" inquired Mrs. Carson.

"To get at the root of it we'll have to analyze the situation. Did it ever occur to you that Ellen is dressed much better than the other girls? Also, that her playthings, parties and treats are much more elaborate than theirs. Naturally, she feels superior, and she knows it. The girls resent this attitude and feel unfriendly toward her. If a girl is always making others feel inferior with regard to her possessions, will she be popular? Think it over, Mrs. Carson, but don't say anything to Ellen or she will become self-conscious."

"You may be right," admitted Mrs. Carson after a long pause, "but it isn't a question of money—we have no more than many of our neighbors—rather, its time and attention. I just love to sew and to fuss over Ellen's affairs."

After this, the teacher noted that Ellen wore her simplest dreses; that her new spring coat was plain; that when the class brought favorite games she came with a simple top and passed it around; that instead of running away from her the girls now let Ellen walk home with them.

"You certainly opened my eyes," said Mrs. Carson to the teacher a few weeks later. "Soon after our talk, I suggested a dolls' tea party. 'Oh, goody!' cried Ellen, 'my new doll is the biggest.' 'Why not have Lydia Ann?' I said. 'She always goes to bed with you.' 'She won't look nice,' protested Ellen. However, I finally persuaded her to lend the big doll to a shut-in cousin. Then Ellen wanted to wear her new red dress and show it off. 'But you're the hostess,' I reminded her. 'Wear your tan, so you'll forget about yourself and make your guests happy.'

"Well, the girls came to the party, carrying their dolls—all finer than Lydia Ann. 'Where's your big doll?' was the first question; they clearly expected to have their dolls overshadowed. 'She's away on a visit. Anyhow, I like Lydia Ann best,' said Ellen. The girls beamed on Lydia Ann with her scratched nose and on Ellen in her tan dress. They felt superior this time.

"Instead of having the girls carry out one of my usual perfectly-planned parties, I let them spread sandwiches, squeeze lemons, and set the table. Such a happy group!

" 'Oh, Mother,' exclaimed Ellen to me, after the last small dish was washed and the girls had gone, "wasn" that the nicest party!' "

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Money alone is only a means; it presupposes a man to us it. The rich man can go where he pleases, but perhaps please himself nowhere. He can buy a library or visit the whole world, but perhaps has neither patience to read nor intelligence to see. . . The purse may be full and the heart empty. He may have gained the world and lost himself; and with all his wealth around him . . he may live as blank a life as any tattered ditcher.

*Robert Louis Stevenson.*

# Book Reviews

LET'S ACT—NOW! By Richard Terrill Baker, 128 pages, New York: Friendship Press, 50 cents.

This is the keynote book for the Foreign Missions advance program. The book presents a strong argument for the use of the church in building a better world. It proposes a practical plan of Christian action for individuals as well as organizations. The author believes that there is an answer to the despair of millions of small men who are asking, "But what can I do about the shattered state of civilization? What can any one person do?" He feels that the answer, though neither short nor easy, is simple in its basic tenets. It is the traditional answer of the Christian religion—faith and works.

The author challenges Christians to join in action that will reach the very roots of the social and economic problems that lie beneath the troubled surface of our day. He describes in detail such varied projects of the foreign missions program as technical services, agricultural institutes, hospitals, and literacy classes. He tells the reader how the lives of individuals and entire communities have been lifted and given direction. It is clearly indicated that the progressive program of missions must be continued, extended and multiplied. The church must stand squarely in the center of the one world we envision, creating that world by giving spiritual motivation to industry, education, government, the home.

Mr. Baker places great emphasis on the place of the individual Christian in this plan as a unit of his church. He must belong, contribute, work! But first of all he must be enlisted and aroused to action. And this arousing is the place where *Let's Act—Now* fits in, as part of the great forward movement for a world-wide advance in the Kingdom of God. This book may be ordered from The Pilgrim Press.

* * *

The following poem by a business woman was inspired after reading the new book, *Let's Act—Now!* by Richard Terrill Baker, Friendship Press (50c). It has been suggested as appropriate in teaching or in preparing worship services in connection with this already nationally-known little volume:

**Let's Act—Now!**

He stands there pleading—this Christ of Galilee,
Of Paris and Peiping, New York and Tokyo.
Before the rubble of war-torn towns
And the hunger of wasted hills,
He reaches out hands of suffering and sympathy—
Hands that have caressed the curls of tiny tots
And carried health to the impotent
And borne the nail wounds on the cross;
They now reach out as to all the earth,
And fain would He gather them to Himself
To heal their every hurt and meet their every need;
But He cannot—not even He—alone,
And so He calls and pleads to you to help.
O, farmer-man, do you not hear? He needs your rake and hoe;
Your hands are His hands to feed the hungry.
O, medical man and nurses, He needs your help to heal the nations.
College man and maid, He needs your brains in every field, everywhere.
Homemaker, business woman, with your influnce and purse
He bids you pray and use them.
Teachers, the Great Teacher bids you join with Him to lead the world to truth.
Man with a Bible, and woman, too, minister, missionary, layman—
Christ calls you; renew your pledge to Him.
For centuries He's pleaded, but few have answered "Yes!"
Too long the harvest has been white; it cannot wait always;
Death claims its toll, wars make desolation, darkness prowls the earth.
O, you who have the light of God within your souls,
How long will you keep it hidden 'neath selfishness and carelessness?
Heed now the Christ and join with Him to save the world.
Let's answer "Yes!" to Him. LET'S ACT —NOW!

—Madeline George.

## THE CHRISTIAN REVOLUTION.

(Continued from page 8.)

tion in the face of such ills. The people struggling with such problems, what is the ministry of Christian work? Is it not a ministry of good will? The rendering of human service without asking either political influence or commercial advantage in return? We in this country have little idea of what such service means, for it is literally the only contact of the Middle East with the West that is not biased by some ulterior motives. This is why Christian institutions have won such a place in the heart of the Moslem world. They are expressions of a new principle of human relations—a principle that we know as the "Kingdom of God." Now more than ever that spirit is needed in the Middle East, and if the Christian forces do not implement it, no other forces will.

But we have, too, a ministry of service. Much is being done to meet social needs. Popular education is making remarkable progress, health programs are lengthening life. But there is still a great morass of stagnant humanity. To these the Christian forces have the ministry of service. It is no longer a service of merely primitive medicine or education. The Middle East needs much more than the one-room school—or hospital. Expert social work, advanced techniques of research, developed agricultural experimentation, education in new and modern fields—these are the places where life can be served. And to serve life is surely the basic task of the Christian enterprise.

Some would stop here, but so to stop would be less than fully Christian. For to its ministries of goodwill and service, Christian work has always added that indispensable ministry of salvation which is the concept of the Gospel. And here "salvation" is not a theological term, but a mark of the most incontrovertible realism. For we all need to be saved—saved from our own ignorance, selfishness, blindness to a new and more harmonious way of life and of life's relations. The East needs it no less than the West; we all need it together. That salvation is not a task distinct from goodwill or service; it is the soil in which these grow, the spirit by which they become possible. That experience shines forth from men's knowledge of, and contact with, Christ and all that his life and teachings and personality have meant to men. The East needs it, the world needs, if we are not to perish from our own folly.

## CAMBRIDGE PLATFORM

(Continued from page 7.)

so far ahead. They were too busy setting up a new type of church government.

The principle of local church autonomy still is widely practiced throughout the country, not only by churches descended from the New England Congregationalism, Disciples of Christ and others.

The Rev. Henry Wilder Foote of Cambridge, church historian, estimates that "today nearly half of the whole number of American Protestants belong to churches which are Congregational in polity."

The Rev. Dr. Frederick L. Fagler of New York, executive secretary of a joint committee sponsoring the anniversary celebration, has this to say of the document.

"The colonial churches, through the Cambridge Platform, made clear the right of a local group to have control of their own particular affairs. They took a long step in behalf of local self-government, and this became the cornerstone of New England political organization."

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## PROPHECY IN THE BIBLE.

Lesson VII—November 14, 1948.

Memory Selection: *He hath showed the, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*—Micah 6:8.

Lesson: Amos 5:21-6, 6, 7, 10-17; Micah 4:1-5, 5:2-4, 6:6-8.

Devotional Reading: Isaiah 55.

*Prophets and Prophecy.*

There is a lot of confusion and misunderstanding in regard to a prophet and prophecy in the Bible. Many people, perhaps most people thing of a prophet as one who predicts things, a kind of glorified "fortune teller" who could give every detail of the future long before it happened. And usually he did this in mysterious and extravagant language which only a few gifted people could understand. There are not a few people who think that the prophecies of the Old Testament are the most important books of the whole Bible, not excepting even the Gospels or the Letters of Paul. And many are the folks who are going up and down the land, playing upon and preying upon the minds of gullible people, and getting them all upset by strange teachings concerning the "times" and the "times to come."

Well to be sure there is an element of prediction in prophecy. The prophets of the Old Testament did foretell events that might, and events that did come to pass. And often they put their messages in strange and startling language. Nor would it be fair, or true, to say that these prophecies have no meaning for our day and the days to come. Many of them, of course, have already been fulfilled. Some are perhaps in the process of fulfillment. And some are yet to be fulfilled.

But essentially, and primarily, a prophet was one who "spoke for God" as the word itself indicates—"pro", in behalf of; and "phemi," to speak. A prophet was a man who had felt or heard the voice of God, and who spoke out for God. He knew the signs of the times, and he could put two and two together and know how things would come out. He believed that God had purpose in history, that the universe was grounded in morality, that disobedience brought penalty, that men and nations reaped what they sowed. The prophets therefore spoke out boldly in the name of the Lord, and declared His message. He was God's mouthpiece, God's voice to the people. Such elements of prediction as there were in his message were there because he knew how things were going, and how they would come out. And yet there was sometimes a conditional element in prophecy. If men or the nation would repent, things would be changed.

*Priest and Prophet.*

In a sense, the priest was the defender of the "status quo", the custodian of things as they were. The prophet was the disturber of things "as is." For the priest religion tended to become fixed in formula and form, in creed and ceremony. For the prophet, it was a living, changing thing, a matter of inner life and vitality. In a sense the priest was the pastor, the prophet the visiting evangelist, although it would not do to press the analogy too far. But ever and anon the prophet cried out against putting forth the effort to "put new wine in old wine-skins." For him the body without spirit was dead. There is always a sense of urgency in his message. There is always the sense of inner compulsion too. He prefaced his remarks with "Thus saith the Lord." The priest would say "As it was the beginning, is now, and evermore shall be." The prophet would say "As it was in the beginning, is now, but it must be changed."

*A Country Preacher Goes to the City.*

Amos was a "country preacher." He lived on the outskirts of civilization, and apart from city life. He had a lot of time to himself, and with God. He did a lot of observing and thinking. He had never had any formal religious training in the schools of his day, and he did not come from a family of preachers. But he had been taught by God, and that was the important thing. As a wool-gatherer he undoubtedly had occasion to go from time to time to the cities to sell his wool. And there his seeing-eye saw all—saw the elaborate religious rituals, the complicated religious exercises, the vast machinery of the religious system. He saw also the emptiness of it all, the low morality of the people, the social inequalitied and injustices, the great gulf between profession and performance, the sham and hypocrisy of both priest and people. The thing stank to high heaven. He could not keep silent. The voice of the Lord had spoken to him, and he lashed forth with words that bite and sting, even after all these centuries. He uses consumate tact in getting a hearing for his message. Instead of denouncing the sins of the people directly and at once, he begins his sermon, or sermons, by denouncing the sins of the adjoining nations. One after another, he calls them to account for their sins, and pronounces in the name of the Lord, sentence and doom. And then suddenly he arraignes the people of his own nation. He exposes the superficiality of their worship and the sordidness of their lives. He holds up to the white light of God's truth, the social sins of the day. He pictures Jehovah as "being sick at His stomach" at their feasts and solemn assemblies, and their sacrifices and burnt offerings, and all because of their insincerity and inconsistencies. It is prophetic preaching at its best.

It took courage, scads of courage, for this plain countryman to stand at the center of the religious life of the people at Bethel, and rebuke them openly for their sins. The leaders rediculed and reviled him and then threatened him. But because he had seen the face of God he was not afraid of the face of men. He pronounced doom, a doom that found fulfillment long after Amos had gone. He is the first of the prophets whose sermons have been preserved for us in writing. Much of his language, and parts of his message belong to another day. But he dealt with principles that are timeless and eternal. We need more Amoses today to criticize the social order and to call men and nations to repentance.

*Another Country Preacher of Hope.*

Micah, like Amos was a country preacher. He lived in a small village, a broad place in the road, about twenty-five miles from Jerusalem. He was a man of deep feeling and ardent patriotism, and a man of flaming zeal. He was conscious of a call from God, and like so many of his fellow-prophets he prefaced his messages with "Thus saith the Lord" or words to that effect.

His message was two-fold. In the opening chapters of the book which bears his name, he denounced the sins of the people and pronounced doom upon the nation unless it repented. It was this prophet who gave us what

the later George Adam Smith said was the high point of the Old Testament "What doth Jehovah require of thee, but to do justly, to love mercy, and to walk humbly before God?" Religion might have forms and ceremonies, but its ultimate and acid test was the fruitage of personal life and social justice.

The latter parts of this book strikes a more tender, and softer note. They deal with the wonderful promises of the Messianic Age, and emphasize the gracious purpose and loving care of Jehovah for his people. But there is no minimizing of the penalty of sin, personal or social. It is only the grace and goodness of Jehovah that spares the nation complete destruction. And in sublime language which cynics ridicule, this peasant prophet foretold the day when nations would turn the instruments of destruction into instruments of helpfulness and healing. What a different world our modern world would be if all the materials and all the man-power that are now being devoted to military objectives, were devoted to the arts and activities of peace. Lord, what fools we poor mortals are! Be with us yet, lest we forget.

## CHURCH WOMEN AT WORK.

(Contiued from page 9.)

| | | |
|---|---|---|
| Juniors | 122.78 | |
| Cradle Roll | 183.20 | |
| | | 2,499.44 |
| Total Receipts | | $5,221.06 |
| **Disbursements.** | | |
| Home Missions, General Fund | | $1,200.00 |
| Y. P.'s Home Mission Fund | | 196.26 |
| Thank Offering (Supt.'s Home) | | 8.00 |
| Friendly Service (Franklinton) | | 18.00 |
| | | $1,422.26 |
| Foreign Missions Gen'l Fund | | $1,200.00 |
| Y. P.'s Foreign Fund | | 196.27 |
| Thank Offering (Shaowu) | | 213.95 |
| Friendly Service (Japan) | | 20.00 |
| American Board, Training Ministerial Students, North Fukien Synod, China) | | 120.00 |
| Special for Shaowu | | 128.00 |
| Children's Education Fund (Shaowu) | | 29.25 |
| Personal gift for Timothy Chang | | 10.00 |
| Dr. & Mrs. Riggs for wedding gift | | 25.00 |
| | | $1,942.47 |
| | | $3,364.73 |
| C. W. V. R. | | 100.10 |
| Unseen Guest Fund | | 130.60 |
| Penny-A-Meal Fund | | 100.91 |
| Check to Dr. Scott | | $3,696.34 |
| Check to Mrs. Leathers, Treas., Life Members and Memorials, 74 Life & 30 Memorials | | 1,040.00 |
| Total Disbursements | | $4,736.34 |
| Cash in Bank | | 484.72 |
| | | $5,221.06 |

THANK OFFERING—1947-48.

**Women's Societies.**

| | | |
|---|---|---|
| North Carolina: | | |
| Albemarle | $ 17.05 | |
| Apple's Chapel | 62.55 | |
| Asheboro | 12.85 | |
| Asheville | 25.00 | |
| Berea | 20.00 | |
| Bethel | 10.45 | |
| Beulah | 5.26 | |
| Burlington | 208.66 | |
| Carolina | 7.70 | |
| Chapel Hill | 15.48 | |
| Church of Wide Fellowship | 22.85 | |
| Concord | 9.33 | |
| Durham | 67.00 | |
| Elon College | 91.96 | |
| Flint Hill (R) | 4.00 | |
| Fuller's Chapel | 10.00 | |
| Greensboro, First | 161.13 | |
| Greensboro, Palm Street | 41.00 | |
| Happy Home | 27.00 | |
| Haw River | 20.00 | |
| Henderson | 29.00 | |
| Hines' Chapel | 91.00 | |
| Hope Mills | 10.00 | |
| Ingram, Va. | 30.00 | |
| Liberty, Vance | 50.00 | |
| Liberty, Va. | 15.00 | |
| Lynchburg, Va. | 13.39 | |
| Monticello | 15.00 | |
| Mount Auburn | 41.50 | |
| Mt. Zion | 10.00 | |
| New Hope | 10.00 | |
| New Lebanon | 28.50 | |
| Pleasant Grove, N. C. | 4.55 | |
| Pleasant Hill | 11.60 | |
| Pleasant Ridge (G) | 36.00 | |
| Pleasant Ridge (R) | 22.00 | |
| Providence Memorial | 8.00 | |
| Raleigh | 25.00 | |
| Ramseur | 4.00 | |
| Reidsville | 24.78 | |
| Salem Chapel | 10.00 | |
| Sanford | 35.00 | |
| Shallow Well | 37.00 | |
| Turner's Chapel | 14.46 | |
| Union, N. C. | 53.30 | |
| Union, Va. | 25.00 | |
| Wake Chapel | 25.00 | |
| Winston-Salem | 15.00 | |
| | | $1,533.35 |
| Carolina Young People | $ 9.20 | |
| Carolina Willing Workers | 6.10 | |
| | | 15.30 |
| Total | | $1,548.65 |
| Eastern Va. for Supt.'s Home: | | |
| Bay View | $ 17.50 | |
| Damascus | 15.00 | |
| First, Richmond | 11.40 | |
| Franklin | 24.97 | |
| Holland | 55.65 | |
| Holland (Y. P.) | 5.00 | |
| Holy Neck | 50.32 | |
| Holy Neck (Y. P.) | 10.00 | |
| Isle of Wight | 21.60 | |
| New Lebanon | 2.30 | |
| Newport News | 100.00 | |
| Oak Grove | 6.31 | |
| Oak Grove (Y. P.) | 6.31 | |
| Spring Hill | 10.50 | |
| Suffolk | 100.00 | |
| Suffolk (Y. P.) | 10.00 | |
| | | 446.86 |
| Eastern Va. for Shaowu: | | |
| Antioch | $ 10.00 | |
| Berea (Nans.) | 50.00 | |
| Berea (Norfolk) | 62.00 | |
| Bethlehem | 55.00 | |
| Bethlehem (Y. P.) | 30.00 | |
| Bethlehem (Jrs.) | 7.00 | |
| Burton's Grove (Y. P.) | 15.00 | |
| Christian Temple | 82.00 | |
| Cypress Chapel | 15.70 | |
| Dendron | 23.35 | |
| Dendron (Y. P.) | 6.00 | |
| Dendron (Jrs.) | 1.00 | |
| Dendron (Cradle Roll) | .50 | |
| First, Norfolk | 36.00 | |
| First, Portsmouth | 24.50 | |
| Franklin | 106.68 | |
| Johnson's Grove | 35.00 | |
| Liberty Spring | 66.94 | |
| Liberty Spring (Y. P.) | 50.00 | |
| Liberty Spring (Jrs.) | 5.00 | |
| Liberty Spring (Cradle Roll) | 5.00 | |
| Little Creek | 34.00 | |
| Mt. Carmel | 14.65 | |
| Mt. Carmel (Y. P.) | 14.65 | |
| Mt. Carmel (Jrs.) | 11.50 | |
| Newport News | 40.00 | |
| Newport News (Y. P.) | 15.00 | |
| Oakland | 50.00 | |
| Rosemont | 138.18 | |
| Second, Norfolk | 20.00 | |
| Shelton Memorial | 25.00 | |
| Shelton Memorial (Y. P.) | 10.00 | |
| South Norfolk | 75.00 | |
| South Norfolk (Jrs.) | 5.00 | |
| Suffolk | 130.00 | |
| Suffolk (Staley Society) | 110.00 | |
| Spring Hill | 10.55 | |
| Union (South.) | 4.66 | |
| Union (South.) (Y. P.) | 1.75 | |
| Wakefield | 19.25 | |
| Waverly | 28.50 | |
| Windsor | 11.10 | |
| Windsor (Y. P.) | 11.10 | |
| | | 1,466.56 |
| Total Thank Offering for Eastern Virginia | | $1,913.42 |
| Va. Valley Central Conference: | | |
| Antioch | $ 76.50 | |
| Bethel | 18.65 | |
| Leaksville | 41.98 | |
| Linville | 21.53 | |
| Mt. Olivet (R) | 16.25 | |
| Newport | 16.00 | |
| Winchester | 35.00 | |
| | | 225.91 |
| Total Thank Offering for 1947-48 | | $3,687.98 |

MRS. W. V. LEATHERS,
*Treasurer.*

## CHINA TODAY.

(Continued from page 6.)

lect, her courage, and resourcefulness, her devotion to the ideals of Christ, her loyalty to the Kingdom of God, and the radiance of her personality, she has set new standards for women of China, and we are proud that she, during these fateful years, has been our leader." She is a product of Christian teaching. Then there is Dr. Marion Yang, a graduate of our schools, an indefatigable worker for better medical care for mothers and their babies. She saves hundreds of lives by her intelligent care. She has taught sanitation in poor villages, taught mid-wives so they are an aid to mothess and not a terrible danger. She flies to America from China or over to England to attend conferences as unconcernedly as though all the

(Continued one page 14.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer was talking to the superintendent of one of our large orphanages some years ago, and he said his people counted their orphanage a large asset to to their denomination. They were helping the widow in her distress and giving orphaned children a home and care. In other words, they were doing for others. That denomination contributed nearly half a million dollars toward the support of their orphanage last year. That denomination grows like a green bay tree in North Carolina. The good Lord is surely with them and richly blesses them.

The kind Master was busy healing the sick, making the lame walk, raising the dead to life, feeding the five thousand. He spent a busy life helping others, and doing something for others.

The writer was in conversation with a superintendent of a small orphanage a few days ago. He has only forty children in his orphanage. I said to him, "How much does your church put in the apportionment fund to run your institution?" He said, "They give me $26,000 and all I can get from friends who are interested in orphaned and dependent children." Then I was talking to another superintendent a few weeks ago. His orphanage is the same size of the Christian Orphanage and has about the same number of children. I said to him, "How much did your church people send you last year?" And he said, "$88,000." My dear readers, I give you these facts to let you know what other denominations are doing in the orphanage work. Shall our people withhold their offerings and let us stand at the foot of the ladder?

The Orphanage has cared for more than six hundred children. It has sent out trained nurses, secretaries, civil engineers, railroad engineers, salesmen, and many other vocations of life. We took them in because they were dependent and helpless. They have made good and we feel proud of them. Are you interested in *your* Orphanage? If so, show your interest by your contributions at this Thanksgiving period. Our goal is $50,000 for the year, 1948.

CHAS. D. JOHNSON, *Sup.*

**REPORT FOR NOVEMBER 4, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $ 8,492.27 |
| Eastern N. C. Conference: | | |
| Damascus ..... | $ 9.00 | |
| Martha's Chapel ..... | 10.00 | |
| Mt. Herman ..... | 6.00 | |
| Wake Chapel S. S. ..... | 75.23 | |
| | | 100.23 |
| Eastern Va. Conference: | | |
| Liberty Spring S. S. .... | $ 7.00 | |
| New Lebanon S. S. ..... | 25.00 | |
| Spring Hill S. S. ..... | 6.25 | |
| | | 38.25 |
| N. C. & Va. Conference: | | |
| Durham S. S. ..... | $ 26.16 | |
| Hines Chapel S. S. ..... | 6.00 | |
| | | 32.16 |
| Western N. C. Conference: | | |
| Hank's Chapel S. S. ..... | | 23.00 |
| Va. Valley Conference: | | |
| Bethlehem S. S. ..... | $ 17.93 | |
| Newport S. S. ..... | 16.07 | |
| | | 34.00 |
| Ga. Conference: | | |
| Columbus S. S. ..... | | 19.38 |
| Total this week from churches | | $ 247.02 |
| Total this year from churches | | $ 8,739.29 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward ..... | | $13,969.43 |
| Mrs. Simmons, children .. | $ 25.00 | |
| Young People's S. S. Class of Carolina Church for J. Cook ..... | 5.00 | |
| | | 30.00 |
| Thanksgiving Offerings: | | |
| Greensboro Farm Equipment Co. ..... | $ 25.00 | |
| W. H. May, Sr. ..... | 100.00 | |
| Mrs. J. N. Williamson, Jr. | 50.00 | |
| Miss Sallie Wilson & sister | 10.00 | |
| | | 185.00 |
| Total this week from Special Offerings ..... | | $ 215.00 |
| Total this year from Special Offerings ..... | | $14,184.43 |
| Grand total for the week .. | | $ 462.02 |
| Grand total for the year ... | | $22,923.72 |

## CHINA TODAY.

(Continued on page 13.)

modern modes of travel and all the new methods of medicine had been a part of her heritage forever instead of the superstition, ignorance, and opposition she has had to battle against all her life.

I cannot begin to tell of the number of ways the abundant life as taught by Jesus is being given to the Chinese. A whole new movement in children's care is being started. Nursery schools, classes for parents, religious education, play-grounds. A young woman, Miss Liu O Chen is a specialist in this work and spoke most effectively at the recent big conference of the Foreign Mission Conference. She was asked to broadcast her remarks over the "Voice of America" program to China.

A whole book could be written about what is being done for the rural people who make up eighty-five per cent of the population; only a tiny fraction of these people can read and write. Formal education will be impossible for them. The mass education movement with its motto "Teach another" is one enswer to their need, and the Chinese respond eagerly. The Christian literature societies are trying to reach all classes with charts, pictures, popplar magazines, books, and translations of the best from the West. How hungry these people are for reading as soon as they have mastered a few of the difficult Chinese characters. Schools for the training of rural leaders are springing up all over China with new methods of seed selection, breeding of animals, producing better chickens, better wool, better everything the farmer needs so badly.

### *What Can We Christians In America Do to Help?*

We can get back to our boards with all we have in us. Our Post-War Emergency Fund must be completed before we can go on to the Advance program of our Christian World Service. We need $938,718 in the P.E.P. for War Victims and Reconstruction. For increased apportionment giving, we need $933,477, making a total of $1,872,195. Then—on for the Advance program of our Christian World Mission. What a challenge for building a world community with all men as brothers and with God the Father and leader of all. China is only a part of the great work of our missions. What is done in China for its churches, its schools, its hospitals, its youth, its children, and its women, for relief from its suffering, for its rural people—can be duplicated around the world. It is a great and challenging call. LET'S GO!

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All my life people have been coming to me with plans to make over society and its institutions. Many of these plans have seemed good. Some have been excellent. All of them have had one fatal defect. They have assumed that human nature would behave in a certain way. If it would behave in that way these plans would not be necessary, for in that case society and its institutions would reform themselves.

—*Elihu Root.*

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These three things—work, will, success—fill human existences. Will opens the door to success, both brilliant and happy. Work passes these doors, and at the end of the journey success comes to crown one's efforts.

—*Louis Pasteur.*

# In Memoriam

### TATE.

On July 7, 1948, God in His providence called from our midst one of the most faithful and devoted members of Concord Congregational Christian Church, Mrs. Sallie G. Tate.

Therefore, in recognition of her service as one of our loyal members, we offer the following resolutions of respect to her memory:

1. That while we miss her in the fellowship of our church, we will always cherish the memory of her friendship and faithful service.
2. That to her loved ones we extend our deepest sympathy.
3. That a copy of these resolutions be sent to the family, The Christian Sun, and a copy intered upon our church record.

Mrs. H. P. TERRELL,
Mrs. SAM TRAVIS,
Mrs. H. E. TERRELL,
Mrs. W. L. MILES,
Mrs. W. R. SIMMONS,
Committee.

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### TATE.

We, the members of the Woman's Missionary Society of Concord Christian Church, Caswell County, North Carolina, wish to pay loving tribute to the memory of our dear sister and co-worker, Mrs. Sallie G. Tate, who died July 7, 1948.

Therefore, be it resolved:

1. That we bow in humble submission to God who doth all things well.
2. That we express our deep sense of loss and our gratitude for the fine Christian spirit she lived in our midst.
3. That we extend our heartfelt sympathy to the members of her family, and pray God's blessings upon them.
4. That a copy of the resolutions be sent to the family, a copy be entered upon the record of our Missionary Society, and a copy sent to The Christian Sun" for publication.

Mrs. H. E. TERRELL,
Mrs. SAM ALLRED,
Mrs. W. R. SIMMONS,
Committee.

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### WEST.

We, the members of the First Bible Class of Holy Neck Congregational Christian Church, wish to pay tribute to the memory of our beloved member, Mr. Hudson A. West.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.
2. That we hold in loving remembrance his loyalty and love for his church, his home and his community.
3. That we extend our love and sympathy to his family and pray God's blessings may comfort them.

C. T. PARKER,
EMMITT HARRELL,
Committee.

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### GRIGGS.

Whereas, it pleased our Heavenly Father, who always acts wisely, to call home our faithful member, Miss Buena Griggs, on September 26, 1948, we, the members of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, offer the following resolutions:

1. That the society has lost a faithful member.
2. That we bow in humble submission to the divine will of our Heavenly Father.
3. That we extend our sympathy to the bereaved.
4. That a copy of these resolutions be sent to the family, a copy be entered on the records of the society, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

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### BALLARD.

August 31, 1948, our Heavenly Father in His infinite wisdom called home Mrs. W. H. Ballard who was a charter member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church.

We, the members of the society, offer the following resolutions:

1. That we try to emulate the high Christian standards and high ideals of service and kindness which were her daily living.
2. That we extend our deepest sympathy to the family and commend them to God for comfort.
3. That a copy of these resolutions be entered on our records, a copy be sent to her daughter, Mrs. Wirkler, in Ohio, and a copy be sent to The Christian Sun for publication.

Mrs. GEORGE E. ROGERS,
Mrs. HARRY P. TAYLOR,
Mrs. W. H. YATES,
Committee.

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### ELLISON.

We, the members of Pleasant Cross Congregational Christian Church, wish to express our deep sense of loss in the passing of one of our most beloved members, Miss Fannie Belle Ellison, who died on September 28, 1948, and to pay tribute to her memory as our dear friend and co-worker.

Sister Ellison was teacher of the Young People's Class at the time of her passing. She was quiet, sincere, unassuming and devoted to every interest in our church. Her strong Christian character and her life of loyalty and service challenges us to follow in her footsteps, and inspire us to live better, more useful lives of devotion for our fellow man.

Therefore, be it resolved, that we bow in humble submission to the divine will of the heavenly father in the death of our friend and sister, and that we extend our sympathy to the bereaved.

Mrs. JOHN Q. PUGH,
Church Reporter.

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### JOHNSON.

We, the members of the First Bible Class of Holy Neck Congregational Christian Church, wish to pay tribute to the memory of our beloved member, Mr. Shepard Johnson, who departed this life August 7, 1948.

Therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father.
2. That we hold in loving remembrance his loyalty and love for his church, his home and his community; and his patience and quiet endurance of his long illness.
3. That we extend our love and sympathy to his family and pray God's blessings may comfort them.

C. T. PARKER,
EMMITT HARRELL,
Committee.

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### CLEMENTS.

In loving memory of Mrs. Clara Clements, we, the members of L. F. Class of Antioch Church, desire to honor her memory and express our appreciation for all of her labor and endeavor as a charter member of our class.

Although afflicted for a number of years which prevented her attending all meetings, we felt she was with us in prayer. Oftentimes the class met in her home and she always greeted us all with a smile, and was ever ready to help in any way she could in building up God's Kingdom.

Therefore, be it resolved:

1. That in her death we have lost a faithful member. Her life and devotion will be a sacred memory.
2. That we may strive to attain the Christian graces she possessed and be inspired to carry on the work that was so dear to her heart.
3. That we extend to her dear children our heartfelt sympathy and pray God's blessing on them.
4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and a copy be placed on the record of the class.

Mrs. J. H. GODWIN,
Mrs. W. E. GARRISON,
Committee.

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### BRINKLEY.

On Sunday, July 25, 1948, there was a hushed silence as each member entered the classroom of the Senior Philathea Class, to be informed that the death angel had invaded the home of Mrs. Ralph Artman, 222 Cedar Street, on that very Sabbath morning at 12:15 to take her only sister and our assistant teacher, Miss Julia Brinkley.

To the members of the Senior Philathea Class, she taught as she lived. Her going was beautiful in that she suffered only a short time. We feel, to quote II Timothy 4:6-8, that she could have said: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love His appearing."

Therefore, be it resolved:

1. That the Senior Philathea Class will miss her wise counsel, but we will have treasured memories of her Christian leadership as well as the many years of her service of love, and that by our loyalty to the class we would give expression to our gratitude.
2. To her loved ones we would extend our love and prayerful sympathy and commend them to the God of Love and Mercy.
3. That a copy of these resolutions be sent to the family, a copy be spread on the records of the Senior Philathea Class and a copy be sent to The Christian Sun for publication.

Mrs. C. B. DUKE,
GLADYS YATES,
Committee.

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In an industrial age, the difference between profit and loss for humanity is the difference between use and misuse of the products of industry.

—*David Sarnoff.*

# The Challenge of Korea to the Christian World

**Address by Mr. Kyung Chik Han, Vice-Chairman**
**National Christian Council of South Korea**

Korea is the Berlin in the Far East today. Here Democracy meets Communism, America the Soviet Russia. The awful effect of this situation is beyond description—politically, economically, religiously and socially.

After many years of bondage under Japanese domination, we surely had hoped that Korea would be an independent nation after the war. Our political aspirations have gone to pieces. We are divided into two parts. We have what we call the 38th parallel—a boundary line within our own territory; an iron curtain within our own home.

Economically, we have all our natural resources and industry in the North; the South is agricultural. The industrial North needs the agricultural South, and vice versa. Now they are separated.

Most Christians live in the North. It means that the majority of Christian Churches are under a communist dominated, totalitarian police state today. Many prominent ministers are either in jail or their whereabouts are unknown. Many Christian young men have met the same fate.

The churches are still permitted to hold services on Sundays, but all other educational social activities are forbidden. The young people's organizations have been disbanded. Children are required to attend school on Sundays. Christians have been eliminated, usually, from their positions through "purges." No missionaries are allowed to enter the North for missionary work.

There are more than three million refugees in South Korea today who have sneaked over from the North. Many Christian refugees are among them. Consequently, about two-thirds of the Korean population resides in the South—is confusion, turmoil and suffering.

Today is the formative period in the history of Korea. It seems plain that the spiritual destiny of future Korea will be decided by this generation. Will she be truly a Christian nation in the future? A new nation is emerging today. The future character of Korea will depend largely on what we do now. When we Korean Christians think of this fact, we feel responsibility, the weight of which no words can express.

It is our conviction that if we seize this opportunity in the right way and enter into this open gate promptly, Korea will be the first truly Christian, democratic nation in the Far East. There is evidence that those who have lost the old patterns of life are turning to Christianity for life-philosophy and salvation. Many feel that the new nation needs a new foundation which only Christianity can provide. There is keen interest in religion among students, laborers, and the rural population. Now is the time to set our aim and program for the complete evangelization of Korea. Now is the time to mobilize all our forces and offer all we have, and wait upon God for the manifestation of His mighty power. I am sure it can be done.

In order to accomplish this noble objective, we need your help. We need more of your fervent prayers and supplications. We need more workers—evangelists, teachers, doctors, rural and social workers. We need more and better-equipped institutions—Bible institutions, schools, colleges, hospitals and social establishments. We need more literature—Bibles, pamphlets, magazines and books.

More than half a century ago, Dr. Allan Underwood, Moffett and many other pioneer missionaries came and opened the long-closed door of our land. They were not only teachers of a new religion, but pioneers of a new learning, new medicine and social regeneration. Through their faith, courage, sacrifice and foresight, God has done a marvelous work in the past. Now we are entering into a new era of mission work in Korea. We have a rich heritage and new visions of Christian Korea before us. Certainly we Korean Christians will do our part. I find that these Christian refugees are like the first century Christians, preaching the gospel everywhere they go. More than forty new churches have sprung up through their efforts. The spirit of evangelism is high throughout Korea. Surely, I trust, the mother churches in America will not fail us in this time of great need.

HISTORICAL SOCIETY. 1956.

1844 - Over a Century of Service to the Denomination - 1948

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# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, NOVEMBER 11, 1948. NUMBER 45.

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## "Light on Life's Way"

By ROY C. HELFENSTEIN
Mason City, Iowa

Those who walk life's way in fellowship with the Man of Galilee do not walk in the dark, but have "the light of the knowledge of the glory of God" to dispell the darkness of unbelief and to scatter the fog of doubt that they may clearly see their way. Every person needs the light which knowledge of the love and goodness of God brings. Every person can have it by walking in fellowship with Jesus Christ—living in a filial relationship toward God and in a brotherly relationship with his fellow men.

Samuel Rutherford, a great mystic of his generation, when in prison because of his faith in God and his devotion to the Christ of God, wrote an interesting record of his experience. This is what he wrote: "Jesus Christ came into my prison cell last night, and before his presence every stone flashed like a ruby."

Few, if any, in the present generation have the mystical sense so keenly developed that they ever will or ever could experience such exaltation of spirit as Rutherford and others of his generation experienced. But we need not doubt the authenticity and genuiness of the experience of the mystics of past generations or of the present simply because such experiences have not been ours. May it not be that God reveals Himself to us and to most people of our generation in a manner even more inspiring than was the experience of the mystics in past generations or in the present generation?

When we walk in sincere fellowship with Jesus Christ, seeking to do His will, working for His Church, concerned about the world for which He made the supreme sacrifice—when we earnestly seek to cooperate with the God of heaven and of earth in opposing the wrong and in promoting the right, there is a light not of this earth that shines upon our way; and every hill, every stone, every bush, every flower, every life and every relationship in life takes on new and larger meaning in the light of our growing knowledge of God.

"The light of the knowledge of the glory of God in Jesus Christ" puts a new meaning into all life, and makes even the commonplace to glow with the glory of the eternal.

# News Flashes

Dr. George Shepherd spoke at Wakefield Thursday evening of last week and at Richmond Friday evening.

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Sympathy is extended to Miss Pattie Lee Coghill in the death of her father in Henderson, North Carolina on Friday, October 29. Funeral services were held Sunday afternoon, October 31.

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Rev. J. Howard Smith is serving as interim minister of the Grand Avenue Congregational Church, New Haven, Connecticut. He is also professor of English literature and public speaking at Arnold College, and is completing graduate work at Yale University.

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Dr. H. Shelton Smith of Duke Divinity School has been invited to deliver the Stone Lectures at Princeton Theological Seminary year after next (the academic year 1950-51). Meanwhile, the two lecturers respectively will be Principal Hugh Watt of Edinburgh University, and Professor H. C. Dodds of Cambridge University. Princeton is the oldest of all American Presbyterian seminaries, as it is also the largest. Dr. Smith's lectures are to be in the field of American Christian thought.

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### CONFERENCE NOTICE.

The North Carolina and Virginia Conference meets this year at Lynchburg, Va., on the 16th and 17th of November. Since there will probably be quite a number of delegates who will want over-night entertainment, the host church would like to know in advance just how many people will be staying overnight so that arrangements for their entertainment can be made.

If the delegates who plan to stay overnight will contact the pastor of the host church, Rev. James B. Allan, 1509 McKinney Ave., Lynchburg, Va. as to your intentions it will be greatly appreciated. Please do this as soon as possible for the host church would like to have this information immeditely.

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### AMERICANS IN CHEELOO SAFE.

All remaining American personnel at mission-supported Cheeloo University in Communist held Tsinan, China, are "safe and well," according to a report received by the United Board for Christian Colleges in China.

The report states that the Americans who remained in Tsinan at the time of its capture were courteously treated by the Communist forces, were promised food and were urged to continue their teaching. The Communists instructed all schools to remain open and permitted religious liberty, the report says. While there was some denunciation of "United States imperialism," there was no hostility shown toward individual Americans. The new mayor of the city is a graduate of a mission school.

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### TEMPERANCE MEETINGS.

We take pleasure in announcing an unusual event. The Virginia Church Temperance Council, in co-operation with the Methodist Board of Temperance, has invited Bishop Hazen Werner to speak at a series of five Community Mass Meetings during the week of November 14th, to be held in Norfolk, Roanoke, Lynchburg, Petersburg and Richmond. He will speak at Centenary Methodist Church, Richmond, Va. at 8:15 P. M. on Thursday, November 18, 1948.

Bishop Werner was a prominent pastor in the Ohio area of the Methodist Church and for many years was also a pastor in Deroit, Mich. Before he was elected to the episcopacy last July, he was professor of religious psychology at Drew Theological Seminary. He is also author of many books on psychology and is an outstanding public speaker. He has a most informative message to present on the problems of alcohol.

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### BEAMON HONORED AT SUFFOLK.

"It has been a long trip and I have enjoyed it all the way," were fitting words of W. S. Beamon as he responded to expressions of appreciation for his forty years of leadership in the Suffolk Sunday school. Three hundred fellow workers and friends packed the Fellowship Hall, October 26, to say "thank you" to him for his two score years of service. Seven of those years he served as assistant under the superb tutelage of C. A. Shoop, the remaining thirty-three he was general superintendent. Two hundred sixty-four officers, teachers, and 'scholars' sat at the table with him, while the others did faithful yeoman duty in preparing and serving the turkey dinner with all the trimmings.

Floyd A. Turner, who has served several years as secretary, then assistant to Mr. Beamon, presided—having been duly elected to take over as his successor. Miss Gladys Yates, teacher of the Philathea Class, a position held the late Col. J. E. West for thirty-two years, acted as toastmistress. Miss Yates told of the years which are now history, paid tribute to the honored guest, recognized the superintendents of neighboring Sunday schools of the city, and his co-workers all the way from the Cradle Roll to the Home Department. Mrs. C. C. Rawles, veteran teacher, speaking for the teaching staff paid a prepared tribute to Mr. Beamon. The new superintendent, on behalf of the Sunday school presented him a large, handsomely engraved silver tray.

The program also included old, yester-year Sunday school songs, and special music under the direction of David Brown Harrell, and several brief testimonials. The honoree's response was very apt, witty, and expressive of genuine appreciation for all his fellow workers and their cooperation. Mrs. Beamon shared graciously in all the joy of the glad hour for she had helped on "the long trip . . . enjoyed all the way."

JOHN G. TRUITT.

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### SIGNIFICANCE OF CAMBRIDGE

[Extracts from address by Dr. Douglas Horton, speaking Wednesday noon, October 27, before a luncheon at the First Church, Congregational, Cambridge, Mass., on the observance of the 300th Anniversary of the Cambridge Platform.]

The Cambridge Platform gave to the founders of New England the outline of what a happy social order must be in all times and in all places. It was formulated just when they were beginning to establish a new society in a new world.

It is stated that, *first*, the keynote must be cooperation. *Second*, that this cooperation *cannot be imposed.* It must grow out of the free decisions of a free people. *Finally*, both freedom and cooperation must be *under God for when either of these is devoted to godless ends, disaster follows.*

As we confront the confusion of the political world today, with the demands of totalitarianism balanced against the hopes of free peoples everywhere, and as we look into the modern ecomonic world in which men *as persons* are threatened increasingly with the fate of becoming parts of a great industrial machine, the Cambridge Platform bacomes more than an historical document. It should be hailed as a standard under which all free citizens should gather—as relevent today as it was 300 years ago.

**FREEDOM PAMPHLETS.**

A new Freedom Pamphlet Series, aimed principally at community leadership groups, is being published by the Anti-Defamation League of B'nai B'rith as a non-profit venture.

Appearing bi-monthly, Freedom Pamphlets will deal exclusively with the relations of men with their fellowmen of various races, creeds, and national origins. They will analyze and suggest ways of improving human relations in a number of areas important to the welfare of American life—education, the theatre, radio, films, literature, art, politics, science, and labor. Prepared in cooperation with the American Education Fellowship, they will be written by men and women who have won recognition for competence in their respective fields and Dr. Theodore Brameld of the New York University School of Education is acting as Consultant.

The first Freedom Pamphlet, already off the press and titled, *The Responsibility Is Ours*, is written by Bonaro W. Overstreet, editor of *The National Parent-Teacher*, and formerly connected with the American Association for Adult Education.

Individual responsibility for worthy human relations with friends, within the family, the community, and the nation is the theme of this pamphlet.

It is ably and lucidly presented—and it is important.

For good human relations can be encouraged and maintained only if people take *personal responsibility* for them. How you treat the members of your family, your friends, your neighbors is *your* responsibility—not someone else's—not the State's. And American society is based on the assumption that men can be free because they have goodness enough and wisdom enough to take *individual responsibility* for respecting and safeguarding each other's rights and keeping open the door of opportunity for all.

It is a very great responsibility. Mrs. Overstreet's Freedom Pamphlet shows how Americans can exercise it—how the individual and what he aspires to can count for something in America today.

Numerous community groups can make excellent use of Freedom Pamphlets:

1. Religious leaders may employ Freedom Pamphlets in adult courses in Religious Education—for teacher-training courses—for congregational reading.

2. Radio stations may use Freedom Pamphlets as the subject of round-table discussions in which religious leaders of the community and representatives of various races would take part.

3. Parent-Teacher Associations may discuss them at regular or special meetings and devise ways to apply suggestions to immediate problems.

4. School and college teachers and educational leaders may use Freedom Pamphlets for clarifying the school's responsibility in the community for maintaining sound human relations. College teachers particularly will find them useful in sociology and education courses.

5. Adult education groups may use Freedom Pamphlets for becoming familiar with certain problems in human relations which, while unresolved, remain a threat to the stability of our society.

(Freedom Pamphlets cost 20 cents each. Less when bought in quantity. Direct requests to Harold Schiff, Publications Department, Program Division, Anti-Defamation League, 212 Fifth Avenue, New York 10, N. Y.)

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Some years ago, a youth named Wray entered Princeton as a volunteer for foreign missionary work. Once in the mission field, he simply lived the Christian life before the natives. And one day, according to the custom of the country, some of these natives were seated in a circle on the ground, listening to the instruction of one of their teachers, when the question was brought up, "What is it to be a Christian?" And no one could answer. Finally a native pointed where this young worker sat, and replied, "It is to live as Mr. Wray lives." Not one of them could read the Gospel according to Matthew, Mark, Luke or John, but every one there could read the Gospel "according to Wray."—*Emile Caillet in "The Beginning of Wisdom (Revell).*


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## THE ANTECEDENTS OF A CONFERENCE.

One of the rare and refreshing as well as unexpected items on the program of the Eastern Virginia Conference was the report of the historian, Dr. N. G. Newman. A report was anticipated, but not the kind given. Dr. Newman passed over recent history in merciful silence, and lifted an obscure decade, 1875-1886, in engaging prominence. There for a season we exchanged our immediate problems for those of distant yesterdays. One was moved to reflect how our vaunted problems and differences will appear three score and ten years hence!

The arrogance of contemporaneity should be modified considerably by a proper historical perspective. This Conference was preceded and made possible by 128 years of church history; 128 years of evangelism and stewardship; 128 years of labor, sweat, tears and sacrifice; 128 years of preaching, praying and persevering. The vision, faith and ardor of those who founded these churches are unknown to the majority of us. We reap where others have sown. This chastening realization should temper any excess pride and set us to work anew with becoming humility and zeal.

Conferences are fluid and evasive. The minutes cannot tell the whole story. The antecedents and the by-products of the Conference are elusive but of inestimable value. That which defies recording may be the significant item: a new friendship, a secret impulse to enter the ministry or the mission field, the exposure of the human mind and spirit to the larger demands of the Kingdom. "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh, and whither it goeth: so is every one that is born of the spirit."

The Eastern Virginia Conference was not without its high moments and memorable features: the flash of oratory by President F. L. Lewis, the exuding hospitality of Pastor O. D. Poythress, the culinary efficiency of the South Norfolk women, the first visit of Timothy Chang, the forthright address on missions by Dr. George Shepherd, the ordination of Rev. John Gallo, etc. Dr. I. W. Johnson preached the Conference sermon on "The Power of the Gospel." Here is a great theme for constant emphasis and illustration. The Church of today should manifest the power of God unto salvation in new dimensions. This is the significance of our Christian World Mission.

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## RADIO TO SHARE IN FIVE-YEAR MISSION EXPANSION PROGRAM.

All major Protestant foreign missionary boards have approved a united drive of missionary expansion, to be initiated this winter, according to Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference. The goal of the 108 foreign mission boards of U. S. and Canada for the first five years is 150 million dollars, a doubling of present contributions.

One proposal designed to introduce new techniques into the Protestant missionary enterprise, is a cooperative radio and mass communications committee, under the auspices of the FMC. This committee will train foreign students in this country for radio work.

Plans call for the strategic location of recording stations, and development of radio programs abroad. Dr. Fairfield estimates that the initial cost of the radio and visual education project will be close to $100,000.

Isaiah was not speaking nonsense when he spoke of the time when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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## THE VOICE OF THE COMMON MAN.

A political Pearl Harbor dazed the American people on November 2. Everybody said it was impossible, but it happened. What was predicted as a Truman dirge, turned into a Truman triumph. It was all the more remarkable, since the President fought his battle almost alone. Indeed, many local nominees feared to say a good word for him, lest they be defeated.

For weeks to come poll-takers and other readers of the political sky will seek clues to their erroneous prophecies. As yet, no one seems to have unraveled the mystery. Even now, however, one thing seems beyond denial: the President's victory was due largely to the voice of the common man, the so-called "little" man. The plucky little Missourian touched the heart-strings of the masses; they felt that he was one of them, and working for their well-being. Though they had not always agreed with his actions, they liked his down-to-earth sincerity. They were also awed and inspired by his readiness to champion the unpopular cause of human rights, even when the price seemed political suicide.

Thanks to Truman's tenacity, a liberal Congress will convene in January. We may therefore expect that the charter of human rights that was written under Roosevelt will once more be exalted. As our evening paper puts it, "Mr. Truman, if he desires and if he can measure up, has the opportunity to become another latter day prophet."

H. S. S.

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## THE CHRISTIAN'S GLORIOUS AID.

When I am tired, the Bible is my bed;
When in the dark, the Bible is my light;
When I am hungry, it is vital bread;
When sorely pressed, 'tis armor for the fight;
When I am sick, 'tis healing medicine;
When lonely, in it, thronging friends are mine.

Amos R. Wells.

# The Struggle for the Soul of China

*Highlights of an Address by* Dr. George W. Shepherd* *before the Eastern Virginia Conference*

The real ills of China cannot be attributed solely to communism, the accumulated wealth of a few families, or to Western business, industry, and banking. The Church knows from its records of more than a century of close contact with the people of China, North, South, East and West, that the ills of the nation may be summed up as: Ignorance, Superstition, Malnutrition and lack of modern Medical Facilities.

United States diplomats and planners do not have the foggiest idea what to do with China over a long range period of time. This is not true of the Church. For a century missions have known what to do, and they are still following their original conviction that what is needed in China is men and women of character, who have both scientific minds and hearts that are loyal to the soul of China.

The struggle for the soul of China is a three way struggle. No nation has ever survived the loss of its soul, so it is important to know the forces that are bidding for the love and loyalty of China's four hundred million people.

In the first place we have the inept National Government which has time and time again thrown away its chances to reconstruct the life of the common people.

In the second place we have two million Chinese Communists who seem ready to sacrifice the interests of the Chinese people for those of Russia.

And in the third place we have American ideals of freedom and techniques of prosperity that offer China national independence and the repair of her shattered economy.

A bird's eye view in which this struggle is taking place reveals a Chinese economy that differs only slightly from our American economy of 120 years ago when men were engaged in back-breaking toil with very small rewards. As the Americans of that day were chained to the soil, so are the Chinese today. They have nothing but manpower, with some aid from animals and a rude use of water power. The tools and instruments are those which men may hold in their hands, oxen pull, or water wheels turn. Grains are hulled largely by hand with a 50 per cent loss of rice, and 30 per cent loss of sugar cane in milling and handling.

China's foreign trade is non-existant for the simple reason that the National Government of China has shut out all foreign trade. It is not even a mere trickle when it could be a mighty stream bringing prosperity to China and all her neighbors, including Japan.

The Confucian ethic never has had the magic claimed for it. Today it is like a dead battery in your car on a cold morning. It is powerless to turn over the starter for all the machinery that must be set running if China is to remain free, and become a prosperous and powerful member of the family of nations. Heaven has long withdrawn its mandate from Confucianism because man's conduct has for centuries merely used its teachings as a historical cover for personal power, and completely neglected the necessity for harmonizing conduct with its main principles.

The Chinese Communists, no matter how much territory they eventually control, will find themselves faced with the hostility of public opinion on the charge of fastening an alien dictatorship upon China. American ideals of freedom and our unprecedented record of prosperity are precious to the hearts of many Chinese leaders. Eventually they will turn to us for guidance and assistance, and in the meantime we should aid freedom loving Chinese to hold on to everything possible until the day of Russia's overthrow in China arrives.

With mission stations of the major denominations being overrun by Communist armies, organized church work, schools, hospitals, and rural welfare centers, supported by the churches of America will be almost completely extinguished in North China. American missionaries and their Chinese associates will be forced to move to South China, where it is hoped American government support will enable freedom loving Chinese to continue their struggle against the Russian invasion. This concentration of Christian forces may turn out to be a blessing in disguise, affording an opportunity for long discussed cooperation between the major denominations, and for more adequate education of Chinese men and women in the sciences and the humanities. It is esential that the Church be statesmanlike and forward looking in its realignment of forces that must be prepared to sweep back into North China when the "Peoples Revolution," ten or fifteen years from now will roll back the tide of Russian invasion and make China a great place for the Chinese.

*Mr. Shepherd is minister of the Highland Park Congregational Church, Detroit, Michigan, a former missionary to China, and adviser to Chiang Kai-shek.

# In the Mirror of the Years

*By* Rev. Frank Herbert Peters, *Defiance, Ohio*

"The multitude of years should teach wisdom." So runs a line in a famous Old Testament Book meaning, no doubt, there can be no valid excuse for one who has lived a long time to be ignorant of the more obvious facts of human existence which normal people should learn in the school of life.

For myself, I must record that the "multitude of years" have brought me to points of view and beliefs, about nearly every matter of human interest, very different from those with which I began my life's work. Also to certain convictions about life and religion,—subjects which I have been trying to understand for myself and interpret for others through more than a half century.

First of all, awareness of the bigness of everything, utterly beyond rule or measure, which has gradually supplanted my youth-time conceptions. Every subject of study showing itself to be practically endless and with boundaries far beyond my capacity or ability to grasp.

Do "light years" and billions of miles have reality in human experience, or are they mere names for purposes of computation and record? Sirius may be one hundred and twenty billions miles away, requiring two hundred and forty thousand years, at a mile a minute, to reach it. But what does that mean to minds unable to sense one billion even though we mouth it so glibly? From practically everything within the preview of our senses there seems to be a line running out to infinity, whether it be bird or tree, atom or mountain, rain-drop or sea.

If in our youth-time our idea was that what we see with our eyes is about all the universe contains—and some us did so suppose—in our mature years we know it is only the fringe. And by so much as our sense of the bigness of things has increased, by so much has our idea of God's being and power grown also.

In this Mirror one sees the utter

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The one hundred twenty-eight annual session of the Eastern Virginia Conference is history. South Norfolk Church entertained it well, rendered beautiful music, and gave a congenial, friendly setting for all the session. The Rev. John Gallo, pastor of Bethlehem, Disputanta, was ordained by Dr. H. S. Hardcastle and other member of the ordaining presbytery. Baxter Twiddy and Paul Varga were continued as members of the Bible class, and M. A. Carson was retained as on his course of prescribed reading. Dr. Luther B. Grice, pastor of Holy Neck, was added to the roll as minister in full standing. Rev. John L. Gwin, pastor First Church, Norfolk, was given full recognition, as an ordained minister.

The Conference recognized the fifty years of faithful service of Dr. I. W. Johnson by appropriate resolutions. It was said to be the only case in the history of the Conference where a minister had served the same church for more than fifty years, and in the fiftieth year he received one hundred seven new members into his pastorate. Dr. Frank H. Lewis brought experience and understanding as well as wit and oratory in his president's address. Dr. Johnson, who preached the Conferenec sermon brought an inspiring message.

Dr. Will B. O'Neill deserves a hand for the excellent book of reports which he prepared and presented to all delegates, and he deserves another hand for keeping the records and trying to keep the peace (He is a Christian Irishman!). Having been a secretary myself I can appreciate his good work. He gave a great deal of time and painstaking effort to the Conference before the opening roll call.

Timothy Chang, from Duke University and our Shaowu Mission, made a most favorable impression on the Conference. Dr. William T. Scott, our congenial and efficient Convention Superintendent, presented him and Dr. Geo. W. Shepherd, who is a favorite Missionary speaker in these parts and lived up to his record. Dr. Scott made a great speech himself in advocating progress and advancement. One can easily see he has a burning desire to see the churches and Conferences move forward. And well he may, for to stand still now in this moving world is to go backward. If we cannot keep step we shall not be able to keep our status in this advancing civilization. Let us not forget that our churches, pastors, Conferences—all of us, need to work harmoniously together, in friendship and Christian love, to do the work demanded of our church in these years. These are great, history making days. May our church be able to make some real contribution.

The Conference voted, with very liberal interpretations, to accept new apportionment table proposed by Hon. Shirley T. Holland and the members of his committee. This will be a considerable advance but the local churches will make a real adventure in seeking to raise it. The note of the Conference was that of progress.

JOHN G. TRUITT.

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## FIRST CHRISTIAN CHURCH PORTSMOUTH.

The last week in September marked a high peak in the life and growth of our church. The annual meeting which was held on Wednesday, the 29th, was well attended. A covered dish supper was enjoyed prior to the meeting.

The reports for the year were most heartening. The Treasurer and Financial Secretary reported that during the year $1,700.00 had been paid on the parsonage and $381.00 on interest; that all conference and convention apportionments had been paid in full, and a total of $400.00 had been paid on the Staley-Atkinson-Newman Memorial Fund. The total received during the year for all accounts amounted to $9,030.00. After all bills were paid, $600.00 was carried forward. Benevolences raised for the year amounted to $1,035.00.

The report of the Pastor indicated that 43 members had been received into the membership of the church. The Church and Sunday school and the varied organizations of the church reported encouraging growth.

On Friday, October 1st the Reliable Bible Class held a banquet in the Social Hall of the church. A turkey supper served by the Ladies Bible Class was enjoyed by the fifty members and friends of the class present. Rev. Owen Kelley, pastor of the Cradock Methodist Church was the speaker. The evening drew to a close as the pastor installed the new officers of the class. Mrs. Herbert Martin, the new president, made a few timely remarks.

## BRITTLE CONCLUDES MINISTRY AT CYPRESS CHAPEL.

More than 400 people were present to hear Rev. R. E. Brittle preach his final sermon at Cypress Chapel, Nansemond County, Virginia, on Sunday, October 31.

As an expression of appreciation of his 21 years of service in the church and community, the members gave to Mr. Brittle a $125.00 Masonic ring, and a sofa-bed, drop-leaf table and floor lamp to the Brittle family.

Under Mr. Brittle's leadership the church paid off a debt of $14,000, incurred during the depression, and the physical plant has been vastly improved.

He has received 510 persons into the church, and the membership now stands at 438.

Cypress Chapel has no immediate plans for a successor, but the church has formed a joint pastorate with Oak Grove and Damascus churches in the Sunbury, North Carolina, area, and a minister is expected to be called in the near future.

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## AMERICAN BOARD REPORT.

The American Board of Commissioners for Foreign Missions announces through its Treasurer, Harold B. Belcher, a budget for the coming year of $1,519,254.75. The American Board, which is the overseas service arm of the Congregational Christian Churches has 403 missionaries and works in 10 countries.

Ending August 31, 1948 the total receipts and expenditures of the American Board were $1,908,330.29. Mr. Belcher explains that because normal receipts were not sufficient to meet the total expenditures it was necessary to use legacies for which sepcial uses had been planned previously. In this way the total expenditures were met without surplus or deficit.

"The receipts from the Congregational Churches were in excess of those of the previous years as the result of the Postwar Emergency Program and this program also provided $214,662.07 for the rehabilitation of war damaged property in the foreign field," says Mr. Belcher.

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The delusive idea that men merely toil and work for the sake of preserving their bodies, and procuring for themselves bread, houses, clothes, is degrading and not to be encouraged. The true origin of man's activity and creativeness lies in his unceasing impulse to embody outside himself the divine and spiritual element within.—*Froebel.*

# News of Elon College

*By* President L. E. Smith

## AN UNFINISHED TASK.

*By* Dr. L. E. Smith.

More than three years ago, the Southern Convention undertook, through its churches, to establish a foundation for Christian Education in Elon College. The purpose of this foundation was two-fold: first, to undergird the department of Christian Education in the college and make it possible for a more extensive curriculum in this field. All religion majors, which includes our ministerial students, those preparing for the mission field, and all students preparing for full time Christian work, are vitally concerned for the extension and development of this department. Second, the foundation seeks to honor three of the outstanding leaders in our church: Dr. W. W. Staley, who excelled in the pastorate and churchmanship; Dr. J. O. Atkinson, who arose from a sick bed to dedicate the remainder of his life to the cause of missions in our church and for the world. Say what you will, the missionary vision and organizations which we have today within the churches of our Convention, are largely the results of his labors and advocacy. He was an advocate with persuasive power. And Dr. J. U. Newman, a scholar and a Christian gentleman, who gave himself, as few have, to the cause of Christian Education in Elon College.

The purpose and efforts on the part of the church to establish this foundation for the improvement of instruction in religion and kindred subjects, and thus, to honor these three fallen comrades and faithful servants is certainly commendable. All will agree, I am sure, that this faundation, when once begun, should be completed fully and speedily.

The Convention voted that the churches of the Convention should provide a minimum of $100,000 for this foundation. Each local church in the Convention was apportioned its pro rata share. Some have raised their apportionment for the foundation in full. Others have assumed their obligation to be paid over a term of years. There are some of our churches, however, that have not committed themselves in any way.

To date, a total of $79,758.50 has been raised and applied to this foundation, which is splendid, but I am sure that all will agree that we, the churches of the Convention, should arise and finish this task so auspiciously begun.

There are certain things which should be put down and understood while facts are fresh in our minds: (1) According to Convention action, churches, as such, that have not assumed their apportionments for the foundation as an obligation are not to be asked as churches to assume it. Individuals may be asked and may contribute at any time. (2) That all churches that have assumed their obligations are expected to pay in full within five years after the date of assuming this obligation. The church may secure funds for this obligation either from individuals or from its budget, as the church may elect. (3) That any church, even as of this date, may voluntarily assume this obligation and pay according to its own terms.

I am sure that by the time all cash payments and pledges to be paid are in that the entire amount of $100,000 will be in hand. In due time a complete report showing amount of cash received and pledges to be paid will be submitted. In the meantime, the church and the college wish to express appreciation of every dollar contributed, or pledged, of every effort made, and of every prayer offered in behalf of this commendable undertaking. May God bless the people of our church and of our college.

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## APPORTIONMENT GIVING.

The conference year 1947-48 is about over. In fact all but two of our conferences have held their annual sessions. It would seem that the churches this year are following a different plan. In all previous years since the Sunday schools and Churches have been sending their contributions to the Convention office, which is then forwarded to the college, the college has always received some money from the conference treasurer after all reports to conference had been received. It seems now that no money is sent to the conference treasurer for the college. What the college is to receive, it receives in advance of the meeting of conference. I hope that this is in error for the college is considerably behind receipts of a year ago. To date, we have received from all sources on conference apportionments for the college a total of $10,035.76, which leaves the apportionments in arrears approximately $2,500. It is hoped sincerely that this amount will be received either by the time the remaining two conferences have met and adjourned or during the time intervening from that date to January 1, 1949. Our ministers and church people will recall that by vote of the Convention, the college year is extended to January 1 so that we have until that date to make up this deficit. In view of the high cost of living, operation of the college, and the great need of the college, let us hope that the church will not ask the college to operate without its full apportionment. We appreciate every contribution and pray that the church may be generous.

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**Churches.**

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|---|---|
| Previously reported | $ 9,689.43 |
| Eastern Va. Conference: | |
| Centerville | 9.00 |
| Newport News S. S. | 31.50 |
| Spring Hill | 13.60 |
| N. C. & Va. Conference: | |
| Burlington S. S. | 78.81 |
| Haw River | 88.00 |
| Ingram S. S. | 14.70 |
| Mebane | 17.00 |
| Shallow Ford S. S. | 29.37 |
| Western N. C. Conference: | |
| Flint Hill (M) | 13.35 |
| Grace's Chapel | 24.00 |
| Pleasant Union S. S. | 20.00 |
| Va. Valley Conference: | |
| New Hope S. S. | 7.00 |
| Total | $ 346.33 |
| Grand total | $10,035.76 |

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## CROP ORGANIZATION IN NORTH CAROLINA TO DATE.

The preliminary organization for CROP in North Carolina has been set up as a result of several meetings of leaders of the churches and agriculture. On September 27, representatives of various groups met in Raleigh with Dean I. O. Schaub of the State Extension Service and agreed to undertake a campaign for farm produce through CROP in North Carolina. Prospective members of an over-all state committee were named and an Executive Committee was appointed.

The Rev. R. Wayne McLain of Moriah Church, Greensboro, has been released to serve as director of the campaign for the next three months. Mr. McLain began work on the campaign on October 15th. The CROP Office is now in Room 208 of the East Duke Building, Durham. The mailing address is Box 6637, College Staion, Durham.

**AUTUMN NEWS FROM THE SHAOWU MISSION.**

October 27, 1948.

Dear Friends of the Southern Convention:

We arrived safe and sound in Shaowu on October 18th after a two and one-half day trip (250 miles). Little Lewis surely enjoyed riding, and stood the trip fine. I was a bit uneasy all the way as we drove up in our 2½ ton Ford truck (given us when UNRRA closed up in the Spring) as I cannot repair cars and there are no garages on the road. Fortunately we had no car trouble. But let me not say anymore. Here is a letter from Miss Leona Burr, the recent arrival to Shaowu. Miss Burr began her missionary career in Shaowu and because of communists, bandits and the like, she has not been up here regularly since. Now she will finish out her missionary service back on her old stamping ground, Shaowu. You will be hearing more about her later as she has come especially to work with the women of Shaowu.

DICK JACKSON.

* * *

Her letter follows:

There are very personal measures of enjoyment for the members of the Shaowu Mission in beginning the Fall work. For Ed and Frances Riggs, it meant having their own first home in a simple Chinese house. Dick and Dorothy Jackson had baby Lewis home at last and it took the remodeling of the apartment to establish a nursery suitable for his little majesty. For Leona Burr it meant getting to her home-city in China, after furlough.

An immense new feature in the mission is the UNRRA truck given to the North Fukien Synod. In early October it made history. Never before had missionaries reached the Shaowu field under their own power.

Devotions at the last breakfast in Foochow were auspicious. The line of scripture happened to be: "And Jesus led them into a high mountain." There were mountains one hundred times higher than any in Palestine which were to be crossed in two and a half days enroute, with Dick at the wheel. We mused over the "Voice" that had seemed to speak to us, just before taking off.

The trip "up-river", the age-old term for getting to Shaowu began a little after dawn, on a road so rough and recently built that it appeared little more than an indication of one. The second rice-harvest of the year in the country-side looked good and innocent of being the basis of economic problems in the nation.

The bridge at Kucheng was reached in the early afternoon. It was under construction, yet trucks had crossed over and influential men in Foochow had assured us it was passable. But there it was, with sections having nothing but air and water under them. Dick interviewed the chief engineer who announced that the cement was too fresh to risk; that it would take a day or two before it could possibly be crossed. The villagers young and old were crowding around the truck, primarily to see Lewis. The engineer became curious and pushed his way to the cab of the truck where Dorothy was holding the baby. He gazed solemnly at the little white boy, so removed from crib and all other baby comforts. He immediately began to shout orders; huge planks were placed over the gaping spaces and in fifteen minutes Dick drove the truck across the resounding make-shift bridge, through the city gate into Kucheng. The Methodist mission there gave hospitality and rest to weary travelers.

The next morning the road hairpin turned up heights of mountainous beauty. There were ranges below whose peaks stood out from cloud-banks such as one sees from windows of an airplane. By noon, there was the next river to cross at Kienou. The ferrymen have worked out original techniques that are effective. They heard honkings, whistles and shouts; they received messages that a truck was waiting to cross, but they loitered on the other side for two hours. The longer the delay, the more eager are passengers to get to Kienyang for the night, and the more willing they are to pay generously. At three P. M. the ferry-boat was deliberately poled across and the river was pronounced too shallow for a loaded truck and supplies must be carried over separately, they said, which would take until nearly dark.

But one is not dismayed at a familiar pronouncement; alarmingly uttered, such as that was. If baby Lewis could perform magic, so would a ten dollar gold yuen bill ($2.50 U. S.) get us out of this second situation. Half way across the old woman who seemed to be mother and authority of the ferry asked for payment, lest we repent of the over-charge bargain upon reaching the road again. The Angelican Mission was a haven that Sunday night, long after dark.

During the forenoon of Monday, the shapes of the mountains and valleys grew more familiar as we neared Shaowu. Just at noon the final river to cross was our own Min and the roof of the mission residence at North Gate loomed up over the city wall. Ed and Frances were there, and there was home, around which our work and interests centered. Baggage was safely in the house before dark and the last duty of October 11 was the sending a telegram to the Foochow Mission family, whose prayers had surely followed us into "high mountains."

The compound was overgrown with weeds, grass and banana plants. Good Catholic cows were invited in. The Shaowu Mission is not choosy regarding the sort of mowing machine available, The small fruit trees were festooned with squash vines, the gardener's "speciality," rather than corn and vegetables which he was supposed to have been growing.

There were bushels of persimmons ready to be picked. There simply was no time to try out the Chinese ways of treating this fruit such as drying it, or packing the unripened persimmons in earthen jars with pine needles which make a delicious flavor after a fortnight or so.

It was great news to learn that in the Ancient Temple joining the compound, a squad of men was housed for the surveying of the Canton-Hankow railroad. The American loan is making this possible, so at once we felt neighborly, even exultant. Perhaps Shaowu, a secluded city in Fukien mauntains since the time of Christ, when a settlement first was made in this valley, would, within modern times become connected with China's commercial cities, by rail, rather than by wheelbarrow, and latterly, by truck.

Getting home meant identifying ourselves with the current perplexities of the market. Ceiling prices set by Government are resented and the

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

**Mrs. W. J. Andes, *Editor***

**637 S. Sunset Drive, Winston-Salem, N. C.**

## NORTH CAROLINA BOARD MEETS.

Members of the North Carolina Woman's Board met Thursday, November 4, at Chapel Hill. The Board decided to change the names of Districts for more convenience. Instead of naming the District for the different counties involved, a central place was chosen for the name of each district. Please note the new names of Districts and *mark them in your Year Book:*

Alamance District is now the *Burlington District*—Mrs. W. W. Snyder, Superintendent.

Chatham-Lee-Moore District is now the *Sandford District*—Mrs. H. E. ennedy, Superintendent.

Durham-Wake District is now the *Raleigh District*—Mrs. Mamie Leonard, Superintendent.

Guilford-Rockingham-Forsyth District is now the *Greensboro District*—Mrs. Wm. G. Davis, Superintendent.

Halifax District is still the same—*Halifax District*—Mrs. H. B. Satterfield, Superintendent.

Randolph District is now the *Asheboro District*—Mrs. E. P. Boroughs, Superintendent .

Vance-Warren District is now the *Henderson District*—Mrs. E. M. Carter, Superintendent.

In the future, please refer to our districts in the North Carolina Conference as *Burlington, Sanford, Raleiih, Greensboro, Halifax, Asheboro, and Henderson Districts.* Let's not use the old names any more.

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## NEW OFFICERS OF WOMAN'S CONFERENCES.

The following are the new officers elected by the Eastern Virginia Woman's Conference:

President—Mrs. R. L. House, 3206 Grove Avenue, Richmond, Va.
First Vice-President—Mrs. William T. Harrell, Route 1, Suffolk, Va.
Second Vice-President—Mrs. Ray Gordon, 218 Grace Street, Suffolk, Va.
Treasurer—Mrs. W. B. Williams, 1253 24th St., Newport News, Va.
Secretary—Mrs. L. W. Stagg, 400 West 34th Street, Norfolk, Va.

**Superintendents.**

Spiritual Life—Mrs. J. Rollie Gayle, Carrolton, Va.
Literature—Mrs. Robert Kimball, Franklin, Va.
Life Memberships and Memorials—Mrs. Roy Brinkley, Route 2, Suffolk, Va.
Family Life—Mrs. Charles E. Heath, Jr., 2510 Parish St., Newport News, Va.
Young People—Mrs. R. E. Brittle, Suffolk, Va. (RFD)
Children—Mrs. W. C. Seeley, Waverly, Va.
Cradle Roll—Mrs. Loren P. Waldo, Jr., Holland, Va.
Interdenominational Cooperation—Mrs. Garland Spratley, Waverly, Va.

**District Superintendents.**

Norfolk—Mrs. W. B. Williams, 1253 24th Street, Newport News, Va.
Suffolk—Mrs. A. C. Moore, Suffolk, Va.
Waverly—Mrs. J. F. Brown, 3533 Floyd Avenue, Richmond, Va.

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The following are the new officers elected by the Valley of Virginia Woman's Conference:

President—Miss Verdie Showalter, Route 4, Harrisonburg, Va.
Vice-President—Mrs. R. A. Whitten, 108 Clifford St., Winchester, Va.
Secretary—Mrs. Howard Hensley, Route 2, Elkton, Va.
Treasurer—Mrs. Noah F. Painter, Route 3, Luray, Va.

**Superintendents.**

Spiritual Life—Mrs. Mary Davis, Linville, Va.
Life Memberships and Memorials—Mrs. Edgar Nelson, Winchester, Va.
Friendly Service—Mrs. R. A. Whitten, 108 W. Clifford, Winchester, Va.
Literature—Mrs. O. J. Sours, Route 3, Luray, Va.
Interdenominational Cooperation—Mrs. A. W. Andes, Route 4, Harrisonburg, Va.
Family Life—Mrs. R. E. Newton, Route 3, Luray, Va.
Cradle Roll—Mrs. Carroll Monger, Shenandaoh, Va.

**District Superintendents.**

No. 1—Mrs. J. E. Bryant, Route 1, Harrisonburg, Va.
No. 2—Mrs. S. E. Madren, Elkton, Va.
No. 3—Mrs. R. E. Newton, Route 3, Luray, Va.
No. 4—Mrs. Mabel Koon, Box 61, New Market, Va.
No. 5—Mrs. A. K. Sirbaugh, 11 E. Leicester St., Winchester, Va.

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## ELK SPUR NEWS.

Well it has been several months since I have sent in a piece from the Elk Spur Christian Church. But the summer has been so short and everyone so busy. In June Mr. and Mrs. Hurdle and family came to stay with us three months, we were so glad to have them. In July we had our Bible School., with several good teachers. It was a great success with an average of thirty.

In August Mr. Rickets from the Danville Church, came and held a revival for us. He was a good mixer, and a good preacher, and with the people's prayers six united with the Church. Two of these were my two girls, eight and eleven. The following Sunday we had a joint baptizing with the Rocky Ford Church with fourteen baptized.

In September, the Hurdles left us. We felt sad when they left because he had really worked hard and everyone liked him. Since he went away he has come back twice, he evidently liked us too. We hope so.

October 31, Mr. and Mrs. R. T. Grissom and family and friends visited our Sunday school from Sandford. Everyone was glad to see them, he was our pastor twelve years ago. I will always remember him as one who guided me, when I was just a young girl.

Also Mr. Wright from Winston-Salem Moravion Church brought us an interesting message.

I mentioned sometime ago about hauling our folks in on a truck which was uncovered; and when the cold weather comes, it is almost impossible to ride in it. If we continue to have Sunday school through the winter we will have to have something to haul the folks in.

Two weeks ago my husband bought a bus down at Kernersville, N. C. and the first Sunday we used it, we hauled in 36 of the 56 present.

It was really something to see the smiles on the faces of children, and also the mothers who would have to stand and hold babies as they rode as far as five miles.

There is surely much to be done and God has truly blessed us and we are thankful to Him.

Death claimed Phillip McMillian, age 59 at Elk Spur Church, Friday October 29. He had been a member of the Elk Spur Church and Sunday school almost since the church was built. The funeral was held at Elk Spur Christian Church Sunday afternoon at two o'clock.

Phil was a crippled from birth, and Walked on crutches. He was a faithful attendant at church and Sunday school. He was handicapped in making money by being crippled, but it didn't hinder his way of living for God. The good words that were said and the many friends who attended his funeral showed the respect in which he had lived.

Lannie M. Utt.

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To insure good health: Eat lightly, breathe deeply, live moderately, cultivate cheerfulness, and maintain an interest in life. —*William Louden.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Life is full of surprises. As you grow older you will see this is a true statement. Recently I was surprised and pleased to have Dr. Samuel Lawrence of Chicago send me some messages for children written by Rev. Douglas Smith of Bedford England. Mr. Smith is the minister of the Howard Street Church in Bedford. And this is John Bunyon's old church. If you don't know about John Bunyan ask some grown-up to tell you. Better still, read his "Pilgrim's Progress." During the summer of 1946 the Rev. Mr. Smith came to the United States and preached at Greely, Colorado. The minister at Greely exchanged and preached in Mr. Smith's pulpit. Most important of all for you, however, is the fact that he is an author and has writtrn children's books. So, many thanks to ministers Johnson and Smith!

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## "UNDER NEW MANAGEMENT."

*By* Douglas A. Smith, F.Ph.S., F.R.G.S.

A Salvation Army team was holding an open-air meeting in a city square, in the North of England. The speakers were interrupted several times by a man and woman who were not sober. After a time a Salvationist persuaded them to listen to the speaker. This they did for the remainder of the meeting. They seemed impressed and asked permission to join the company. When they were given a hymn book, both man and wife declared they could not read.

Next morning Bert and Daisy Cummings decided that, as they had joined the 'Army' they must do two things. First they must pay their debts. Second they must obtain a uniform for Bert so that he could attend the meetings as others did. Bert declared he must have a red waiscoat with some words written on it.

"Right," said Daisy, "you go to Ennals the grocer, while I see what I can do with this piece of red calico."

But Bert hung about the house waiting to see what his new uniform would look like. The garment was at last cut out, and tacked up. When he tried it on, he was as proud as a peacock, as he stood before the mirror.

"We must have the writing on it wife," he declared.

"I suppose we must," was the reply, "but where do we get it from anyway? I haven't got any writing!"

"There should be words, printed round a circle," argued Bert, "the uniform will not be complete until we get them put on."

"Oh, go off, and don't bother me!" exclaimed the irritated Daisy. "Go and pay those bills at the grocers, before the store closes. Why you have been hindering me all day. I might have got this finished by now if you hadn't stayed here telling me what to do. Get along with you."

Bert knew enough from what he had heard the night before, to know as a Christian he must not quarrel. So, for the first time in his married life he went without trouble, when Mrs. Cummings criticised him.

"Goodness me!" exclaimed that astonished lady, "here's a go—never a swear, not so much as a black eye, things have altered, may it last."

Bert Cummings went to the grocers and paid him debts, to the relief of the store owner. As he turned to leave the shop he noticed an advertisement streamer in the shop with silver lettering on a red background.

"Hi!" said Bert, "have you got another like that, that's just the thing I'm looking for."

"No," was the reply, "but as you have paid up, you can have that if you like; we have about finished with it."

Bert soon had the precious streamer unpinned, and rolled under his arm. He hurried home, and with excitement announced, "I've got it Daisy. Just the thing. Sew this on the front of the waiscoat, and I can go to the meeting in uniform tonight."

"What does it say?"

"Don't know, but it looks alright, fix it on, look like this, just across the chest."

The waistcoat was finished. Bert set off for the meeting along the dismal streets to the Congress Hall. His face was aglow with pride, as he pushed open the door, and stepped inside the lighted hall. The Salvationists turned, and saw their newest recruit in a smart garment with silver lettering on it. Someone jumped up to welcome Bert, he was led to the front of the hall. Bert just wished Daisy could see him at that moment, with all eyes fixed on him and his new uniform.

Suddenly a ripple of laughter came from someone in the front row; gradually the laughing grew until everyone in the hall was loughing. As Bert did not know why they were laughing, and laughter is catching, he laughed louder than anyone. That was something new for Bert too. But then lots of things were going to be different in the future, for proudly sewn on his uniform, by Daisy, was the notice from the grocers announcing that Bert was "Under New Management."

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## TEACHING OUR CHILDREN TO ENJOY THEMSELVES.

*By* Annie L. Gaetz,
*Issued by the National Kindergarten Association.*

We are living in a materialistic age, and in our zeal to have our children develop abilities with reference to material needs, there is grave danger that we might allow the spirit of good-natured fun to become stifled. A cheerful disposition is a greater treasure than much riches. It helps on every occasion. Besides being a comfort to the owner, it is contagious. The child to whom it belongs is likely to be popular with his playmates, and in later years—if his character is as good as his disposition—he usually can be assured of a welcome at any gathering. Employers, too, appreciate a happy disposition in their employees.

The time to cultivate a happy disposition is in childhood.

Too many people make the mistake of putting aside all pleasure as "foolishness" and stressing only the work, which they believe to be all-important. When they do this they are missing one of the most precious blessings that life offers and an asset which, if rightly sought, is easiest to obtain. After the bare necessities of life, what the family needs most is good, old-fashioned fun. Indeed, we would not be far wrong if we classed fun as one of the bare necessities.

Don't cramp childhood. Many children who associate almost exclusively with older persons never learn to enjoy themselves, and in later years they feel that their childhood was sadly lacking. They never were children in the true sense of the word. As adults they usually become the "wallflowers" at social gatherings. Instead of doing all possible for their own and other people's enjoyment, they fail utterly to enjoy themselves and prove a source of worry to those responsible for their entertainment. They cannot enter into the fun, for they have never learned to play.

(Continued on page 14.)

# Youth at Work in the Church

ANN TRUITT, *Editor;* HELEN JACKSON, C. B. TWIDDY, *Assoiates.*

**THREE GREAT YOUNG PEOPLE'S MEETINGS HELD IN THE CONVENTION.**

The Young People of the Southern Convention had three highly successful meetings during the month of October, both from a standpoint of program and attendance. The attendance at these meetings has probably been greater than at any other Young People's meetings held in The Southern Convention in recent years.

These meetings were held under the sponsorship of the Pilgrim Fellowship of North Carolina and the Young People's Missionary Conference of Eastern Virginia.

The speakers for these occasions were Dr. Hiroshi Hatanaka, President of Kobe College, Kobe, Japan; Dr. Alan B. Taylor, M. D., Medical Superintendent of the McCord Zulu Hospital, Durban, South Africa; Rev. Harold W. Case, Director of Congregational Christian Church work among American Indians, Elbowood, North Dakota; Miss Pattie Lee Coghill, Educational Secretary of The Missions Council, Congregational Christian Churches. These distinguished speakers were made possible as a result of the Congregational Christian's denominational participation in the Program of Advance being sponsored by the Foreign Missions Conference of North America and functioning as a part of "Our Christian World Mission" of the denomination and the Program of Advance of the Southern Convention. These outstanding speakers portrayed a world in dire need of Jesus Christ and they vividly bore witness of the impact of the Christian Gospel upon the lives of the peoples of the world through our mission program. The result of these meetings should be a renewed consecration on the part of all those attending, in the surrender and dedication of time, talents, and substance. The climax of the North Carolina meetings came in the closing devotional service when those in attendance participated in a reconsecration service led by Miss Fleta Moffitt, Personal Action Chairman, when she presented a commitment card which reads as follows:

MY ACT OF CHRISTIAN COMMITMENT.

[ ] Desiring to make life count for the utmost in Christian service to God and to my fellowmen, I purpose, through the seeking of His will, to commit my life to Him.

*My Covenant With Thee:*

[ ] Through the reading of Thy word and through prayer, I shall seek to know Thee more fully.

[ ] In my avocation, no less than my vocation, I shall seek to glorify Thee.

[ ] By giving of a generous portion of my income and talent, I shall seek to help in the building of Thy Kingdom.

[ ] In hope that they may have the same joy in Christian discipleship that I have known, I shall tell others of Thee.

[ ] Depending upon Thy continuing grace, I make this covenant with Thee this day.

Date ..... Name .....

The Pilgrim Fellowship of the Southern Convention invites all young people and adults to join in this act of Christian Commitment as a part of the Worldwide Mission of the Church of Jesus Christ.

The first of these meetings was held on Sunday, October 17, at Wake Chapel Church, Rev. Fred P. Register, pastor. Those attending this meeting were from the churches of the Eastern North Carolina Conference. The attendance at this meeting was approximately 150.

The second meeting was held at Suffolk on Sunday, October 24, when the annual meeting of the Young People's Missionary Conference of Eastern Virginia held its sessions. More than 300 were in attendance at the afternoon session and at the evening church service which was devoted to the concluding service of the Conference the church was filled. Mrs. Vivian B. Harrell, President of the Young People's Missionary Conference presided over this session. Mrs. Melvin Brinkley, Superintendent of the Young People's Missionary Conference, was largely responsible for the splendid program. Dr. Truitt and the Suffolk Church provided the evening meal.

The last meeting was held at Greensboro, First Church on Sunday, October 31, and was attended by the Young People of North Carolina-Virginia and Western North Carolina Conferences. The house was filled to capacity for both the afternoon and evening sessions and more than 300 were registered in attendance. Though the attendance was much larger than anticipated Dr. Wisseman and the women of the church provided a bountiful supper for all.

At the Wake Chapel and Greensboro meetings, C. Baxter Twiddy, President of the Southern Convention Pilgrim Fellowship presided, and in addition to the guest speakers, the Southern Convention Pilgrim Fellowship program for 1948-49 was presented by the four Commission Chairmen:

Interdenominational Action — Evelyne Moore, Chairman; Missionary Action — Melva Foster, Chairman; Personal Action—Fleta Moffitt, Chairman; Social Action—Bill Scott, Jr., Chairman.

These three great meetings bore evidence of the great potential which exists among the Young People of the Southern Convention. They are energetic, capable, and consecrated. A renewed interest and program are manifest. Let our churches and pastors encourage the work of our Young People. We sorely need the services of a Field Director to strengthen and organize the work of our Young People and it is hoped that one may be found in the near future.

The concluding rally in the Southern Convention will be held in the Valley of Virginia on Sunday, November 14, at the Evangelical and Reformed Church, Woodstock, Virginia, when Congregational Christian and Evangelical and Reformed Young Peaople and adults will come together for a great fellowship meeting. Participating in this meeting will be the visiting team to the Southern Area and leaders from the Evangelical and Reformed Church.

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Life is too short to be unhappy in business. If business were not a part of the joy of living, we might almost say that we have no right to live, because it is a pretty poor man who cannot get into the line for which he is fitted. —*George L. Brown.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## POETRY IN THE BIBLE.

Lesson VII—November 21, 1948.

Memory Selection: *He hath put a new song in my mouth, even praise unto my God.*—Psalm 40:3.

Lesson: I Samuel 2:1-10; II Samuel 1:19-27; Psalms 23, 24, 103, 136: 1-19; Lamentations 3:19-39; Habakkuk 3:17-19; Luke 1:46-55.

Devotional Reading: Psalm 147: 1-12.

*Poetry.*

Poetry is the language of the emotions. It speaks from, and to the heart. It seeks to stir the imagination and to arouse the feelings. It deals with figures rather than facts, that is, its language is figurative and pictorial, rather than factual. Its function is not primarily to give information, but rather to give inspiration. It is one of the most powerful forms of literature.

Strange as it may seem, poetry is older than prose. This is true of every literature. All peoples seem to begin their literature in what are called "folk songs." Little children, when they begin to listen to reading like best the jingles and rhymes and nursery verses. And the great stories in English literature are in poetic form.

All this does not mean that poetry is a lot of moonshine, that the poets are starry-eyed dreamers, dealing in make-believe. The fact is that poets, real poets, deal with the great realities of life, and usually have insights that are profound and vital. Poets see not only with their eyes but through their eyes. They look at the things that can be seen, with eyes that see things that cannot be seen. Religion, as well as literature owes much to poets.

*Poetry In the Bible.*

It may come as a surprise to many people to learn that there is poetry in the Bible. This is true because the average Bible is not printed in such a way that its poetry is printed as poetry. But the fact is that there is a great deal of poetry in the Bible. In fact *over one-third* of the Old Testament is poetry. And there is some poetry in the New Testament. There are scattered bits of poetry in the Old Testament such as: "The Hymn of Hate" (Genesis 4); Jacob's parting words to his sons (Genesis 49); The Song of Moses, (Genesis 15); The Song of the Well, (Numbers 21); Balaam's prophecies, (Numbers 23, 24); Moses' Song and Blessing, (Deuteronomy 32, 33, respectively); Deborah's Song, (Judges); Hannah's Song, (Samuel); David's Lament over Jonathan and Saul, (Second Samuel).

And then there are whole books of poetry in the Old Testament. Except for the first two chapters and the last eleven verses of Job, the whole book is poetry. Psalms, Proverbs, Song of Solomon, and Lamentations are all poetry. And many of the prophets' messages are poetry. Potery abounds in the Old Testament, all kinds of poetry, didactic, epic, dramatic and lyric poetry.

*Hebrew Poetry.*

One reason why people do not realize that so much of the Bible is poetry is because Hebrew poetry is not like English poetry. It does not use rhyme, and much of its meter is lost in translation. Furthermore, the striking feature of Hebrew poetry is what is called its parallelism, or rhyme of ideas. A thought is expresed in one line and repeated in a different form in the following line, or at times its contrast is stated. For instance the couplet "Who shall ascend unto the hill of the Lord, And who shall stand in his holy place," is of the first kind. While "The Lord knoweth the way of the righteous, But the way of the ungodly shall perish," is of the second kind. Sometimes the second half of a poem, repeats in another form the first part of the poem. The study of Hebrew poetry opens up stimulating fields and is highly rewarding.

*A Book of Poetry in the Bible.*

The best known book of poetry in the Bible is, of course, the Psalms. It is not only a book of poems, but it is a book of poems designed to be set to music. Indeed it is the hymn book of the Hebrews — it contains the hymns which they sang in their worship of God. And for that matter, it was the first hymnbook of the Christians, and even today many churches use the metrical versions of the Psalms in their services of worship. "All peoples that on earth do well" which appears in practically every church hymnal, and which is sung to the tune of "Old Hundreth"—the same tune to which we sing the Doxology—is simply a metrical pharaphase of the 100th Psalm. And many older hymnals have many of the Psalms set to modern music, and they are used by many churches.

These Psalms run the whole gamut of the religious life. Praise, adoration, thanksgiving, supplication, confession, intercession, reflection, penitence even imprecation are to be found in this treasure house of poetry. And they are both personal and national in subject matter. But for the most part they are "songs of the heart," and they cover all the deep and the sweet and the bitter experiences of life. They are well adapted to devotional reading. And ministers would do well to preach again and again a series of sermons on the Psalms. There is good food in them, attractively packaged.

*Samples of Poetry in the Bible.*

Today's lesson presents a few of the gems of poetry in the Old Testament. There is first of all that well-known, perhaps the best-known Psalm and section of Scripture, the Twenty-Third, or Shepherd Psalm, inimitable and immortal. It is one of the most personal of all the Psalms, and the inspiration and comfort of countless thousands through all the years. It was undoubtedly written by the sweet singer of Isreal, David.

Then there is the Twenty-Fourth Psalm which sets the Divine Sovereignty of God, and bursts forth in a Chorus of Praise. The One Hundred Third Psalm embodies the spirit of Thanksgiving and Praise for the goodness and the generosity of Jehovah. The One Hundred Thirty-Sixth Psalm tells about God's Mighty works and His Loving kindness, a beautiful combination of His power and yet of His love for His children. Then there is that majestic Cry of Faith found in Habakkuk's prophecy (3:17-19) that is tonic for the soul in times of doubt and disaster. Or the hopeful cry of a suffering people as recorded in Lamentations. Finally there is that superb song of Mary as recorded in Luke's gospel, and which has been put to music and is one of the classics. (Luke 1:46-55. These are but few of the many and marvelous poems to be found throughout the Scriptures. They have in themselves the power to set the soul to singing, and to bring serenity and peace to the troubled heart. It is good for a man to read poetry. It is even better for him to read the poetry of the Bible.

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No liberal man would impute a charge of unsteadiness to another for having changed his opinion.—*Cicero.*

## THE MIRROR OF THE YEARS.

(Continued from page 5.)

folly of being too much concerned, or overly anxious, about "time" as expressed in days and years. In terms of the ages which science insists have elapsed since Creation began, human history has been only a few minutes, and an individual's life but an instant flash.

Why are we so impatient of events, demanding that this or that desireable thing must come to reality this very day, and losing heart if it does not? If with God "a thousand years are but as a day," meaning that time as we count it has no particular standing in his plans, why should we require great causes to come to fruition with such immediate haste? Methusaleh lived 969 years, but to what purpose? Paul lived only a few years and changed the face of the world.

Fine living is not a matter of few or many days. At the bier of a sixteen year-old girl, a friend said, Her life could not have been more complete had she lived a thousand years. Far more important than added days, few or many, is the law of change which may operate constantly toward a better order. But not necessarily so; for faster and easier ways of doing things may mean neither higher ideals nor nobler living.

Some there are who, like the Prophet Jeremiah, 'ask for the old paths." But Jeremiah had in mind a manner of life in keeping with the faith which the people professed instead of new fads which tended to lead them astray. He must have known that fundamental principles of righteousness and justice would bring a new order of life, not a return to old ways of doing things. The New Testament makes clear that the Kingdom of Heaven must be built in the earth out of things that are ahead not behind. The idea that all the real glory of life lies somewhere in past years is a delusion which is more or less common today. No one can point to times or places where the vanished glory was, for the simple reason that it never existed. To be sure, our own times seem to be confused, with many things "out of joint," and with moral standards lower than before. Even so, it does not prove much about the ultimate of the Kingdom of God, or the "consummation toward which the whole creation moves."

I once saw a man on a city street carry two heavy cases alternately, block at a time, to a rail road station. He arrived at his destination having walked one thind of the time in the opposite direction.

In the "Mirror of the Years" we see the validity of the idea of freedom and unity in religion. Freedom to think, to believe, to act without "let or hindrance" from self appointed religious bosses of any name or order, and with loyalty to conscience and God given precedence over everything elese.

Freedom to worship! How glibly we speak it! And yet, what formalists we have become, voluntary slaves to the "fud dubbery" of ritual and forms, with speaking directly to God from one's own heart in danger of becoming a lost art.

And unity? Our fathers pled for it under urgency of what they believed to be the prayer and example of Christ. To them, division meant weakness and failure. Unity meant strength and success. They contended for this faith with sustained vigor and unanswerable arguments as men contend for a dream they would help come true. Today this cause of unity has moved to the center of the stage and is calling the followers of Christ throughout the world to unite themselves into an irresistible force for righteousness and peace.

And there is increased evidence that military equipment and might, and charters and conventions and leagues can't save much of anything, far less our present confused and troubled world. Peace and brotherhood are the heritage of men of good will. And after every other human device has failed, Jesus and His way of life will still be the only real hope of mankind. Individuals and nations whom he called "the meek" shall ultimately "inherit the earth."

The Bible rule, "Will it please God?" is simple and to be held inviolate in every situation without exception or repeal. Robert E. Speer says, "If you want to know whether a thing is right or wrong, drag it out into the presence of Christ and see how it looks." Comparatively few of us to day, whether we be man or nation, dare ask, "What would Jesus do?"

Religion does not consist in being either for Paul or Apollos. It is being for both and God. Exclusion is littleness; inclusion is greatness. Always broadness of spirit is saner than narrowness. Our Chritian faith is a land of far distances reaching to the utmost limits of the earth and all its peoples.

In the "mirror of many years" one may see that religion, in its fundamental sense, optimistic trust which looks in anticipation for a future better day for mankind on earth and for life everlasting in the world to come. The idea that to believe and talk about the future life disqualifies for the best living here, is polite rubbish. Did those saints who were pillars of the faith in the years now long past, fail in Christian living, or go out into oblivion? No. They set an example far in advance of their day, and went out into life, glorious and eternal.

There is a story of a man who placed a wonderful window high in his work-shop where he might easily behold its beautiful shadings of color, and e'er long, he himself was changed and every thing about him took on an aspect of order and charm.

Of course, what one is able to see in the "Mirror of the Years" will depend mostly on himself. But thrice happy will he be if, as he looks, he beholds in clear outline, the simple graces of humility, trust in God, and optimistic hope which, taken together, make living grandly worthwhile, and give promise that the spirit of Christ will ultimately prevail in the earth.

It seems to be difficult for some of us to keep the moral pace which our believing fore-bears set for us; and there is a kind of moral humiliation in having to confess that one's life level is lower than that of his father's. Even so, it is easy to beome hardened to the idea—to spend time wandering amid the ruins of the departed glory of our ancestors. However this may be, great causes of deepest concern to all peoples of the earth are now demanding the best we can give in intelligent, consistent, consecrated service. And what we do about this call which, in truth, is the call of God, will be the true measure of life and religion, now and ever more.

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## NEWS FROM SHAOWU.

(Continued from page 8.)

new gold yuen is beginning to double over night. Rice, meats, cloth and fuel are being held in reserve except when secret sales can be managed for high prices.

Being home also means committee work with the Chinese colleagues for hospitals, churches and schools and in spite of "nothing to buy" on the streets, there has been hearty fellowship at several unpretentious meals with the closest Christian friends.

As autumn fog clears away a little later each morning, a realization of much opportunity, much work to do keeps us feeling very busy and glad that we were sent to be about our Heavenly Father's business.

LEONA BURR.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The little boy's picture shown on this page is a fine little boy and a loveable child. He is always so nice and gentle, and one cannot help but love a fine little boy. He and his little brother came to live with us several months ago. Under the circumstances it was necessary for them to be sent to the Christian Orphanage.

Children in an orphanage craves as much as any other child and perhaps more, because there is a vacant place in their life that is hard to fill. It is the duty of the orphanage personel to do their best from day to day to fill this vacancy by kindness and love.

Some weeks ago we had several cases of mumps in Johnston Hall, and little "Jackie" Wilkins, a little boy four years of age, had them on both sides at the same time. His jaws were swollen badly. He came to my office door and looked in, and he was feeling so badly he looked like he wanted someone to sympathize with him. I said to him, "come in Jackie and let me sympathize with you because I know just how you feel." He came in and crawled up in my lap and laid his little head on my shoulder. I patted his little back and told him that I had mumps when I was a little boy and my jaws were swolen like his and they throbbed and hurt just like his were doing, and in a few days mine got well and he would soon be well, too. It seemed to do him lots of good to have someone to love and sympathize with him in his trouble.

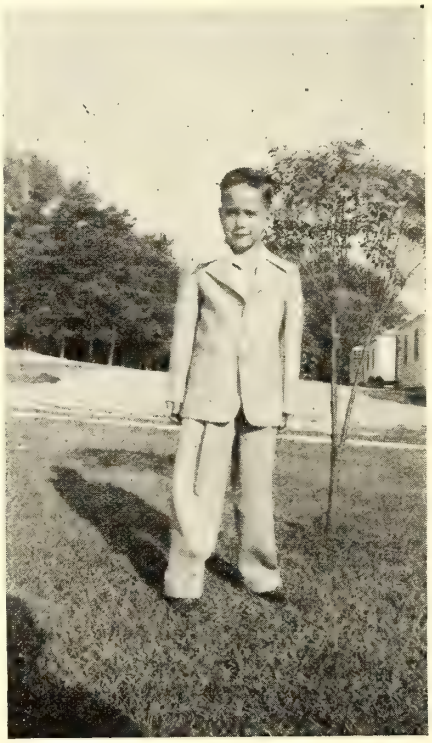
I have often thought what a blessing the Christian Orphanage is to meet the needs of so many children who have been left fatherless and dependent, and what an opportunity it gives all of us to open our hearts and give as the Lord has blessed us, in meeting the needs of the orphaned and dependent child. The Orphanage *needs money*. I cannot concieve of a more opportune time than at this Thanksgiving season to open your hearts and give as God has prospered you. A prominent man who visited the Orphanage sometime ago said to me, "If people would visit the Orphanage and could realize its conditions thirty-two years ago and what has been accomplished during the years since, you would not have any trouble getting money to run this institution."

CHAS. D. JOHNSON,
*Superintendent.*

**REPORT FOR NOVEMBER 11, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 8,739.29 |
| Eastern Va. Conference: | | |
| Christian Temple S. S. | $ 20.00 | |
| Suffolk | 122.00 | |
| | | 142.00 |
| N. C. & Va. Conference: | | |
| Bethel S. S. | $ 11.00 | |
| Burlington S. S. | 82.11 | |
| Haw River | 20.34 | |
| Hebron | 4.72 | |
| Lynchburg | 47.00 | |
| Shallow Ford S. S. | 62.00 | |
| | | 227.17 |
| Western N. C. Conference: | | |
| Flint Hill (M) | | 3.58 |
| Va. Valley Conference: | | |
| New Hope S. S. | | 4.34 |
| Total this week from churches | | $ 377.09 |
| Total this year from churches | | $ 9,116.38 |



**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $14,184.43 |
| Mrs. Burgess, Jimmy B. | $ 10.00 | |
| Mr. Hairfield, children | 20.00 | |
| Mrs. Black, children | 20.00 | |
| Woman's Guild, Portsmouth Ch., Dolly H. | 5.00 | |
| Young People's M. Soc., Burton's Grove Ch., for Ruth R., shes | 7.50 | |
| Suffolk Welfare Dept. for Harvel boys | 30.00 | |
| A Friend | 5.00 | |
| J. B. Taylor, rent | 50.00 | |
| Mabel Haith, rent | 2.00 | |
| Big Oak Independent S. S. | 5.26 | |
| | | 154.76 |
| County: | | |
| Alamance (Doris W.) | | 20.00 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Mr. Garland Gray | $100.00 | |
| Mr. E. H. Wilkins | 100.00 | |
| Rev. & Mrs. Victor Murchison | 5.00 | |
| A Friend | 45.00 | |
| Miss Sarah Ellison | 50.00 | |
| L. A. Society of Eure Ch. | 10.00 | |
| Mr. Alfred W. Haywood | 50.00 | |
| Mr. C. C. Johnston | 50.00 | |
| Mr. & Mrs. J. L. Owens | 50.00 | |
| Mr. Griffin McClure | 50.00 | |
| | | 510.00 |
| Total this week from Special Offerings | | $ 684.76 |
| Total this year from Special Offerings | | $14,869.19 |
| Grand total for the week | | $ 1,061.85 |
| Grand total for the year | | $23,985.57 |

## FOR THE CHILDREN.

(Continued from page 10.)

The subject of amusement is one which we must take into serious account when rearing a family. The wise mother provides her children with happy thoughts, just as she porvides them with bread. She brings laughter and pleasant conversation into their daily experiences and teaches them to see a bright lining in many a cloudy situation. The mother who realizes that it is her privilege to bring the universe to her children is a many-sided, wonderful creature. Her family does not live by material food alone, but also by spiritual and mental food provided by her. She could no more allow them to stagnate mentally or morally than she could feed them stale, tasteless food.

In order to set what they consider a proper example of seriousness before their children, some parents assume an air of reproof toward any childish glee; this of ourse, is a kill-joy to the spirit of fun. Variety is the spice of life, and we need to broaden our children's outlook in every good way. We should give the child the chance to do as many wholesome things for entertainment as his leisure hours will permit.

There are many parents who, by lack of cooperation, encourage their children to seek their fun away from home. Boys and girls who find their fun at home are not likely to go badly astray. An old man who was very fond of young people let them gather at his home evenings and play cards. A neighbor said to him, "Don't you know the devil is always where cards are?" "Yes," was the answer, "that's why I let the youngsters play in my home; in that way I can keep an eye on him." It need not be an important drawback to children if they live in out-of-the-way places and have little opportunity to mingle in society. Such families can construct their own world and create their own amusements.

However we are situated, we should not allow any phase of harmless plea-

(Continued on page 15.)

# In Memoriam

### GRIGGS.

Miss Buena E. Griggs, 56, of Nansemond County, died September 26, 1948, in a Suffolk hospital after a long illness. She was a faithful member of the Suffolk Christian Church, and engaged actively in the work of its organizations. She was always ready to respond to every enterprise of the church, and was a good neighbor and greatly loved by her people and those who knew her best.

She was survived by two brothers, M. A. Griggs, of Suffolk, and J. L. Griggs of Nansemond County. The funeral services were conducted by her pastor, and the Rev. R. E. Brittle, and interment was made in the Bethlehem Christian Church cemetery. May God's blessings be upon her bereft loved ones.

JOHN G. TRUITT.

### ELEY.

John Mills Eley, 79, died September 28, 1948, at the home of his daughter, Mrs. Robert R. Harrell, Jr., 613 North Broad Street, Suffolk, Va., survived by his wife, Mrs. Addie C. Eley; a daughter, Mrs. Robert R. Harrell, Jr.; a son, Lawson Eley of Suffolk; and one sister, Mrs. Percy T. Bradshaw, Zuni, Va.

Mr. Eley was a good and faithful member of the Suffolk Christian Church, one of the best known citizens of this community, and a man who loved his home, his church, and his fellowmen. He had been in poor health for a long time. His funeral was conducted by his pastor and the Rev. J. Lester Lane, pastor of the First Baptist Church of Suffolk. May God's blessings be upon his bereft loved ones.

JOHN G. TRUITT.

### ELEY.

Mrs. Dorothy Morrison Eley, 41, president of the Virginia Federation of Woman's Clubs, official in the Suffolk Christian Church and a teacher in the Sunday school, died September 27, 1948, at her home in Riverview, Suffolk, Va. She is survived by her husband, Claud E. Eley; one son, Claud, Jr., who is a student at VMI; a sister, Mrs. William R. Pate, of McColl, S. C.; a step-mother, Mrs. J. D. Morrison, of McColl; a niece, Mrs. John R. Mitchell, of Ft. Knox; a grandniece, Dorothy Jeanne Mitchell; and two brothers-in-law, John C. Eley, Suffolk, and W. R. Pate, McColl, S. C.

Mrs. Eley was unusually active in church and community affairs, and was well known throughout the State for her charming personality, and her ability in the public presentation of whatever cause was near to her heart. She added dignity and worth to life for the way in which she lived it. May her fondest dreams be realized in her loved ones.

JOHN G. TRUITT.

### SIMPSON.

God in His infinite love has seen fit to call to His heavenly home one of our oldest and most faithful members, Mrs. Nannie Simpson.

The Woman's Auxiliary of the First Christian Church of Burlington desires to record our appreciation of her life and sorrow in her passing.

Ever faithful to her church and family, Mrs. Simpson exemplified those quiet Christian virtues of one of God's noble women.

We extend to her bereaved family our heartfelt sympathy and earnest prayers.

We desire that a copy of these resolutions be sent to her family, a copy spread upon the minutes of the Auxiliary and a copy sent to The Christian Sun for publication.

SADIE V. FONVILLE,
EDITH WALKER,
NELLIE FLEMING,
Committee.

### TROLLINGER.

The year 1947 left some vacancies in our church family and among them, with sorrow and sadness, we saw the passing of our faithful member, Mrs. Cora (H. W.) Trollinger.

Therefore, be it resolved:

1. That we keep her memory green and that each of us will pledge ourselves to come to every meeting that she would have graced with her presence if she were still with us, and in that way fill the chair made vacant by her going.

2. That we extend to her family our deepest sympathy and may their faith in God and His promise of their eventual meeting with their their loved one ease their grief and sorrow.

3. That a copy of these resolutions be sent to The Christian Sun for publication, a copy to the family and a copy be placed upon the church records.

Respectfully submitted,
SADIE V. FONVILLE,
Mrs. W. W. HORNE,
Mrs. C. T. HOLT,
Committee.

### HOLT.

The Woman's Auxiliary of the First Christian Church of Burlington sustained the loss of one of its oldest and most beloved members, Mrs. Ella Moore Holt on June 3, 1948.

Mrs. Holt was the last surviving charter member of the local church of which she had been a member since young girlhood.

She was devoted to her church and the Woman's Auxiliary and will be greatly missed. Quiet and unassuming in her manner she exerted a wholesome influence over those with whom she came in contact, not only in her own church but also in the community at large.

We feel that while we mourn her passing, Heaven has been made richer by her entrance into the Heavenly Kingdom.

We wish to extend to her bereaved family our heartfelt sympathy and earnest prayers that God's blessings may always be about them and give them comfort.

We desire that a copy of these resolutions be sent to her family, a copy spread upon our minutes and a copy sent to The Christian Sun for publication.

SADIE V. FONVILLE,
EDITH WALKER,
NELLIE FLEMING,
Committee.

### BARRETT.

At a meeting of the Town Council of Dendron, Va., held at the Mayor's office on Tuesday, September 14, 1948, on motion made and duly seconded, the following resolutions were unanimously adopted:

WHEREAS, The Town Council of Dendron, Va., and the Town Officers feel with great sorrow their loss in the death of their Mayor, Mr. W. S. Barrett; and,

WHEREAS, The town has lost a faithful servant and leader, who by his high ideals, splendid character, great courage of spirit and devotion to duty, has contributed much to the welfare of the community. His value has been evidenced by his many activities and honors in his communit, his county and his state; and,

WHEREAS, The Council of the Town of Dendron and the Town Officers desire to recognize and pay tribute to the accmplishments and deeds and the many years of untiring and faithful service of their deceised Mayor whose life was characterized by his Christian influence, and his willingness to give of his time and talents to serve his fellow man; now, therefore,

BE IT RESOLVED, That the members of the Council of the Town of Dendron, and the officers of the Town, express their high esteeem and acknowledge their appreciation of Mayor Barrett's contributions to the community and of the inspiration he provided those with whom he was associated.

BE IT FURTHER RESOLVED, That a copy of these resolution be included in the minutes of the Town Council, that a copy be sent to his bereaved family and that a copy be released to the press.

M. B. JOYNER, Clerk.

### FOR THE CHILDREN.

(Continued from page 14.)

sure to escape the notice of our children. We should never allow life's joys to remain a sealed book to our family. There is a mental development—yes, and a spiritual development — in games and other home amusement. The remembrance of such childhood games as blindman's bluff and hide-and-seek remain in our memories long after a theater play or a public social has been forgotten.

We should do our part to make our children's lives round and full; no avenue for good should be allowed to remain closed. One of the best ways to help our boys and girls to build well-rounded personalities is to encourage them to find wholesome pleasure and amusement — always such as are in happy accord with their duties—under whatever circumstances they may be placed.

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# Evangelical Christianity in the Philippines

**By Mr. Mateo F. Occena, Purchasing Agent, Philippine Republic in the United States.**

Like other Spanish colonies, the Philippines was a monopoly of Roman Catholicism, the only religion prescribed and permitted by the Government. This had been going on for over three hundred years and there was not a single Filipino evangelical Christian when the American forces landed there in 1898 in connection with the Spanish-American War. About one year later, even before peace was completely established, your first evangelical missionaries came. They did not foist themselves as substitutes of Christ on earth, but taught that we could have direct contact with Jesus and God. They did not ram dogmas down our throats nor suppress personal opinions but, on the contrary, encouraged freedom of conscience and expression. Instead of outlawing the Bible, they gave copies of it free and urged everybody to study it. They did not demand obedience; they tried to persuade and serve. The refreshing atmosphere of this new and wholesome democratic Christianity had an instant appeal to the Filipinos. Perhaps more persuasive than the preaching of the missionaries was their genuine desire to be friendly and helpful. Throughout the entire enemy occupation of the Philippines, the fervor with which the Evangelical Church responded to hardships and sufferings, established conclusively its vitality and permanence. As a matter of fact, its growth and strength were accelerated by the religious awakening stimulated by the perils of war.

Today, although no official and accurate figures are available, it is safe to estimate that out of the eighteen or nineteen million Filipinos, about half a million are Evangelical Christians, plus approximately as many more who are not technically Evangelical but are essentially so in their religious views. To these must be added two million Aglipayans who, undoubtedly influenced by the favorable example set by the Evangelical Christians, recently concluded a working agreement with the Protestant Episcopal Church. This makes a total conversion of about three million, or sixteen per cent of the whole population, in less than fifty years. Moreover, during this last war the presence in the Philippines of hundreds of thousands of American GI's crowding into Evangelical Churches and hundreds of American chaplains occupying Evangelical pulpits graphically proclaimed that Evangelical Christianity is the religion of the majority of our liberators and gave the Evangelical movement in the Philippines a tremendous boost. And, although Evangelical Christians are still in the minority, their influence is far beyond that which would be expected from their proportional numerical strength.

Before the war, we in the Philippines spoke glibly of the need for freedom; but, on the whole, it was just so many words. Later, our country was occupied by the enemy and was placed under a most rigid military dictatorship for three years; we did not know what was going to happen to us in the next hour; every car which stopped in front of our house, every knock at our door, struck terror into our hearts, because it might mean being hauled into the torture chambers of Fort Santiago; when we left in the morning to look for rice, we did not know if we would ever come back because, if we were not lucky, we would meet soldiers who would load us on trucks for forced labor on some airfield. Then we knew, as no mere theorizing could have made us understand, just how indispensable liberty really is to the human heart and the human soul. Comparing the stifling and oppressive atmosphere during the enemy occupation with the present freedom enjoyed by the Filipinos is like coming out of a stuffy, dark dungeon into the fresh open air and sunshine. That is why the Filipinos, who have sampled the blessings of democracy and the horrors of despotism, will never agree to dictatorship. They want democratic freedom. If that is true in government, it will be that way also in religion.

America has a special stake in the Philippines, because the relationship between the two countries has been a pioneering venture that is unique in the annals of colonial administration. That the experiment was undertaken and that it succeeded, was due to the Christian spirit of the American statesmen concerned. And so it can be truthfully said that the independence of the Republic of the Philippines, which we Filipinos now enjoy, came over on the good ship "Mayflower" when she cast anchor near Plymouth Rock in 1620. The same is true of our Evangelical Church in the Philippines. No matter what happens, it is an American project. Therefore, it is to the interest of America to have Evangelical Christianity succeed quickly and convincingly in the Philippines so that the one billion people of the Far East, looking on, will see a shining example and will also be won over.

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# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, NOVEMBER 18, 1948. NUMBER 46.

3X
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## Let's Make It a Real Thanksgiving at The Christian Orphanage

The small children whose picture appears on this page are just two of a large family of children, living in a home known to many of us as The Christian Orphanage. That they may have an equal opportunity with other Congregational Christian children, The Christian Sun is appealing to you at this Thanksgiving period to remember them liberally. You can do this through the special offering being taken by your church or through a personal gift. The important thing is that you remember these children and make sure that they, too, have reason for Thanksgiving.

# News Flashes

Mrs. R. L. House is attending the National Federation of Church Women in Milwaukee this week.

Eden Theological Seminary (Evangelical and Reformed), Webster Groves, Missouri, will celebrate its Centennial next year.

A Junior Choir has been organized in the Rosemont Church, Norfolk, under the leadership of Mrs. Royal Gallup.

Rev. Stuart I. McElroy, Secretary of the American Bible Society, will speak at the Eastern Virginia Ministers' Association in Suffolk on Monday.

Dr. Vaughn Dabney, Dean of Andover-Newton Theological Seminary, will spend a sabbatical year in Hawaii and Japan. He will lecture in the theological school of Doshisha University.

Rev. Edward J. Vorba, subscriber and contributor to THE CHRISTIAN SUN, was installed as the minister of the Congregational Church, Bradford, Vermont, on Thursday, October 28. He is a native of Mason City, Iowa.

*Special Issues.*—The observance of the Isaac Watts Bicentennial next week will be the occasion for a special issue devoted to Sacred Music. In accordance with the action of the Executive Committee of the Southern Convention, the following issue will be devoted to Christian Stewardship.

Church World Service has produced a single transcription for Thanksgiving Day use. Called "The Beach" the program stars Henry Fonda who is now appearing in the Broadway hit, "Mister Roberts." "The Beach" presents a story of a Japanese boy and an American GI, told against the background of Church World Service work in the orphanage of Okinawa. The 15-minute program is directed by Frank Papp. Expectation is that 600 stations will use it Thanksgiving Day.

The moderate drinker is likely to be at least as great a social liability as the heavy drinker. In the last stages, the problem is simply to isolate the drunkard, and let him alone. . . . Most of the liquor drinking in the world produces only dulness and stupidity. If a man is docile and gentle in his natural disposition, alcohol will not make him mean. But it will remove restraints. Along with "dull care," it throws off repressions, and, if down beneath there happens to be an ugly disposition, the drunkenness will expose it and bring it to expression. It lays bare the animal nature ready to receive any stimulus which the environment may provide. And, if one is still possessed of all his normal sensory and motor capacity and all rational and instinctive cunning as in the first stage, he is the greater menace to social values.—*Dr. A. R. King, in "Psychology of Drunkeness."*

## THANKSGIVING DAY, 1948

### BY THE PRESIDENT OF THE UNITED STATES OF AMERICA

### A PROCLAMATION

As the traditional day of thanksgiving approaches, our thoughts incline, as in previous years, to the richness of our blessings. The spiritual endowments of our country are undiminished; we may, as always, walk as free men unafraid. Our harvests have been bountiful, our production of goods abundant. Our resources have permitted us to aid the needy and helpless of other lands.

We are privileged to participate in international efforts to advance human welfare. We are profoundly grateful for the existence of an international forum where differences among nations may be submitted to world opinion with a view to harmonious adjustment.

We pray this year not only in the spirit of thanksgiving but also as suppliants for wisdom in our approach to the problems confronting this Nation. Believing in the dignity of man and his right to live in freedom and peace, we ask divine guidance in helping to safeguard these gifts for ourselves and other peoples of the earth.

NOW, THEREFORE, I, HARRY S. TRUMAN, President of the United States of America, in consonance with the joint resolution of Congress approved December 26, 1941, designating the fourth Thursday of November in each year as Thanksgiving Day, do hereby proclaim Thursday, November 25, 1948, as a day of national thanksgiving; and I call upon our citizens to observe that day by giving thanks to Almighty God for the bounties which have been bestowed upon our Nation and by resolving to render generous assistance to the hungry and homeless in other lands, thus renewing our devotion to the cause of goodwill among men.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DONE at the City of Washington this twelfth day of November in the year of our Lord nineteen hundred and forty-eight, and of the Independence of the United States of America the one hundred and seventy-third.

(SEAL)

HARRY S. TRUMAN

By the President:

ROBERT A. LOVETT
Acting Secretay of State.

## MISSIONARIES LEAVE FOR FOOCHOW.

John Francis Fairfield, World War II veteran, and his bride, Betty Smith Fairfield, sailed November 8 on the *S. S. Borgholt* from New York bound for Foochow, China, as lay missionaries under the American Board.

Born in Taiku, North China, where his parents were then Congregational Christian missionaries, John Fairfield is the son of Dr. and Mrs. Wynn C. Fairfield. His father was for sixteen years Secretary of the Far East of the American Board and is now General Executive of the Foreign Missions Conference of North America.

Johnnie Fairfield came into the news when in August, 1947, he sailed from Boston Harbor as radio officer on the tiny white missionary ship, *Morning Star VI,* bound for the South Sea Islands. He stayed with the little boat until it reached Hawaii where as previously planned, a different crew was secured and Mr. Fairfield flew back to the U. S. A. One portion of this voyage was a period of forty days under sail from the Galapagos Islands to Honolulu during which time the crew did not meet any ship or get any word from the outside world.

In Foochow, China, Mr. Fairfield will serve as Treasurer and Business Agent of the American Board Foochow Mission. Since his return from his trip on the *Morning Star VI* he has been preparing for his service in China by studying business methods of the American Board at International headquarters, 14 Beacon Street, Boston, as well as at Berea College in Kentucky and has also studied the Foochow dialect at Yale University since his knowledge of Chinese is that used in North China.

Mr. and Mrs. Fairfield are the missionaries of the Bushnell Congregational Church of Detroit, and were commissioned there in a special service, Sunday, November 7.

"I feel that everyone has a right to his own faith but I believe that if I can show others by Christian living that Christianity is the religion to give them a fuller life, I should do this. We are all brothers under the skin and Christian principles should work in our race relations," says Mr. Fairfield.

While his young bride, Betty Smith Fairfield, adds: "If we as Christians believe actually in the desirability of a Christian way of life for every one it is our duty to practice this type of life ourselves and to try, by illustration and by teaching, to convince others of the truth of Christ's principles, as well as help them to lead the Christian life."

# Some Recoveries

*By* Bishop Edwin Holt Hughes.

Amid all the gloom that has been cast over the temperance situation in the United States, it has not always been easy for the conscientious foe of the liquor traffic to maintain his courage. The "faithful remnant" has often beheld but dimly the guiding cloud by day and the pillar of fire by night. Indeed the day itself has become night, while the normal night has seemed to become triple darkness.

But, if we may change the figure of speech, we now behold some tokens of recovery. Standing at the bedside of a nation that has been made sick by rum, we look upon charts that indicate a movement toward better health. The pulse is more nearly normal, the respiration less eccentric, the blood pressure less frightening, the gaspings less torturing, and the eye, indicating intelligence, is more lustrous. The diagnosis does not at all reveal perfection; but it does give some evidence that the patient is not *in extremis.*

I.

There is a recovery of helpful climate. The most fertile regions do not do their own work. Even California needs irrigation of the right sort, and must provide walls against threatening floods; and steel girders and concrete foundations against earthquakes that stagger like drunken forces. Climate, left without earnest reformers of the soil, returns to desert and wilderness. Only unspeakable human effort brought the Imperial Valley from the despair of the jack rabbit and made it to provide its eight and ten crops, annually, of nourishing alfalfa.

So now the liquorites are disturbed by the extent of territory that has been won back to sober growth. The statistics are favorable for the temperance cohorts. We continue to enlarge our dry territory, until today the saloon advocates warn their partners of the ominous advance of the fanatical army. Pennsylvania, Ohio, Kentucky, in various degrees, throw alarms into the camps of the distillers and brewers. Indeed, the traders are our unconscious and involuntary assistants. Evil always goes too far into its own increasing evil. It makes minor Calvaries, and discovers that the crosses it creates become the weapons of its foes. Haman is often hanged upon the gallows that he builds for Mordecai, and his twisting and dying body sways upon the structure of his own building. Surely there is a sufficient recovery of dry territory to put into the hearts of the alcoholic oligarchy the fear of the men whom they were caricaturing two or three years ago. Cannon and McBride and Wheeler are finding their names renewed on the lists of heroes.

II.

There is, also, a recovery of moral attitude. The areas of courage are being extended. The false cry of partisan politics in the pulpit is having less influence. Extremists do not so often tell us that since liquor is a direct platform issue, we must not discuss it in our churches; or that since it is not an issue in a national campaign we must be silent. This double law is surely a double cross, and one that would forbid bold speech at all times. Those who say that liquor is not an issue today are both blind and deaf. Men may trifle with their own apostasy and may fasten the label of "prudence" rather than of conscience upon their conduct; but, as God is neither deceived nor mocked, so are His sincere people proclaiming more bravely the shameful entries in the record of liquor disasters and tragedies. If the birthright of some soul has been surrendered for alleged economic advantage, or for the sake of political officers, more and more men and women are recovering their courage, are forsaking their vociferous stillness, and are moving toward the platforms of outspoken righteousness. God has given us the title to the moral and spiritual realm, and we do not propose to deny His signature. Our commands come, not from a national convention, but from the Universal Ruler.

(Continued on page 15.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## ANTICIPATING THANKSGIVING.

The first disciples were characterized by an overwhelming thankfulness for their own salvation and all its concomitant blessings. The peremptory forsaking of houses and lands, the fourfold restoration, the broken alabaster—all are typical examples of uninhibited gratitude. The greater the consciousness of indebtedness, the greater were the gifts they brought.

Have we any keen consciousness of indebtedness, any soul-stirring appreciation of the blessings which, without our creating or deserving them, have been lavished upon us? We need a fresh and cleansing experience of gratitude. How may it be recaptured? By an imaginative recreation of the Biblical story, through acquaintance with new light and life experiences on the mission field, by reckoning our lives and our heritage in the light of the Cross.

There are manifold ways of expressing all the degrees of gratitude. Many channels and agencies of helpfulness are available:

### The Christian Orphanage.

One expression of pure and undefiled religion is the care of orphans. Our people give with a great deal of satisfaction to this benevolent institution within our Convention. In gratitude for our parents, for all paternal blessings, and especially for the providential care of a Heavenly Father, we remember the fatherless in our giving at Thanksgiving. We rejoice that we have a should reach the lives of others. Whenever and wherhome, a Christian home, for the unfortunate ones in our midst, and that we may have a share in this indispensable ministry. None of us knows when a child in our home, church or community may become an orphan. Faithful members of our churches who have supported the orphanage through the years will not fail to do so this Thanksgiving. God bless the children—and Bro. Charlie!

### Missions.

What Jesus expected of his followers at the begining, he expects of them still. It wasn't enough that they themselves should be possessed of the Good News, that in their own lives they should have received His blessings. Their significance lay in their creativeness which ever Jesus has helped a man He expects him to become a worldwide force for His Kingdom.

The expression of our gratitude may reach the ends of the earth. Happily, our church is so organized to make this possible. The Jacksons, Riggs, Thelins, Christians, Dilles, and the rest of our missionary personnel are the fiingers of the Body of Christ. How wonderful it is to have such skillful and and consecrated emissaries in these needy areas of God's world! Some churches are endeavoring to complete their quotas for the Committee on War Victims and Reconstruction. Destitution and need are widespread. There are many worthy causes at home and abroad. Let Christian gratitude have its fullest expression and widest benefits this memorable Thanksgiving.

---

## DENOMINATIONAL MISOGAMISTS.

From time immemorial there have been those who, through ignorance or some form of perversion, hated marriage. This strong aversion to marriage usually had a psychological or emotional basis. It is readily understandable in the miser, the prodigal, and the misanthrope. One who nurses a hatred of marriage is invariably one who is selfish or misunderstands the opposite sex. This pronounced aversion may be a form of compensation for some thwarted purpose in life. Because one good is denied, another is condemned.

Just now, at least, there seem to be a considerable number of people who have a strong aversion to denominational marriages. O yes, they believe in "church union," especially "church federation!" Confronted, however, with an immediate, concrete proposal for denominational union, they hedge and find a host of reasons for breaking the engagement.

Just now there are a number of people who are quite certain that marriage with the E. & R. Church is not feasible. They are working overtime, digging into family history, finding skeletons in closets, unearthing technicalities, and publicizing their findings. Fear has usurped the throne of reason. These denominational misogamists should be referred to a pre-marital counseling service.

E. Stanley Jones has been conducting a Crusade for a United Church. A letter to members of his Ashram states:

"We started on this Crusade on September 5 at Kennebunkport, Maine, a summer resort, and will end up tomorrow in Newark, New Jersey, going to 26 cities in 28 days. Today we are in Providence, Rhode Island, but every day we seemed to live "in Providence;" without Divine Providence it could not have been done. But the joy of being in something big—something full of destiny, and something that we were not carrying on, was healing while it was wearing.

"This crusade has gone deeper and wider than last year's Crusade, by far. Now, the people are beginning to see what it is all about, beginning to see that it can really happen and that it is possible now. I wish I could impart to you the inspiration of seeing great crowds taking it, and taking it joyously, as a long-awaited dream come true. We did not ask for audiences to vote but they themselves demanded it from the floor. I shall give you a few of the places where votes were asked: in Cedar Rapids, Iowa, out of an audience of 2,500, only two against; in Enid, Oklahoma, out of 3,000 only two against; in San Antonio, Texas, out of 4,000, only 11

voted against; in Houston, out of 3,000, two against; Memphis, Tennessee, out of 1,500, two against; in Champaign-Urbana, Illinois, the University Hall was packed with 2,800 and when a vote was asked, only three voted in the negative. A Negro congregation in Memphis was unanimous. This also happened in Charleston, West Virginia, in the Baptist Temple, and in Harrisburg, Pennsylvania. In Louisville, Kentucky, in the Municipal Auditorium, when the Episcopal bishop put the matter to a vote, out of 2,000 there were only six against and this almost unanimous vote included Southern Baptists and Southern Presbyterians.

"Cincinnati, Ohio, was the only place we returned to on this Crusade. It was a test. Would the people come back the second time on the same subject? The large crowd in the Taft Auditorium voted for it almost unanimously, only 10 voting against. Cincinnati is going out to get a majority of church members to sign cards.

"A movement of the Spirit is on and the amazing thing is that although we are presenting the most controversial subject possible—union of the churches—we have not left behind a controversy or a split condition in any local situation. It has been healing. Only the Spirit of God could have produced that."

It has been said that fortune knocks once and if the door of opportunity does not open, he sends his daughter — misfortune. Fortune is knocking at the door of our denomination. Other church bodies are jealous of the opportunity which is ours. We would do well to weigh carefully the testimony of Stanley Jones. If we reject our present suitor it may be that our second state will be worse than the first. Ours is the great opportunity of contemporary Protestantism.

# Africa in the World Christian Community

*By* Dr. Emory Ross, *Secretary,*
*Africa Committee of the Foreign Missions Conference of North America.*

Africa today is regarded by European nations as a chief bulwark and aid of western economy and power. At the same time thousands of educated and capable Africans are demanding greater authority in their own economic and political life, and a certain number seek to force immediate independence. Both in Europe and in Africa these are new attitudes. They present hard new problems to Africans and the world.

Britain is undertaking in Africa—as no nation has ever before attempted anywhere in such proportions and in so short a period—a development program on a 1,500 million dollar scale.

France is intently bent on incorporating all its African territories into the new Union Francaise, has given the vote to all its colonial peoples and sees the prime necessity of an economic development of its overseas areas such as had never before been undertaken.

Intensive programs of development of natural and human reosurce are under way in non-colonial African territories; in Liberia, Ethiopia, Southern Rhodesia and the Union of South Africa. Hundreds of millions of blue prints are already on hand for the rapid and widespread development of Africa.

There are four principal factors responsible for this completely altered attitude toward Africa:

1. Strategic considerations.
2. Serious economic insufficiency and insecurity in Europe.
3. Reduction or disappearance of Far and Middle Eastern sources of sure and cheap supply.
4. The all-important fact, as the Western world sees it, that Africa is the only large populated and productive area left in and about which, for the years just ahead, the outside nations of the world can do pretty much as they please—if they please to risk it.

It is the fourth factor which the Christian Church must squarely face. It bears heavily upon us. For the Christian people of Canada and the United States, with their fellows in Western Europe, bear great and perhaps eventually dominant responsibility for the world's attitude and action regarding Africa.

That attitude and action may be on any one of three general lines, or more likely, on some combination of all these:

1. To repress and suppress African initiative and advancement, trying to keep Africa under the clear domination of white power, as much of it now is.

2. To delay and retard such initiative and advancement until African mass, and perhaps armed resistance forces change, as has been the experience in certain other parts of the world.

3. To move with sincerity and mutual confidence, steadily and purposefully toward African self-government and voluntary African participation in a world society and economy organized for maximum good of all peoples, including Africans.

The third is the only line of action which in this next generation is likely to yield the richest returns for all the world.

This goal has now been chosen by some European political authorities in Africa, though not yet by all. It is being passionately demanded by a gradually increasing number of Africans. But even where this goal is chosen, its attainment carries grave problems. If Christians believe in and accept this goal for Africa their problem then becomes two-fold: to work together right across national lines for the Wester world's full acceptance toward this goal, at the same time to go all out in the immensely important, basic tasks of helping Africans prepare themselves spiritually, mentally and socially for their highest contributions, individually and collectively for God and man.

Both these tasks are best approached by Christians in two ways: (1) by informed individuals' initiative and effort to get this goal for Africa accepted and backed, and (2) by strong group support and extension of the greatest single force introduced into Africa in this past century—Christianity.

The major North American expression of the Christian Church in Africa is represented in this gathering—in the membership of the Foreign Missions Conference of North America. Those Protestant Missionary agencies have worked for a year and eight months with their sister agencies in Europe and Africa on proposals here presented to the North American Church. These proposals should have compelling claim upon the North American Church.

Of all the many needs of Africa and of the world, *Christian Community* is absolutely basic. Without it there is no sure way whatever to move with sincerity and mutual confidence, steadily and purposefully, toward the highest development of Africans and of their relationships with the world. With it, and within it, knowledge and love grow side by side, man rises and the world *lives.*

Every one of the fourteen sections of the Africa program submitted has basically within it these two elements for building Christian Community: the education and training of Christan African leadership, and the mass winning and commitment of Africans to the Christian life.

It is not for nothing that Christian

(Continued from page 5.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

It was a joy to see George Gunter, a layman, presiding over the Western North Carolina Conference in its annual session last week in our Pleasant Union Church near Asheboro. And it was thrilling to see the church packed with ministers, delegates, and interested visitors, and to catch the spirit of the loyal Christian people who make up that fine, old conference. That conference 37 churches. Six of them are named "pleasant" which is reminiscent of the days when people had much time to linger about the rural church doors, to visit with one another, before and after their hour of worship — perhaps I am using the word "hour" here figuratively. As I was saying there are six "pleasant" church: *Pleasant* Grove, *Pleasant* Hill, *Pleasant* Ridge, *Pleasant* Cross, Mt. *Pleasant* and *Pleasant* Union. And if you had seen the bountiful picnic dinner, partaken of its bounty, and shared in the fellowship in the bright sunlight of a fair autumn day you would have known yourself to be in a pleasant place among pleasant people.

Cyrus Shoffner, another laymen, is treasurer of the conference, and a laywoman, Mrs. F. C. Lester, is its most efficient secretary. So of the four executive officers only one of them is a minister, the Rev. B. J. Earp, who is vice-president. There were ten regular reports to be made to the conference covering all phases of the work, and they were beautifully mimeographed and presented in a booklet form—but better still they showed signs of real work done by conference leaders, churches, and members during the year. Their churches range from city churches to towns and churches in the rural communities. When one looks at their lovely country with rounding hills and fertile fields, and the busy industrial towns and cities; their pretty homes, their excellent schools filled with the best of boys and girls—when one looks at all this, I say, and then thinks of some sections of the world, one is led to humbly lift one's heart to God in gratitude, and pray for a bigger spirit to do better and better things for those who have so much less.

It is a joy to work for the Church. It is a pleasure to be a part of an organization that has heaven to offer, and I am not saying that patently and glibly, but because I have seen the need of it and known the joy of seeing men and women accept the Christian way of life and live it until their homes became fortresses of real strength and goodness in their community. May the pastors of our churches, the teachers in our Sunday schools, the volunteer workers at scores of posts never tire in patiently bringing their message to the people about them, and faithfully contributing of their means to carry that message to those who are at the present so much less fortunate. I was thinking today how many people had done volunteer jobs in all the churches that make up the year's work of any conference, of what joy came to them in doing those jobs, and of how much so many people missed by not having a share in the work of the Church.

JOHN G. TRUITT.

## WE'VE TALKED OF LOVE.

By REV. JOHN G. TRUITT.

We've talked of love and talked of fear,
In every walk of life we hear
A fulsome line of good advice
On what is great and what is nice;
A million words on what is true,
And a million more on what to do—
Now let us up and face the facts
With loving deeds and kindly acts.

It's well enough to know the way
To save the State, the world, the day,
To have our slogans good and rare
And reams of words on what to share
With who needs what and just how much
Of differing sorts of such and such—
But a starving child before he's dead
Would like less talk and a bit more bread.

## APARTMENT FOR PEGGY.

Picture of the month, selected by Protestant Motion Picture Council.

The warmly appealing story of a student-veteran and his eager young wife, with all the ups and downs of their early years together, "Apartment for Peggy" is one of those rare films of young married life that manage to provide good entertainment without the aid of such shopworn props as marital triangles and cocktail marathons. Our congratulations to 20th Century - Fox and Director George Seaton. They have set a pattern worthy of study by their peers.

"Apartment for Peggy" is in every way a skilled and sympathetic rendering of a novel by Faith Baldwin, whose name these days guarantees a lively plot, wholesome situations and a sound approach to social problems. Simply and straightforwardly told, it spins out the kind of drama we can all applaud—real without being "realistic," tender but never maudlin, humorous but never faucous. And as timely as the predicament of that young couple around the corner!

The predicament at first belongs to Jason (William Holden), a returned veteran, who is trying to find a home and economic comforts for his pretty young wife, Peggy (Jeanne Crain). While overseas he caught hold of a compelling ideal which leads him, sustained by her faith and encouragement, to go back and finish his education. He believes in this ideal; he holds it high in spite of rough going and slow progress. The vicissitudes of the high cost of living and increasing responsibilities make him falter. He loses his ideal in the relentless conflict of dollars and cents versus the less tangible recompense of being a teacher.

As Jason gives up the struggle and sets himself to make money the quickest way he honestly can, Peggy feels their love and their bright dream slipping away. Even the friendship of their guardian-professor of philosophy, Dr. Barnes (Edmund Gwenn), leaves her hopeless. The professor takes it upon himself to go to Jason and persuade him to come back, only to have his own financial shortcomings thrown up to him by the disillusioned young man.

Parallel with the young couple's problems is that of the professor who has planned deliberately to end his life when a book he is writing is completed and he feels no longer useful or wanted. How his plans are changed and how all three straighten out their difficulties make an engaging piece of comedy-drama.

A young woman facing motherhood, and her ideals for her forthcoming offspring, contrasted with the old man's regrets on a life that has lost its savor, brings an honest approach to responsibilities which must be met by many young people these days. The frankness with which it is treated is healthy, clean and commendable.

The life on a university campus—any campus—is well depicted, and the visual and auditory accompaniments of technicolor and music add to the general pleasure.

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In the business of life, Man is the only product. And there is only one direction in which man can possibly develop if he is to make a better living or yield a bigger dividend to himself, his race, to nature or to God. He must grow in knowledge, wisdom and understanding.—*V. C. Kitchen.*

# News of Elon College

*By* President L. E. Smith

## TO THE PARENTS OF OUR CHURCH.

*By* Dr. L. E. Smith.

Do you have a son or daughter ready for college? Have you selected a college for him or her as the case may be? Did you give your own church college, Elon College, a consideration? I trust that you did and that we shall have the joy of enrolling that fine son or daughter in January or September, 1949, as a member of our freshman class. If you are not planning to enter your son or daughter in your college, would you mind saying why? Is our college lacking in the essentials or non-essentials of modern education? If so, have you brought these deficiencies to the attention of the administration and the Board of Trustees? Have you done all that you could do, financially and otherwise, to make our college the kind of college to which you would like to have your son or daughter go for his or her education and from which you would like to have him or her graduate?

Elon College was founded by our church and has been supported, in part by our church. For what Elon College is today, the church is responsible. The church has made it. What Elon College shall be in the future shall be determined by you and me, the entire membership of our church in the South. Elon College is a good school today. It should be a better school tomorrow and it shall be with your help.

Elon College is operating on the semester system which means that students enter twice a year, September and January. Our Spring Semester begins January 24. We had a full school at the beginning of the school year in September. We have had some withdrawals, which is expected. There will be a number to complete requirements for graduation by the end of the present semester. There will, in all probability, be some failures. Let us hope not but we may be hoping against hope. At any rate, there will be room for about fifty new students when the Spring Semester begins. We have a number of applications for admission for the second semester, but if there are those from the homes of our churches who wish to enter Elon College for this semester, if they will apply immediately, we shall do our best to find room for them.

Sometimes we hear some of our own church people speak critically of the small number of our Congregational Christian Church young people in our own college. In comparison with the total number of students enrolled in Elon College, the number of our own church young people is small. But, also, when you compare the number of our own young people in Elon College with the number of our church young people enrolled in other colleges, the number still seems small. That is to say, if all the young people from the homes of our church would enroll in our own college, we would have more than twice the present enrollment. If this would happen, our whole church program would be strengthened immeasurably. It would do more than anything else to engender a spirit of loyalty and of confidence in our own church and its program than almost anything else that could happen. We should make this observation, that if we do not patronize our own college, how could we expect it ever to become the kind of college we would like for it to be and, further, how may we expect the general public to continue to patronize our college? It is admitted that at present we have far too few of our own church young people enrolled in Elon College, but ask yourself who is to blame. You could change the situation. Have you, my Brother Pastor and Brother and and Sister of our local church, done your best? If not, will you now exert your influence, express your preference, and do what you can to change this picture so that the homes of our churches may be more generally represented in the student body of our college than heretofore.

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## APPORTIONMENT GIVING.

Four of the five conferences constituting the Southern Convention have already held their annual sessions. The North Carolina and Virginia Conference holds its annual session this week and will have met and adjourned before this copy of The Christian Sun reaches its subscribers. At present we are $1,794.18 short of the goal set by the Convention for the college and apportioned to the churches through the conferences. With the almost unprecedented increase in the cost of everything that is required to run a college, it is hoped that the entire amount may be raised and sent to the college. With all otheragencies of the church receiving their full apportionment and in many instances far beyond, it would seem that our people, knowing the value of the college, would put forth special efforts to see that this minimum support is given their college. The college is depending on our church and if the church does not give its support, it has no one else to whom it may turn. We are depending upon you.

**Churches.**

| | |
|---|---|
| Previously reported | $10,035.76 |
| Eastern N. C. Conference: | |
| Southern Pines | 52.00 |
| Eastern Va. Conference: | |
| Bethlehem (Nans.) S. S. | 13.27 |
| Oakland S. S. | 17.37 |
| Portsmouth, First, S. S. | 8.36 |
| N. C. & Va. Conference: | |
| Bethel S. S. | 15.00 |
| Bethlehem | 196.23 |
| Greensboro, First | 276.74 |
| Happy Home | 63.80 |
| Hines Chapel S. S. | 8.42 |
| Valley Va. Conference: | |
| Linville | 14.87 |
| Wood's Chapel S. S. | 5.00 |
| Total | $ 670.06 |
| Grand total | $10,705.82 |

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All the wild ideas of unbalanced agitators the world over in their pitiable quest for happiness through revolution, confiscation of property and crime cannot overthrow the eternal truth that the one route to happiness through property or government is over the broad and open highway of service. And service always means industry, thrift, respect for authority and therecognition of the rights of others—*W. G. Sibley.*

*The*
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# During This Thanksgiving Season, Will You Be Sure

## "THE ORIGI

**PLEASED WITH THE ORPHANAGE.**

As a new member of the Board of Trustees of the Christian Orphanage I have had the privilege of attending two of their meetings, and I wish to say that I was agreeably surprised at the excellent work that is being done for the orphan children of our constituency. I knew and admired Superintendent Johnston greatly before I came on the Board, but having had first-hand knowledge of his work, and having seen the orphanage in action has increased my appreciation of his work. Our Church has a great opportunity there, and if we all understood what is being accomplished, I am sure we should not have to make undue appeals for help. There is a piece of work that has taken the very best of a good man's years, and through his love and consecration to his Church and to little children, the orphanage has become a success of which we can all be proud. It would please me a great deal to see us rally to the call of our Superintendent, and to the need of our children, and go over the top this fall with the goal which has been set. May I add my word of appeal to churches, Sunday schools and individuals to remember the orphanage liberally.

J. P. Cross,
Suffolk, Va.

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**IN BEHALF OF THE CHRISTIAN ORPHANAGE.**

As one who has been connected with this Institution in capacity of Trustee for all too many years, I want to say that it should command our most generous support. While I would make no comparison between this and other Christian endeavor, I think it can hardly be denied that the work of child-care, such as is afforded by our beloved children's home, should stand high in the distribution of our benevolences. There is no responsibility that surpasses that of child training; and we cannot escape it whether it be our own or foster children.

It must be remembered that our Communion long ago, now nearly fifty years, committed itself when we established this home, and as members of the Congregational Christian Churches we have a very definite obligation to give and give liberally for its support. And incidentally, we have there the same problem of high cost of living, without the advantage of unprecedented income, that confronts our membership, and its friends. There is no one of us who would fail to care for a child left on our doorstep—we just could not avoid that uninvited responsibility. Well, we have about one hundred children at the orphanage, who have been invited there to make their home, and they have no one to answer their cries but you and me.

If you could but read the roster of

The original orphanage building, known as the "Main Building." T
pleted in the year 1906. It opened its doors in 1907 for the admittan
as the first inmate. The building has been recently thoroughly renovat
painted on the inside. This building is now in first-class condition a
children, the "Baby Home" and "Johnston Hall," wh

# Remember the Children at The Christian Orphanage?

## BUILDING"

nerstone for this building was laid in the year 1905, and it was com-
nildren, and a little girl by the name of Lela Mae Canada came in
s painted white on the outside, and the rooms where needed have been
very beautiful. The Christian Orphanage has two other buildings for
now in fine condition. Visitors are always welcome.

young men and women reared in that home, who are now matching wits successfully with those we regarded as more fortunate children, you would feel rewarded for every dollar you have invested there. I sometime think we abuse money too much. As a matter of truth, earning money honestly and then giving generously are real Christian Graces, as I see it, and I do not think anything can afford us more pleasure. With most of us our giving is out of our abundance, and if that be true, then nothing can be easier.

All of this is to bring to your attention the Annual Thanksgiving Offering for the orphanage, and to ask that you make an especial effort to give a substantial contribution, and to induce others to do likewise. Our effort is to raise *fifty thousand dollars* this year, which is slightly more than we did last year. Our appeal is based on needs, and also as a tribute to our highly esteemed Superintendent, Mr. Charles D. Johnston. Will you join the many others in our church circle, and many who are identified with other Communions, but who appreciate the worth of this child-caring institution, in making a most generous offering in November at Thanksgiving time? I am confident that such aid will bear you grand dividends in well equipped men and women, who will render good service as members of our society — many of them as useful Christian workers. What could be more worthwhile?

CALEB WEST,
Newport News, Va.

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### A LETTER TO MR. JOHNSTON.

Fuquay Springs, N. C.,
October 27, 1948.

Mr. Chas. D. Johnston, Supt.,
Christian Orphanage,
Elon College, N. C.
Dear Sir & Brother:

Have thought of you lots of times since my last visit as I am more sure each time that you could get a much larger response to your appeal for help if you could induce a large per cent of the church and Sunday school membership to visit the orphanage and see first hand the happy and well-behaved children, the nice, clean buildings, and the home-like atmosphere that appears throughout the entire institution. Those who can recall the poor conditions that existed both financially and otherwise when you assumed control can better appreciate what you have accomplished. Wake Chapel Church membership hopes to make you happy when they send in their Thanksgiving Offering after the third Sunday in November.

Hoping that you will reach your goal, I remain,

Yours truly,
W. J. BALLENTINE.

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

## ROOTS.

*By* Douglas A. Smith,
*Bedford, England.*

A quiet, friendly little man was looking wistfully over the rail of the ship *Cavina,* as she steamed past Newfoundland, on her voyage to Montreal from Liverpool in June, 1946.

"It's good to see the old land again," he said to a fellow traveler.

"Have you been away long?"

"Well, not so long, really, a year or more I guess. I have been over to England, to Kew Gardens, and many of the forests, studying roots."

"Roots?"

"Yes, roots. Most folk when thinking of trees think only of timber, and foliage. But I am interested in roots. You can't have timber nor foliage without roots you know, and they have to be in the right place, too. I have been searching for trees with roots that will stand a chance of survival on this rocky old land of ours. I am a forester employed by forestry people. When I see a piece of timber I can tell you if its roots were in the right place; the same as you can tell whether a certain person has had his roots in decent places, like a good home, a Sunday school, or church. Doesn't Ezekiel speak of a tree like this, "This vine did bend her roots toward God?" So will anybody with a grain of sense.

Recently a London Church was repaired after suffering some damage. It was just a small church. Someone suggested that a really important person should be invited to open it.

"As the minister's wife," suggested a church member.

"Oh, no," interjected that good lady, "we must have an interested outsider."

"Ask the President of the London Council of Churches," said another.

"No, he won't do," commented a young man, "we want someone *really* important. Why not ask the Lord Mayor? Why I would be prepared to ask Queen Mary!"

"No, no, no!" said the church secretary, "I am not writing to the Queen. We could not ask such a thing for a small church like this."

"I'll do it then," said the young man, "if the meeting will give me permission."

Another meeting was held within a month. The young man was asked if there was news from the Queen.

"Yes," he replied, "and she is coming!"

Then the people were in a worse trouble than before. How did you welcome a real live Queen? They began to wish they had not asked someone quite so important after all. Someone suggested that on Her Majesty's arrival she should be escorted to the platform, and then presented with a bouquet. After much discussion it was decided that a boy from the Sunday school should present a bouquet. He was later told what to do, what to say—that only, no more, no less.

The great day arrived. Queen Mary went to the church as she had promised. After she had been escorted to the platform Jimmy moved forward with the bouquet. He bowed, and presented the flowers with a word of welcome.

Just as Jimmy turned to move away, Queen Mary stopped him, and spoke to him for a few moments. No one else could hear the conversation, but it was noticed that the Queen smiled, and patted Jimmy's hand as he left her.

Her Majesty opened the building, and after the service left for her home. It was then that Jimmy was besieged with questions—"What had the Queen said to him?" "What had he said to the Queen?"

This was the conversation:

Queen Mary, "These are beautiful flowers. Thank you so much. Do you like flowers?"

Jimmy, "Yes, thank you, Ma'am."

Queen Mary, "Have you a garden of your own?"

Jimmy, "A small one, thank you."

Queen Mary, "Did these flowers come from your garden; did you gather them?"

Jimmy, "No, Ma'am. They will die. If I had, I should have kept the roots on."

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## LOOKING UP TO FATHER.

*By* Janette Stevenson Murray.

*Issued by the National Kindergarten Association.*

Irene stood by the kitchen table watching her mother slice the ham. "Grace's father carves at the table," she announced. "He always cuts nice thin slices for us girls. But you never think Dad can do anything."

"Whatever gave you that idea?" answered Mrs. Turnbull. Then her eyes fell. "Here," she said, "carry this platter to the table. I'll dish the vegetables."

She was conscience-stricken. Without realizing it, she had shown the children that she felt superior to Ross, her husband! But why had she this feeling of superiority, she questioned, as she put the mashed potatoes into the vegetable dish.

She continued thinking. Her mother, who belonged to a prominent pioneer family, had always made the most of her husband's faculty position and of the opportunities for entertainment offered by their big house. As a result, she, their daughter, had become an acknowledged social leader in the town. Ross, on the other hand, had come to college from a nearby farm. Naturally, because of the lack of money and proper clothes, he had felt somewhat awkward and uncomfortable. But before long his keen mind and his many abilities had made him the president of the class and the captain of the football team. How soon he had become erect and confident! And directly after graduation he had, through his own efforts, obtained his present fine position as a commercial chemist.

"We were so happy after our marriage," she mused. "But Mother has never thought Ross good enough—she has always treated him as though he were an inferior. I suppose her attitude has influenced me."

Mrs. Turnbull was forced to admit to herself, too, that even the children had unconsciously accepted their grandmother's evaluation of their father and had been treating him with similar indifference.

When they sat down Mrs. Turnbull looked across the table at her husband—he had a defeated look. No wonder!—there had been no recent promotions. Could it be that she was to blame?

The next evening she was on the porch when Ross turned the corner. His listless air smote her. "Ah, there's Dad—run fast and surprise him!" she exclaimed.

The children dashed down the street. The father stopped—his face lighted—he threw out his arms to catch the flying children.

His wife met him at the door. "My, what a handsome man!" she said, and kissed him. Ross stood bewildered, then straightened up.

"Our daddy is nicer-looking than Grace's daddy," said Irene, looking proudly combative.

Mr. Turnbull's smile of evident amusement showed, also, genuine pleasure.

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

**PARABLES IN THE BIBLE.**

Lesson IX—November 28, 1948.

Memory Selection: *No man ever spake like this man.*—John 7:46.

Lesson: Isaiah 5:1-7; Matthew 13: 31-33, 44-46; Luke 10:25-27; 15: 3-32.

Devotional Reading: Matthew 13: 10-16, 51-52.

*Everybody Loves Stories.*

Children love stories. "Tell me a story" or "Tell me another story" are words frequently on the lips of children. And wise parents and Sunday school teachers will use stories in teaching, as well as in entertaining children. To be able to tell a story well, and have a generous supply of good stories to tell, is a *must* for good Sunday school teachers.

But grown folks like stories, too. They like to read them and they like to hear them told. And they like to see them acted out on the movie screen. The most popular magazines, and the largest sellers, are the magazines that feature stories, all kinds of stories. Stories have a universal appeal. They always have had. They always will have—mankind will never outgrow its love of stories.

*Stories in the Bible.*

Because the Bible is a book of Life, it was inevitable that it would be a book of stories. It is full of stories, all kinds of stories. The book of Ruth for instance is perhaps the greatest love story ever written. And many of the important truths of the Bible are embodied in stories. Thus they are more effective than simply abstract truth. When children ask for stories, they should be given some of the great stories from the Bible. Such a book as Hulbert's *Story of the Bible* or Bible stories is a treasure house of biblical stories put in understandable language. Fortunate indeed is that child who has heard again and again the stories of the Bible.

*The Greatest Story Ever Told.*

This is the theme, as I recall it of the series of broadcasts sponsored by a great industrial organization, and presented on Sunday nights over a national hook-up. It is the story of the life and activities of our Lord Jesus Christ. It is fitly named. The story of His life is the greatest story ever told. And the story of His life is for the most part told in story form. That gives it its charm and power and appeal.

*The Greatest Story-Teller.*

Jesus was the greatest story-teller who ever lived. John was right, "never man spake like this man"—thus he reports the words of those who had been sent to take Jesus, but who were amazed at His words, and forgot their errand. He used the story again and again in His teaching and preaching. Indeed in one place it is stated that without a parable (a story) he did not speak. The reason is clear and simple. One picture is worth a thousand words, and at its best a story is a picture, at least Jesus' stories were vivid pictures. Truth put in story form sticks in the memory. It gets the attention and long after an abstract truth has been forgotten, a story with its moral will be fresh in the mind. Jesus used stories, and He was a master at story-telling.

*Some of His Stories.*

Some of Jesus' stories are given as the background for this lesson. They are striking examples of the purpose of a story, and of Jesus' power as a story-teller. For instance here was a group of ordinary men and women gathered to hear the Great Teacher. He wanted them to know about the Kingdom of God. But that phrase was to them vague and indefinite. It needed to be put in terms that they could understand. So Jesus told some stories, or parables, prefacing them with the words, "The Kingdom of heaven is like. . . ."

The Kingdom of heaven is like unto a grain of mustard seed . . . which is less than all seeds, but when it is grown it is greater than the herbs and becometh a tree. . . . It was a dramatic way of saying that even from the smallest beginnings, in an individual life, or in society, the Kingdom of God can develop and grow and assume great proportions. And how this truth was verified in the Christian movement itself. Beginning with Jesus Himself, and the small band of twelve men, one of whom betrayed Him, it has grown into a world-wide movement, and its influence on modern life is incalculable.

Or again, Jesus takes such a simple thing as a woman making bread, and uses it to illustrate how the Kingdom works. "Have you ever seen a woman take a batch of dough and put a little yeast into it?" said Jesus. "And you have seen how that little bit of yeast works silently and persistently until that big batch of dough is thoroughly leavened, haven't you?" Well that is the way with the Kingdom. It is a new spirit introduced into life and silently, persistently it goes on working until in due time it changes the whole life.

Then there was the matter of the supreme importance of the Kingdom, its worth as compared with other things. How was He to make that clear? Well, He used two simple stories or incidents which he put in story form to drive home this truth. In one instance he told a story of a man who was ploughing in a field, when the plow turned up a rich treasure which had been buried there, for safe-keeping, as was the custom in those days. In his joy the man sold all that he had in order that he might buy the field and thus possess the treasure. In the other instance he told the story of a man who had looked long and eagerly for a great and goodly pearl (this was more highly regarded in Jesus' day than a diamond). One day he saw the answer to his dream—a pearl of great price. He, too, went and sold all that he had so that he might buy that pearl. Jesus did not have to add the moral—it stuck right out in the faces of His hearers. The Kingdom is life's supreme value. It is worth more than anything else. By the way, although the parables emphasize the same point there is a difference between them. In the first story, the man stumbles upon the great treasure; in the second story he finds it after diligent search. Thus do men find Christ and the Kingdom.

A fellow once asked Jesus a tough question. "Who is my neighbor?" asked the lawyer. Instead of giving an abstract answer, Jesus simply told a story, the familiar and immortal story of the Good Samaritan. It was the answer to the question. When Jesus had finished and asked the man which of the three men on the Jericho road was neighbor to him that fell among thieves, the man immediately knew the answer. And from that day to this, the word neighbor has had new meaning.

And finally there are the three stories as told by Jesus, in Luke's gospel, designed to meet the objections of the supercilious and self-righteous scribes and Pharisees who were taking Jesus to task for having fellowship with publicans and sinners. The Lost Coin, The Lost Sheep and The Lost Son—there they are in their simplicity and

(Continued on page 15.)

## A LETTER FROM DR. RIGGS.

Shaowu Christian Hospital,
Shaowu, Fukien, China,
September 24, 1948.

Dear Friends of the
Southern Convention:

If you will excuse the paper and the typing mistakes, I think I will attempt another direct letter, instead of relying on the system of having it mimeographed in Boston and sent out from there. This time, as well as with my last letter two months ago, I have a trip to report; and while I did not range as far this time, or do any thing quite as exciting as getting married, still it was a very interesting and worthwhile excursion into the North Fukien back country. For instance I got to see the entire process of manufacturing of the kind of paper this letter is typed on, all made from bamboo fibers by hand, with wooden and bamboo machinery; so that instead of apologizing for using this paper, I am a little bit proud of it, because, although not as good as American-made, the process shows a considerable degree of skill and ingenuity, and a good product is put out with the materials at hand.

But to go back a bit: After my last letter, in which I reported a very exciting two-month honeymoon trip to North China, Frances and I settled down to what we supposed would be a rather humdrum routine of hospital work for the next few months, at least till the Jacksons got back in September or October with their new son, and with Miss Burr, fresh back from America. But I am learning that there is never a dull moment in Shaowu. I am not referring particularly now to the strictly medical business. Patients during the past two months, while very interesting, were not very numerous and did not keep us excessively busy except for short spurts.

The most serious and dramatic ones were a series of severe anemias, most of them the result of severe malaria, and several of them in pregnant mothers, complicating childbirth and constituting a serious threat to the life of the mother and child because of the severity of the anemia. In America this would be no problem at all, because of the availability of blood transfusions; but the Shaowu people are scared to death at the idea of parting with any of their blood, even to save the life of a loved one; and even the offer to use American funds to pay professional donors a sum which would be the equivalent of half a month's or a month's salary brought no response!

The principal excitement, however, was not strictly medical but pertaining to hospital administration. We had not been back at work long before we began to realize how seriously the rapid deterioration of the economic situation in China was affecting the hospital staff, all of whom have to depend on patients' fees for their salaries and livelihood. Because of the inflation the prices of the necessities of life were rising with dizzying speed, but charges to the patients could not keep pace, because most people in the community would rather go without medical care than spend what they consider an excessive amount of money for it, even though the costs of other things are in proportion. Even with the low fees, hospital business dropped way off and the total earnings became ridiculously inadequate to support even a small proportion of our staff. There didn't seem to be any hope of alleviation of this situation in the near future, because the character of the government and the progress of the civil war and the international situation did not give any hope that the inflation would be overcome, and I had already discovered that the Chinese consider it impossible to reduce the size of the staff of an organization which is too large for the amount of business, because it is against their ancient rules of courtesy and personal relationships to deprive a friend of employment, once having promised it to him. They would rather pay everyone starvation wages and have the whole "family" stand or fall together than support a smaller staff decently and put the rest out of a job. The Superintendent, Dr. Chu, didn't see any way out of the dilemma, and deciding, also in typical Chinese fashion, that the troubles of the hospital were technically his fault, and also feeling that his own salary was too small to be fair to his own family, he threatened to resign the first of October. Since, if he did so and if the hospital financial troubles were not solved by then our surgeon would also undoubtedly quit, that would leave me as the Superintendent and only doctor, I was considerably upset by this turn of events. I was advocating reducing the size of the staff, but not at the expense of the doctors, and I didn't want the Chinese to walk out on me, leaving me holding the bag, so that the hospital would hereafter be considered a foreign institution and stand or fall on my efforts alone. I had already been disappointed in that the wealthier members of the local community were not responding to appeals to help the hospital financially as we would expect them to do in America. But in other ways this hospital was developing as a typical Chinese institution, and the Chinese staff were considering it as their own, and not as something foreign imposed from the outside, and I didn't want them to lose that feeling by having the superintendent quit on me and leave me in administrative charge.

The issue was finally settled in a typically Chinese compromise. The hospital board, after having failed to take any constructive helpful action for months, finally, the end of August, met and elected me as vice-superintendent, with almost equal standing with Dr. Chu, and gave the two of us blanket authorization to do the very un-Chinese action of firing as many of the staff as we pleased in order to reduce the scope of the hospital to fit our income. This seems very obvious and routine in America, but it was quite an achievement here. So Dr. Chu and I got together and worked out a definite budget, for the first time since the hospital was opened, agreeing to cut the staff down to the size that could be supported, with decent salaries, by donations from churches and individuals in America, which could be counted on and would be independent of the deterioration of value of Chinese money. Then all earnings from operation of the hospital would be used, each in its separate classification, to pay for the actual running expenses of the hospital exclusive of salaries, and for the purchase of medicines, food, fuel, etc., as actually needed and used. Frances and I also decided that in the future, if we wanted to use money for any improvement in medical or nursing standards which the hospital couldn't afford out of its current earnings, we

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### CHURCH WOMEN MEET IN MILWAUKEE.

The Biennial Assembly of the United Council of Church Women meets in Milwaukee, Wisconsin, this week — November 15 - 18. Southern Convention women should be proud to have three of their own members to go and represent our denomination. Mrs. Robert L. House goes to represent the Eastern Virginia Woman's Conference and the Richmond, Virginia, Council of Church Women. Mrs. M. T. Garren goes representing the Greensboro Council of Church Women. Mrs. F. C. Lester is going as a representative of the North Carolina Woman's Conference. Let us remember our representatives as they make this trip and pray that they will make good delegates. It is fine to send our leaders to this important conference —where women from across the United States, representing all denominations, will meet and work together for the future of the World Church.

Among the speakers will be several persons who attended the World Council of Churches in Amsterdam this summer. Dr. Henry P. Van Dusen will speak on "Amsterdam and the Future of the World Church." Mrs. Harper Sibley, President of the United Council, will deliver the closing address on "And Here We Offer and Present Unto Thee, O Lord, Ourselves." Others appearing on the program are: Dr. Georgia Harkness, Bishop G. Bromley Oxnam, Mr. Henry Luce, Mrs. J. D. Bragg and Dr. John A. Mackay.

Why do church women go to the Assembly at Milwaukee? For many reasons: To demonstrate spiritual unity with other Christian women; to add another voice to a united Christian voice; to seek encouragement and to hearten other Christians; to help set up Christian standards to which we can dedicate our service; to receive religious experience; to wait with other Christian women for God's power and God's leading; to accept our share of the responsibilities resting on all Christians; to look at the world problems form a Christian point of view with other Christian women and to seek to possess the breadth of vision and the spiritual insight to help meet these problems.

The Assembly of the United Council of Church Women is open to all church women. Those of us who cannot go can think about it and pray for its success. When our leaders return, we can hear them and learn what some of our responsibilities are as Christians in the World Church.

### MRS. LEVERING OF CARROLL COUNTY.

Mrs. Samuel Levering of Ararat, Virginia, spoke to the Greensboro Council of Church Women on their World Community Day on the theme for the day, "Peace Is My Responsibility." Mrs. Levering is well acquainted with our work in the Carroll County churches and recently showed the Wissemans around up there. Mrs. Levering has an interesting article in the October issue of the *Church Woman* entitled "World Government, Why Not?" Get a copy and read it. Mrs. Levering and her husband are both ardent World Federalists and believe that we can have peace and avoid war by having a World Government based on strengthening the United Nations. They have been doing quite a lot of good work in their community, having taken several car loads of people to Washington to appear in Congress in behalf of World Government to insure peace and avoid war.

### A LETTER FROM DR. RIGGS.

(Continued from page 12.)

would finance it out of our own pocket; in the past, whenever we made such a request, the money in effect would come from the pockets of the staff because it would be money which would otherwise have been used to pay them more adequate salaries; so, especially when they did not see the reason for the improvement, they would often show considerable resistance or opposition to our suggestions.

All these reforms are to take place beginning the first of October. We are awfully sorry to have had to let some very fine nurses go, as well as faithful members of the business staff, and not to take on a new class of nursing students this year. The load on each remaining member of the staff will be much heavier, but we figure that the improvement of morale, which had descended to intolerable lows, would result in such increased efficiency that the smaller staff would be able to put out as much work as the former larger number, when each one could count on a fair salary and dependable income, month after month. Thus the gifts from America, representing the stable dependable American money, will be able to give the hospital the necessary boost that will mean so much here where the money situation has gone to pieces so, and at present could not possibly be used to any more worthwhile advantage.

Scarcely had all these new plans been completed than the Chinese government suddenly announced the new currency reform, with a new kind of money, price ceilings, and promise of better economic sailing ahead for the whole country. Although we have scarcely seen any of the new money here as yet, and although there is as much trouble already with price controls as there was in America during the war, still, for the present, prices are lower and the situation definitely looks brighter, thus contributing to the increased morale in the hospital.

So, after a rather rough summer from the hospital administration and morale standpoint, we face brighter days ahead. Meanwhile Fran & I have been feeling more and more that our program should not be limited to the curing of disease in the hospital; that the challenge of preventive medicine and health education was too great to be ignored and that we would have to get outside the hospital to meet it. Our prolonged spring trip, and the summer vacations of the schools, delayed some of the projects we had in mind several months ago. But last month Dr. Chu and I used UNRRA materials and equipment to spray with DDT the inside walls of every room of every house in a small village outside of town as a demonstration project in its usefulness in killing mosquitoes to prevent malaria, the greatest scourge of the countryside. Also the wife of a theological student arrived here from Kienning, a small town way out in the country, to start an intensive course in midwifery and public health practical nursing under Fran with the idea that she could work with her husband in whatever small country pastorate he is assigned to after completing his training, and bring some of the advantages of better health methods for mothers and children than they have known before. She is an unusually bright and willing girl, and a tremendous help to Fran in her work here, in addition to learning fast what Fran has to

(Continued on page 14.)

## AMERICAN BOARD SENDS NEW MISSIONARY TO AFRICA.

Miss Corinne M. Nordquest has been appointed as a career religious and social work missionary in South Africa by the American Board. Miss Nordquest hopes to sail for her new post in Johannesburg as soon as transportation plans have been completed —probably within a month.

A graduate of Schauffler College, Cleveland, Ohio (BS 1944), Miss Nordquest served as Director of Religious Education in the First Congregational Church of Hyde Park, Mass., from 1944 to December, 1947. From February to June of 1948 she held the same post in the First Congregational Church of Auburndale, Mass., and at the same time took graduate work at Andover-Newton Theological Seminary. While in New England she has been making her home at 479 Huntington Avenue, Hyde Park, Mass.

Born in Ashtabula, Ohio, Miss Nordquest, while a student at Schauffler College in Cleveland, was active in children's work at the Congregational Church in Hudson, Ohio; sang in the Schauffler choir; was Superintendent of Sunday schools in Brookline Villege (Cleveland); and worked at Hiram House in Cleveland.

"As far back as I can remember, I have been interested in people of other countries and in the work of missionaries," says Miss Nordquest. "The hope for a world of peace lies in the permeation of all of life with Christian standards and ideals. The supreme need in our world today is for more people with Christ-like character. I would like to have an active part in the great missionary enterprise of bringing the gospel of life, love and joy to millions who so earnestly seek it and desperately need it."

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## A LETTER FROM DR. RIGGS.

(Continued from page 13.)

teach her, so we are quite pleased with the find. This fall, Fran will open two well-baby clinics in parts of town remote from the hospital, do school nursing in two church-supported schools, and perhaps start "Mothers' Classes," in addition to continuing her midwifery service. In order to have time for all that she has decided to resign completely from work and responsibility in connection with hospital nursing and the nursing school, leaving that to the Chinese nurses with whom she had already worked for several months last year.

Finally there is the challenge of the country villages, remote from Shaowu, but still in our "territory." So when Dick Jackson left his Kuliang vacation spot near Foochow the middle of August to come up here and then to Kienning, the town our midwifery student came from, to help run a one-week Laymen's Training Conference in religious matters, Fran and I accepted the invitation to go along and put in our two cents worth for health education. So at the end of last month we started out again, with Dick and a Chinese Church worker, on another walking trip similar to the one we were on last fall. But this was the first time for Fran. The weather was hot so we didn't walk too fast, and took four days to cover the seventy miles to Kienning, thru gorgeous mountain scenery. The conference was interesting, and the experience gained in the attempt was valuable to us in planning future attempts at the same. We gave talks, and we hung health posters which we had picked up during our travels in the north last spring. But Dick had along a portable generator and projector and showed slides and film strips, and all we had on visual education was one solitary film strip on the life cycle of the mosquito. From the attendance and audience response to this method of education we wished heartily that we had been able to get more suitable material on health education; that is certainly the ideal technique to use.

From Kienning Dick went down by boat directly to Foochow, to collect his wife and baby and Miss Burr and bring them back up to Shaowu for the grand reunion and homecoming for our Mission. Fran and I had intended to walk back the way we had come, but at the last minute yielded to the temptation to prolong our trip with a detour to Tsianglo, where Dick and I had gone last year. But this time we went down there by boat, thru canyons of breathtaking beauty, past exciting rapids, and including the thrill of shooting rapids by moonlight. We saw the famous cave at Tsianglo, then started back toward Shaowu, walking directly over the mountains. The mountain scenery was the most beautiful we have seen yet; Fran had acquired her walking legs by now and made thirty miles in one day, all uphill. We stopped over one day on Erh Shih Tu, the former summer resort of the Shaowu Mission, only one day's walk from the city, but so high that there is always a cool breeze or cold wind. It was there that we saw the paper-making industry, and were entertained in the home of a family with twenty-six members; there, also, although most of the old foreign summer cottages were in ruins, we saw the well-preserved grave of my great-uncle, Charlie Riggs, who died there in 1925 while visiting his son who was working in Shaowu at that time.

We were gone almost three weeks, and covered 130 miles by foot over rough mountain trails. (This latter feat by Frances quite impressed the Chinese, because it seemed that in the old days the missionary women usually made such tours by Sedan-chair!) Now we are about to settle down again, to work and to an uneventful (?) fall season ahead. At the moment we are engaged in the delightful and thrilling experience of moving into our new and first home, and have been given a week's extension of leave of absence from the hospital for that purpose. During the summer we selected a house across the street from the hospital, originally built by the Mission but along Chinese lines and occupied most of the time by Chinese Church workers. Like all other structures in Shaowu it needed quite a bit of repair work, and house-repairing is slow business in Shaowu these days. So during all that time we lived in a room in the hospital, the one occupied by the Jacksons the first two or three weeks they were in Shaowu last year, waiting for their home to be fixed up, and lived in twenty years before that by Dr. Judd, while he was running this hospital. But when we came back from our trip we found the work on our home far enough along so that we could move in. The walls are being papered now, as I write this, and we still lack a lot of ordinary household equipment; but at least we are here and starting on our own, and it is a big thrill. Fran has a woman to do the cooking and housework for us, and is teaching her how to make foreign breakfasts, although our other two meals will be Chinese. We have a Chinese-style reception hall, a living room bedroom for ourselves, a bedroom for the servant and one for guests, and a general storage and utility room. Oh yes, and a dining room, and a Chinese-type kitchen shed in back. There are lots of trees all around the tiny house, and a tiny front yard where we will have a vegetable garden. I have to pinch myself all the time, because I never expected anything like this would happen to me!

Best regards to all,

ED RIGGS.

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Every human mind is a great slumbering power until awakened by keen desire and by definite resolution to do.—*Edgar F. Roberts.*

## AFRICA IN THE WORLD CHRISTIAN COMMUNITY.

(Continued on page 15.)

missions carried virtually alone for a century the burden of public education in all Africa south of the Sahara, and that they still carry 85 per cent of the educational load. It is not for nothing that the Christian enterprise for three generations was the principal interpreter of Africa and its people to the nations of Europe and North America.

But the church and its missions, in Africa and outside, have so far failed in living their Christian principles as to bring Christianity to its greatest crisis in Africa.

History testifies that true Christianity can never do too much but that frequently, in its 2,000 years, it has not done enough. That is so in Africa. It has begun, and done well —better than any other power at work in Africa. But it has not done enough.

Christianity preached but not practiced means fission, human fission, the most dangerous thing in the world. Christians' failures to practice and live Christianity to the full have armed the Godless ideologies of our day with pirated ideals of which they blatantly promise immediate, certain and exclusive fulfillment. Those promises are being made to Africans of every group, and are attracting many. But those promises are impossible of fulfilment by those thus making them.

The personal and collective actions of too many North Americans and Europeans in their racial, economic and political relations belie their Christian principles, deny the Fatherhood of God and the brotherhood of man. That basic need of Africa and the world, *Christian Community*, can never be met by such denial in Christian living.

The Christian Advance Program is the most serious collective Africa planning ever done by Christians. Its support and execution can make all the difference between Christianity's regression in Africa, and its winning the hearts and undefeatable loyalty of great masses of African people—African Christians, prophets and practitioners of a great new age in Africa and the world; the age of *Christian Community*.

## FOR THE CHILDREN.

(Continued from page 10.)

"I'm nice-looking like Daddy," piped Sonnie as he extended his chest and marched beside his father.

Mother, looking at them all with a new understanding, only said, "Dinner is ready. How about hands?"

The roast was at Father's place. The children looked at Mother inquiringly.

She answered casually, "After Dad carves he'll tell us how his college won that last game of the season when he was captain of the football team."

The man's face flushed with pride, but he lifted the carving knife hesitatingly, looking at his wife. "But—maybe I won't—"

"It needs the steel," she interrupted. "You always sharpen my knives better than anyone else."

Reassured, he picked up the steel and whetted the knife with a flourish.

Irene regarded her father with shining eyes. So he had really been captain of the football team—they had never known that—she would ask him to cut her meat very thin.

And Mrs. Turnbull, noting Irene's adoration, resolved that this beginning should be diligently followed up —that Ross, from now on, should be paid the deference due him as father of the family.

## SUNDAY SCHOOL LESSON.

(Continued from page 11.)

power. They tell us more of God's care and concern for the individual than some folks could tell us in a whole book. And they tell it in such a simple, compelling way that even children can understand it.

No wonder the common people heard Jesus gladly. He spoke to them in parables or stories or word pictures. He used words that they understood. He talked about things with which they were familiar. He clothed his truth in living characters and in simple incidents and things, and it came alive. We call Him Master and we do well, for so He is. He stands supreme as a story-teller.

## SOME RECOVERIES.

(Continued from page 3.)

III.

We are justified, again, in claiming that there is a recovery of balanced education. For a time the demand for an educational method meant, with some timid souls, that moral passion was not to be given its chance. One of our colleges used "Ten Nights in a Barrom" for an evening of burlesque. The lines of the song:

> Father, dear father, come home to us now,
> The clock in the steeple strikes one;

were classified as a joke; while in moving pictures, occasionally, the staggering drunkard was offered as a spectacle of merriment. More and more solid sentiment asserts itself against such a silly trifling with the life of a people. Our educational program is dealing more passionately with the inealculable loss brought to personal, domestic and national life by our alcoholic spree.

The return of the Crusaders is a slow process; but there is a sound of going amid the mulberry trees. The combined influence of mind and heart wrought mightily in our former victories. The anti-liquor forces in those old conquests achieved an alliance of education and agitation. Benjamin Rush was a preceding partner of Lyman Beecher. The whisky makers smiled when Frances E. Willard and her allies secured temperance instruction in the schools of our states and territories. Doubtless the teaching was not always ideal; but the scholars were taught, however superficially, that alcohol affected every inch of the body, moved on to "addle" the brain, and left a rudderless ship to the mercy of winds and rocks. The women of the Crusades were intelligent; they were also tearful. Their wise speech and their ardent prayers converted many saloons into altars of reformation.

IV.

There is a fourth form of recovery—in the church itself. The recruits for a renewed campaign must be gathered in large measure from the ranks of those who believe vitally in Christ. Many politicians have forsaken us, "having loved this present world" of cocktails, and having, as Emerson stated it, cared more for the next election than for the next generation. Some of these show signs of returning to the fold as sheepish converts. The boycott, represented by the ballot box, is beginning to assert itself. A persuasive sound among the rustling papers of the voting booths grows more distinct. Recently in a State election, a decisive factor was the alliance of one candidate with the leader of the liquor forces. Over the nation the defeat was ascribed wholly to another cause. But the knowing ones foretold what would happen to a candidate with a liquor front; and in the days following the election the advocates of beer and wine and hard liquor began to conceal steins and glasses and kegs behind heavier curtains.

Of course, the goal is not yet reached. It lies over there beyond the hopeful horizon. But there are streaks of light that prophesy the dawn of a new day. The doctrine of "the final perseverance of the saints" has its application in our reforms. So we can proclaim to our foes in the liquor groups that the faithful remnant gathers its recruits and marches on, and will not stop until our enemy's black flag is pulled from its false height.

# HE TOOK OVER IN A CRISIS

When the writer was a lad of fourteen or fifteen years living at Elon College, there was an election in Alamance County. And this lad was much interested in that election for his "Uncle John" was running for re-election on the Democratic ticket as Clerk of the Superior Court, and the Republicans were threatening to sweep the county—and they almost did. However "Uncle John" squeezed through. I think he held the job altogether for about a quarter-century. But, if one remembers correctly, there was a young man on the ticket who didn't just squeeze through—it was Register of Deeds Charles D. Johnston. He just **led** the ticket—that's all!

CHARLES D. JOHNSTON

About that same time, the plans for a Christian Orphanage had developed to the point of becoming a reality—the first building was being built at Elon College. This building was completed, and several different people served for short times as orphanage superintendents. Then came the crisis. Something had to be done. I do not know who thought of this "politician" who had been able to lead his ticket in a crisis, but someone did. And they persuaded him to lead another ticket in another crisis. Since that time he has given his time, his talent, his very life to the work of this institution which belongs to your church and mine.

Now, Mr. Johnston has asked me to say something about the Orphanage and its needs. There is little that needs saying, for his example speaks louder than anything one could say. We know that he has sacrifice that the little children of the orphanage might become useful men and women. We know that he has wisely used the material resources which we and others have placed at his disposal. We know that to deny these orphan children the means necessary for their development, would make him unhappy and should make us very unhappy, too. So let us climb to the top of his metaphorical ladder during this Thanksgiving period. Let's be sure that the fiftieth rung is reached.

You, Mr. Pastor, you, Mr. Superintendent, you teachers in the Sunday school, you scholars, let's all get together and see that the job is done. Make this Thanksgiving the greatest ever for "Uncle Charlie" and his children.

YOUR MANAGING EDITOR.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, NOVEMBER 25, 1948. NUMBER 47.

## *Prayer for Music Sunday*

By RALPH C. WADDELL

Eternal Melodist, whose Presence is the Music of the Universe, we thank Thee for this singing world. We praise Thee for the laughter of the streams, the crash and splash of waterfalls, the organ music of the mighty breakers of the sea, the songs of birds, the hum of bees, the mystic silent music of the spheres—for the rhythm and melody of life.

We praise Thee for the deeper melodies, the silent melodies of the human hearts: for joy in the laughter of little children; for the visions and high ideals of youth; for the courage and devotion of those who bear the burden and heat of the day; and for the dreams and expectations of those who walk life's western slope towards the sunset sun.

We thank Thee for all the harmonies of love: for the bonds of affection that unite us in home and family; for the love of true mates, a glorious ecstacy in its beginning, ripening and deepening through the years in loyal comradeship; for the love of friends, by which our souls are enriched and our lives made beautiful.

We would pray this day for all our loved ones. May the Divine Presence support and sustain them in every experience, whether of joy or of sorrow, victory or defeat; and may the music and the joy of this hour reach them across the lands and across the seas, giving them a lift of soul and a new assurance of spiritual significance in a fellowship of love.

We pray Thee that out of the conflict and discords of the present time may there come a new world harmony, a new world symphony in which all nations shall have a part. May our ears be attuned to catch the song of the angels, "Peace on Earth, Good Will toward Men." Above all the din of battle may we listen also for "the still sad music of humanity, not harsh nor grating, though of ample power to chasten and subdue." May we help to make that music more joyous and triumphant till the whole world send back the song which now the angels sing, and Thy sun, rejoicing, shed its light upon a holy brotherhood of peoples.

Forgive us for the discords of our individual lives. Cleanse our hearts of weariness and fear. Grant us even now a new beginning of life, and hope, and love, that we may sing, as it were, a new song. Amen. —The Meetinghouse.

# News Flashes

Rev. Robert Kimball has offered his resignation as pastor at Franklin, Va., to accept a pastorate at Ashtabula, Ohio.

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Supt. W. T. Scott and Rev. Johnson Griffin were guests at Bay View Church, Norfolk, last Sunday. Rev. W. L. Bristow is the supply pastor.

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Dr. Thomas Anderson was elected Moderator of the Georgia Conference of Congregational Christian Churches at the annual meeting of that body at Enigma, Georgia, October 26-27-28.

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### SELECTED LIST OF WATTS' HYMNS.

Am I a Soldier of the Cross?—*Arlington;* Before Jehovah's Awful Throne—*Park Street;* Come, Holy Spirit, Heavenly Dove—*St. Agnes;* Come, Let Us Join Our Cheerful Songs—*Nativity;* Come, Sound His Praise Abroad—*Silver Street;* Come, We That Love the Lord—*St. Thomas;* From All That Dwell Below the Skies—*Lasst uns Erfreuen, Duke Street;* Give Me the Wings of Faith to Rise—*St. Peter;* God Is the Refuge of His Saints — *Ward;* Jesus Shall Reign Where'er the Sun—*Duke Street;* Joy to the World the Lord Is Come—*Antioch;* My God, How Endless Is Thy Love — *Canonbury;* Our God, Our Help in Ages Past—*St. Anne;* Sweet Is the Work, My God and King—*Grace Church;* There Is a Land of Pure Delight — *Sawley, St. Marguerite;* When I Survey the Wondrous Cross—*Hamburg, Rockingham Old.*

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### THE SINGING BIBLE.

A new idea, combining music with the Bible has just been developed by the Singing Bible Society. With the cooperation of an advisory board of leading churchmen, the society is producing recordings of great Biblical passages in song.

These recordings are for all interested in greater appreciation and understanding of the Bible. New music has been especially written for the purpose by well known composers and the words sung are actual words of the Bible, without deletion or variation.

The records, with a Biblical passage on each side, are being issued one each month on subscription. In the home, they are an aid to making the Bible a close part of family life. Also, these records are most suitable for Sunday schools, Bible classes, institutions and churches which have no choirs.

The music is simple and melodic for greater enjoyment by everyone—

(Continued on page 11.)

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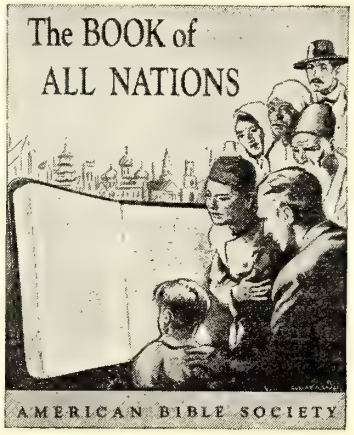
### WORLD-WIDE BIBLE READING.

"The Book of All Nations" is the theme selected this year by the American Bible Society for the World-Wide Bible Reading. The plan is to get people in all parts of the world to read the same Bible selections daily between Thanksgiving to Christmas, November 25 and December 25. Thirty-four countries participated in the program last year.




The daily readings are given below:

*November*

| | | |
|---|---|---|
| 25 | Thanksgiving | Psalms 103. |
| 26 | | Psalms 90. |
| 27 | | Psalms 91. |
| 28 | Sunday | Psalms 23. |
| 29 | | Ephesians 6. |
| 30 | | Philippians 4. |

*December*

| | | |
|---|---|---|
| 1 | | John 17. |
| 2 | | Revelation 21. |
| 3 | | Psalms 121. |
| 4 | | Psalms 27. |
| 5 | Sunday | Acts 17. |
| 6 | | John 15. |
| 7 | | Hebrews 11. |
| 8 | | Romans 12. |
| 9 | | John 3. |
| 10 | | Romans 8. |
| 11 | | John 14. |
| 12 | Bible Sunday | Matthew 13. |
| 13 | | Luke 14. |
| 14 | | Luke 15. |
| 15 | | Luke 16. |
| 16 | | I Corinthians 13. |
| 17 | | Isaiah 55. |
| 18 | | John 1. |
| 19 | Sunday | Mark 4. |
| 20 | | Matthew 5. |
| 21 | | Matthew 6. |
| 22 | | Matthew 7. |
| 23 | | Isaiah 2:1-5; 9:1-7 |
| 24 | | Isaiah 11:1-9; 40: 1-11. |
| 25 | Christmas Day | Matthew 2. |

### FOUR MINISTERS OBSERVE 25TH ORDINATION ANNIVERSARY.

Rev. Archie H. Hook, D. D., Washington; Rev. Jesse H. Dollar, D. D., Elon College, North Carolina; Rev. Wm. T. Scott, D. D., Elon College, North Carolina; and Rev. Sion M. Lynam, Freehold, New York, observed the 25th anniversary of their ordination to the Christian ministry on November 16, 1948. These ministers were ordained at the session of the North Carolina-Virginia Conference held at Bethlehem Christian Church, Alamance County, North Carolina, November 15-16, 1923. The ordaining presbytery consisted of Dr. C. H. Rowland, Conference President; Dr. W. S. Long, first president of Elon College; Dr. J. O. Atkinson, Mission Secretary of the Southern Convention; Dr. N. G. Newman, then pastor of the Elon College Community Church.

Dr. Hook served for a number of years in the Southern Convention following which he studied at Yale Divinity School and for twelve years served as pastor of the Congregational Christian Church of Troy, Ohio. Three years ago he became superintendent of the Congregational Christian Conference of the State of Washington.

Dr. Dollar, after graduating from Elon, studied at Vanderbilt University, taught at Southern Union and Birmingham Southern Colleges, Alabama, served as pastor in Reidsville, North Carolina, LaGrange, Georgia, and Newport News, Virginia. He came to Elon College as pastor of the Community Church two years ago.

Mr. Lynam, after graduating from Elon College, taught at Southern Union College, Alabama, served a Christian Church in Canada for five years and for the past twenty years has been pastor of the Congregational Christian Church in Freehold, New York. He has been active in the work of the churches and holds responsible positions in the Conference of the State of New York.

Dr. Scott, after graduating from Elon College, attended Yale Divinity School and served churches in Dayton, Ohio, Salisbury and Winston-Salem, North Carolina. For seven years he was Superintendent of the Congregational Christian Churches of the Southeast with offices in Jacksonville, Florida. He returned to the pastorate in 1943, serving our church in Franklin, Virginia. In 1946 he became Superintendent of the Southern Convention with headquarters at Elon College.

# Prophet of the People's Praise

*By* Rolland G. Ewing.

The Hymn Society of America has the cooperation of the Federal Council of Churches in suggesting that special attention be given in our churches this fall to the bicentennial of Isaac Watts. Undoubtedly too few of our Protestant people, even among the clergy, are aware of the truly prophetic part that Isaac Watts played in the development of Protestant worship. He has been called "the father of English hymnody." The pioneering work which he did in furtherance of truly congregational singing, should earn for him the far more significant title, "the prophet of the people's praise."

The facts of his life are not especially notable. He was born in Southampton, England, in 1674, about fifty years after the Pilgrims landed on our shores. He was the son of dissenter parents. His father, a layman, was impressed under Charles II because of his non-conformist views. Isaac Watts was educated at a non-conformist academy in Stoke Newington, London. After tutoring for a year or two, he became assistant pastor and then pastor of the Independent Chapel at Mark Lane, London. Ill health prompted his resignation from this post after some years. He was invited to pay a visit at the country estate of his friend, the former mayor of London. He went for a week and stayed thirty-nine years. It was here that he did his great work. He wrote learned treatises on logic, astronomy, geography and theology, all of which have long since been outdated. His enduring work was the writing of hymns. He wrote over seven hundred in his lifetime. He died on November 25, 1748, at the age of seventy-four.

In order to appreciate fully his part in the development of Protestant worship, one must realize something of the history of worship up to his day. Roman Catholic worship of the Middle ages had little or no place for the participation of the people. It was entirely in the hands of priests and choirs. They performed the act of praise on behalf of the people. The Protestant Reformation, which had occurred about two hundred years before Watts flourished, has as one of its basic tenets, "the priesthood of all believers." By this principle there was greater emphasis on the responsibility of individual Christians. They must answer for themselves before God. No other person, no matter how clothed with ecclesiastical authority could answer for them nor take from them their own inescapable personal responsibility before God.

This new point of view was reflected almost immediately in the innovations which the reformers suggested in public worship. Both Luther and Calvin emphasized participation of the people, especially in congregational singing. It was fully in the spirit of one of the great Psalms:

> Make a joyful noise unto the Lord, all ye peoples.
> Serve the Lord with gladness,
> Come before his presence with singing,
> Enter into his gates with thanksgiving,
> And into his courts with praise.

As a matter of fact, the most immediate and obvious source from which to meet the need for congregational praise, was the Psalms. Luther did more with hymns than Calvin did. His hymn, "A Mighty Fortress Is Our God," is evidence enough of his interest in this matter. John Calvin was fearfully afraid of ornamentation in worship lest it become a distraction and even an end in itself. He ruled sternly against the use of an instrument of any sort.

The Reformation was very much a Bible-centered movement, and that made it the more natural that Protestants should so long depend almost exclusively on the Psalms and some other Biblical material for use in public worship. The words were sometimes used in a chant. But as time went on, metrical versions of the Psalms became standard practice, and there were many versions rendered in the effort to get singable forms which would adequately express the people's adoration of God. In the absence of an instrument, it became the custom

(Continued on page 9.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## ABSTEMIOUS THANKSGIVING.

The problem of the English diet, we are told, is one of "standing in endless ques, of making ration coupons cover the period for which they are intended and, above all, of getting some variety into the daily diet. It's the deadly monotony of the average English menu that makes it so devastating." This general condition, with varying extremities, has prevailed for nine weary years.

We know the conditions are even less favorable in many other lands. Here in our land of plenty it is difficult for us to comprehend the widespread deprivation throughout God's world. Rationing is only a memory for us. And even in war time there was food to ration.

Ponder these words from the Women's Thank-offering Service: "How thankful, indeed, would the world's hungry and disease-ridden people be if they could experience our plenty. Perhaps before we dare come into the presence of God to thank him, we should do more to alleviate their suffering."

An imaginative, sympathetic, abstemious, vicarious, Christlike Thanksgiving in America could release untold resources for God's destitute children in other lands. "Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" . . . "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not these things which are needful to the body; what doth it profit?"

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## THE ISAAC WATTS BICENTENNIAL.

More than two hundred years ago a young man returning from church complained to his father about the hymns they had just been singing.

"If you don't like them, perhaps you could write better ones," suggested his parent.

Perhaps he could, indeed! Isaac Watts accepted his father's challenge, and wrote his first hymn at the age of 18. At his death he had composed 600 songs of worship.

The year 1948 brings the 200th anniversary of the death of Isaac Watts, the famous hymn writer. Watts died on November 25, 1748, in his 75th year. This occasion provides a natural opportunity for a special issue devoted to sacred music.

In recognition of Dr. Watts' great contribution to modern church music, the Hymn Society of America has declared 1948 as "Watts Year." Religious, choral and historical groups are planning hymn festivals and exhibits in his honor. It is especially fitting that the Congregational Christian Churches should participate in this anniversary, since Dr. Watts was a notable figure in English Congregationalism. Perhaps some of our people do not realize the contribution of Congregationalism to modern hymnody. After 200 years, it would seem that another popular exponent (in the best sense of that word) of sacred music is overdue in our midst.

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## ORCHIDS TO THE ORGANISTS.

Scattered across our great country in every city and town, and in the countryside, are multiplied servants of Christ who preside each Lord's Day at the console of an organ. Add to this number an approximately equal number who play the piano at Sunday school, church and some auxiliary meetings. With deft and devoted fingers they lay the melodic foundation for the praise of Almighty God.

The great majority of these keyboard artists serve without financial remuneration. Their services, collectively if not individually, are indispensable. How could we pay them adequately for their services? Of course, some of these under-trained or outmoded performers leave a wee-bit to be desired, but their total contribution is impressive!

This vast multitude whom no man can number, coming up out of many localities, nationalities and denominations will certainly form one of the largest contingents in the ranks of the redeemed.

One of the least things that could be done for this unselfish army of melody makers would be to provide them with adequate and accurately tuned instruments. Where salaries are unknown or unthinkable, a new or improved instrument would make practice more tolerable and playing less like work. Surely this is one kind of compensation which should not be overlooked or withheld.

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## THE WAR DEPARTMENT.

Strange as it may seem the choir has been called the war department of the church. What an indictment! The appellation is not without justification in many instances. Jealousy, vanity, conceit and competition flourish in many choir lofts. This lofty position does not preclude the spread of selfishness. It is tragically true that there are soloists who sing not for the glory of God, but for the personal gratification and prestige which it affords. The clash of tempremental personalities, the human tendency to take sides, the augmentation of trivialities, the "hanger-on" and the "die-hard" have all contributed to the unenviable and lamentable description, "the war department of the church."

Some of this ferment and beligerancy is quite understandable. Most musicians have marked convictions. Some have had their musical aspirations greatly inflated by patronizing teachers. People come into any given church from a variety of backgrounds and schools of thought. Musical fads which help one church may

may not only hinder but do actual violence to another. So there are many opportunities for frustration and friction.

And yet this well known description and condition is a sad commentary on the church choir. Just as the minister upholds the Priestly tradition of the church, just so the choir perpetuates that of the Levites. Both are high and holy callings. Neither should be desecrated by belligerancy. Both should honor and exemplify the Beatitude of our Lord: "Blessed are the Peacemakers."

Every rehearsal should so liberate the creative faculties, should so drench one in the spirit of the Master and Savior of men, should create harmonies of such exquisite beauty that all evil should be obliterated or transformed. The comradeship of the choir loft should be exalted and satisfying. The Choir is the harmony department of the Church. Sacred music should furnish the instruction and inspiration for this Christlike service.

# What of the Future---for Church Music

*By* Arthur Leslie Jacobs

The future is always the result of the present. Nothing happens quite by chance. History amply supports this statement. The reasons for the rise and fall of Rome have long since been perfectly clear. The French revolution was not an over-night flare-up. Jahann Sebastian Bach, in the realm of music, was the culmination of the entire polyphonic ideal in music. Inescapably, what we do with music now, determines what music will be in the days to come.

Music, erroneously called the youngest of the arts, is in reality, one of the oldest, and one of the most fundamental. Man made music in the form of rhythms before he developed speech. Rhythm is life itself. The entire body must vibrate to stated rhythms in its several parts. When the balance is upset, sickness comes. The colors in the lovely chancel window are blues and reds because of a particular rate of light rhythms. Music developed other qualities in time—melody, pitch, measure, but these must all have their being in rhythm. Music, whether considered an art, or as something of nature, must be thought of as a basic part of life for art and nature are inseparable.

The Greeks of antiquity brought music to a high degree of perfection. Music was considered so important that many ancient Greek cities supervised minutely and required the study of music by their youth. The city of Sparta no less, decreed that men must keep up their musical studies to the age of thirty. Paul Henry Lang, in "Music in Western Civilization," a tremendous treatise based on very recent archaeological findings writes thus of music in ancient Greece, "The primary role of music is a pedagogical one, which, in the meaning of the antique world, implied the building up of character and morals; therefore, its practice is not a 'private matter,' but eminently a 'public affair.' Every melody, every rhythm, and every instrument has its own peculiar effect on the moral nature of man, and the state of good music promotes the well-being of the public while bad music destroys it. Therefore, good and useful music is closely bound to and determined by the norms of moral conduct. . . . It is doubtful whether the art of music will ever again occupy such a high position in the mental and spiritual life of a nation."

Like all peoples since, the Greeks became conservative, preservers of empire, soft, luxury-loving. The muse of music declined in importance to daily life. Music became mere entertainment, sentimentalized, ear tickling, a veneer for culture, an accompaniment to small chatter during meal time. . . . Music lost its primary role.

Under the Romans, the art and science of music made little advance. Music was considered a hall mark of culture, and belonged exclusively to aristocratic society. Nero was much more concerned about being known as a fine fiddler than as a great emperor. Music, though, with him was even then only an amusing pastime.

With the rise of Christianity with its background of Judaism in which music played a large part, music once more found a purpose. Under the egis of both the eastern and western branches of Christianity, music flourished. Music in the Roman church developed its supreme achievement in the great composer, Palestrina. Later in history, Protestantism used music, and raised up a Bach.

Music again suffered a decline, became thoroughly secularized, was a plaything of the nobility. True enough the music-loving aristocrats of the 17th and 18th centuries kept music alive for posterity by their subsidies of composers. Music grew away from the church. The latter offered no incentive, for the church froze the forms of music and thus stifled evolution. The only real music was that developed by many peoples and termed "folk music." The 19th century with the romantic composers brought music a little more into general use. Music, though in this twentieth century has donned seven-league boots in technical growth, in popular appeal, and in growing appreciation of its powers. The church has had an exceedingly small share in this amazing growth. Most of the credit goes to the public schools. The attitude of boys and girls today to music is quite different from my boyhood when music was considered sissy. However, music is at another crossroads; it must again find a purpose, a challenge, a cause, must meet a need.

The church today faces a thrilling and challenging opportunity to help chart a course for music. The church must once more command the immense resources and power of music. Only a bold church can do so. Music is a powerful ally, not a sweet handaiden. Music must be treated as real and strong a thing for the church as guns, and ships and bombers are to the general.

What can the church do to restore her power in the realm of music, and be the inspiration for music that she once was?

The church can again encourage composers to write almost exclusively for the church and guarantee that their compositions will be used. Denominations as a whole or individual churches of means must subsidize composers of merit and integrity. Composers now earn their living by writing almost exclusively for the secular world. Publishers of music say that the sale of good church music is pitifully small. The Congregational Church would do something supercolossal, using the language of Hollywood, on the day when it started to support financially a composer who would write with our needs in mind, a composer who would be a part of our staff.

The church needs more and better trained musical leadership. Musicians generally, with the capacity for leadership and executive responsibility, do not enter the service of the church because of inadequate salaries, because of the low estate in which the church herself holds music and musicians, because of the jibes of other musicians, and because, sad to relate, of the jealousies and pettinesses of many of the clergy. The general secular attitude towards church music is summed up in this recent true story. One of the best known American

(Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The casual words we speak, or hum, or sing, may be like stray seed sown in good soil—especially if we speak them before some little child who loves and admires us. What an array of people have planted thoughts in our minds from childhood. For instance, a good many people are just getting well acquainted with the word *"hurry."* We live in such a *hurry* they say. This is an age of *hurry,* we are told. Well, its nothing new to me, for in the quiet little home in the heart of Carolina where I was reared one of the first words I learned was *"hurry."* It was "Hurry now," and it was hard not to hurry if you ran or trotted—so mostly I was told to trot. I did so much running for my dad and my mother when I was a boy that finally I just ran for the fun of it when I had caught up with all my running for them.

We were hurried out of bed mornings, and hurried to breakfast after we had hurriedly fed the stock, and then we were hurried out to the fields, or hurried off to school. We hurried to the mill, the church, the country store, the home of a neighbor, or to the end of some task. I hear people talking about the quiet, unhurried days of their childhood on the farm but as I recall it they were busy days, yes, and happy days.

There was always time, however, to envision the future. It was out there in front of us, and we were taught to hurry up and get ready for it. Clearly I can see my teachers: the postmaster at the neighborhood store, the community wag, the man on the pine box with that knife in his hand, the miller, the country doctor, my kin, the folks that made me hurry, and last but not least, the people who kept the little public school. I could write you a whole page on many of the things they said, to me or in my hearing, the latter stuck as much as the former. Let me illustrate that first line in this *letter* with the following verses:

When something brought my mother joy
  She didn't whistle—no;
But pretty verses she would say,
  And I did love them so!

Of "funny words" those rhymes were made,
  To me they had a power;
"How doth the busy bee," was one,
  "Improve his 'shining hour.'"

Some times my mother sang old songs,
  And they were pretty quite;
But best for me those music words,
  Which well she could recite.

And when her boy began to read
  Those singing words he'd see,
"The shining hour" or "Jack be nimble"—
  So like "the busy bee."

And so those seed sown there to sing
  From one year to another;
Will now in book-form take their wing,
  A tribute to my mother.

JOHN G. TRUITT.

## TWENTY-FIVE YEARS IN THE MINISTRY.

An anniversary is an opportunity for remembering and appraising. The fact that one observes an anniversary at all, implies that there is something of value, in that, the beginning of which, is observed.

## THANKSGIVING PRAYER.

**Almighty God, our heavenly Father, from whom cometh every good and perfect gift; let thy blessing rest upon us in this festival of thanksgiving.**

**We praise Thee as the Bountiful Benefactor from whose gracious hand all our blessings have come. We remember Thy loving kindness and tender mercy toward us through all the years, and with grateful hearts we lift up to Thee our songs of joy.**

**For all the gifts Thou hast bestowed upon us, and upon our land, and upon the whole family of man, we give Thee humble and hearty thanks. May we show our gratitude by faithful lives devoted to Thy service; through Jesus Christ our Lord. Amen.**

**—A Book of Worship.**

While we make nothing of apostolic succession, and are not at all exclusive about it, still it is significant that the Christian Ministry has been a continuing thing handed on from generation to generation. Ordination by the laying on of hands is a beautifully symbolic ceremony. Few men have set themselves apart for the Christian Ministry. They have been set apart by men who in turn were set apart. It is a kind of laying of Elijah's mantle, a separating of a man from his fellows for the performance of a certain work, perhaps to be a sort of sacrifice. All religions seem to have had a similar ceremony, sometimes for their priesthoods, sometimes for sacrifices, but whichever it is, the Christian Ministry assumes through ordination, a peculiar place in human relationships.

Ordination to the Christian Ministry opens to a man a way of opportunity, perhaps privilege would be a better word, to serve, to sacrifice and to suffer. It does not sound inviting, this way of the Christian Ministry. It was never meant to be inviting. There are not too many attractive opportunities for success, as men account for success, either in money or in honor. When or if this is true, why do men seek it? They do not. They are sought. Our fathers called it "Called to the ministry."

The considerations bring up the matter of the call to the ministry. I shall never forget the question some member of the examining committee put once: "Why do you think you are called to the ministry?" You have to search your soul for an answer to that one, and the search goes on through the years long after the examining council has let you go.

The ministry is not without its rewards. Service, sacrifice, even suffering, have satisfactions. There is a great deal more. There are the people along the way, associations with whom leave "memories that bless and burn." There is the everlasting turning to God for renewal and for guidance. Your need, your helplessness against the overwhelming world, in front of insurmountable obstacles bring you to extremities often, and then you discover that your necessity for turning often to God becomes the source of your chiefest joy.

Memories hallow the years and discovery and exploration into the unfathomable riches of Christ: the illimitable expanses of God and the ineffable worth of man go on. There is so much freshness and newness in it always that we run and are not weary —we walk and faint not.

S. M. LYNAM.

(NOTE: Mr. Lynam graduated from Elon College in the Class of 1924 and was ordained by the North Carolina and Virginia Conference in 1923. He has served our church in Freehold, New York, since 1928.

## REPORT OF COMMITTEE ON SOCIAL ACTION OF NORTH CAROLINA & VIRGINIA CONFERENCE.

Last year our report directed attention to the crucial importance of the Marshall Plan for European recovery, and urged the active support of the churches of this Conference. We are glad to note that this Plan was adopted, and that it is now effectually aiding the economic and social life of Europe.

Our report this year limits itself to an emphasis upon some important social issues that were faced by the

(Continued on page 15.)

# News of Elon College

*By* President L. E. Smith

## THE CHRISTIAN WORKERS CONFERENCE.

Three years ago in conference with Mrs. E. E. Holland, the widow of the late Col. E. E. Holland, a statesman and churchman, the idea of the Christian Workers Conference for our churches in the South was conceived. The purpose was to bring together our ministers, church, and Sunday school officers for a week's fellowship, study and meditation. It was necessary for a number of Christian leaders representing the different phases of our church life, to be secured as instructors and spiritual interpreters. It was conceded that such a program would entail considerable expense but that it was worthwhile.

It was suggested to Mrs. Holland that she establish a foundation at Elon College, the income from which to be used to defray the expenses of the conference. After due consideration, Mrs. Holland agreed to provide ten thousand dollars for this purpose. A substantial payment has been made to begin the foundation so that the conference might begin.

The first session of this conference was held in February, 1946. Dr. Charles R. Brown, Yale Divinity School, Dr. Wofford Timons, Executive Secretary of the Evangelistic Department of our United Church, and Dr. Philip Widenhouse of our Denominational Headquarters in New York City, were among the leaders for the conference. There was a fair attendance other than faculty and students of the college and a very profitable session was held.

It was planned to hold the 1947 session of this conference in connection with and as a part of the School of Missions and Pastors' Conference to be held at Elon College during the summer months. It was later decided that three meetings in one would be too much and that, perhaps, neither would be too successful. The plans for the Christian Workers Conference were accordingly dropped for that particular time. There was a feeling, however, that this was a mistake and that the conference should be conducted on an annual basis.

Definite arrangements have been made for the Christian Workers Conference to be held at Elon College during the week of February 6, 1949. Faculty members for the conference are being secured. It is hoped and expected that the ministers and churches of the Convention will be interested in this undertaking and that they will give their cooperation and assistance, not simply for the sake of the conference but for the sake of our own local churches and work among our churches. There will be assembled here on the campus some of the outstanding workers of our church, who with their preparation and experience, will be able to speak with authority on the different phases of our local church programs. We have a number of good pastors and excellent churches, but both, pastor and church, could profit greatly by additional instructions and outside suggestions as to plans and procedure. We need our minds and spirit refreshed and invigorated so that we may be in readiness for greater undertakings and more fruitful efforts in our church that the Kingdom of God may come in its fullness.

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## APPORTIONMENT GIVING.

All of the conferences of the Southern Convention have held their annual sessions and are now anticipating the opportunities and privileges of a new church year. Annual sessions, however, do not necessarily mean that the work of the year just closing has been completed. I trust that the other boards, institutions, and committees, which are supported annually by the church, have received their full apportionments. Unfortunately, Elon College has not. According to our records, resulting from money forwarded by the Convention Office, the college has received to date a total of $11,506.44 which leaves a balance of $993.56 due on the total apportionment. This is $652.73 less than the total last year. We, as churches and pastors, should remind ourselves that by Convention action, the college period does not end until January, 1949, and that the remainder of this year may be used by churches and Sunday schools to secure the full apportionment for the college. I am sure that our Superintendent, Dr. W. T. Scott, will be conferring with you about this deficit and this fine opportunity that we have to fully discharge our obligations to the college for current expenses. In the face of extreme high prices and limited funds, may I beg of you, pastors and churches, to please take the matter to your church and give it an opportunity to give this support to our college. The college wishes to express grateful appreciation for your assistance.

**Churches.**

| | |
|---|---|
| Previously reported | $10,705.82 |
| Eastern N. C. Conference: | |
| Morrisville | 2.78 |
| N. C. & Va. Conference: | |
| Bethel | 30.00 |
| Bethlehem | 116.00 |
| Durham | 341.71 |
| Elk Spur | 9.60 |
| Hines Chapel | 4.60 |
| Mt. Zion | 52.00 |
| New Lebanon | 44.60 |
| Pleasant Grove | 42.12 |
| Union (N. C.) | 80.00 |
| Union (Va.) | 44.00 |
| Western N. C. Conference: | |
| Antioch (C) | 2.00 |
| Bennett | 5.00 |
| Union Grove | 18.00 |
| Va. Valley Conference: | |
| Antioch S. S. | 8.81 |
| Total | $ 800.62 |
| Grand Total | $11,506.44 |

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## TESTIMONIES CONCERNING ISAAC WATTS.

"Some of his hymns will be sung, I fancy, so long as men praise God together; for most heartily do I grant that of all hymns I know he has produced the best for public use."—*Geo. MacDonald* (1824-1905).

—o—

"As his mind was capacious, his curiosity excursive, and his industry continual, his writings are very numerous, and his subjects various. . . . Few man have left behind such purity of character or such monuments of laborious piety. He has provided instruction for all ages. . . . He has left neither corporeal nor spiritual nature unexamined; he has taught the Art of Reasoning and the Science of the Stars."—*Samuel Johnson* (1709-84).

—o—

"Dr. Watts may be called the inventor of hymns in our language, for he so far departed from all precedent that few of his compositions resemble those of his forerunners, while he so far established a precedent to all his successors that none have departed from it otherwise than according to the peculiar turn of mind in the writers, and the style of expressing Christian truths employed by the denomination to which he belonged. . . . It has pleased God to confer upon him, though one of the least of the poets of this country, more glory than upon the greatest either of that or of any other, by making his 'Divine Songs' a more abundant and universal blessing than the verses of any uninspired penman that ever lived."—*James Montgomery* (1771-1854).

## A LETTER FROM THE JACKSONS.

American Board Mission,
Shaowu, Fukien, China,
November 2, 1948.

Dear Friends of the
Southern Convention:

My, it's good to be back home again even if we're not settled as well as we'd like to be. Our trip up from Foochow in the two and one-half ton truck given us when UNRRA closed up last spring, was thrilling and the scenery was beautiful. Usually, in China, each car has its own driver and mechanic. Very few people drive their own cars as there are no garages or mechanics along the road. However, we could not afford this luxury, so I drove the car up myself. I was surely thankful for my experience in driving a school bus in Waverly. I was anxious throughout the trip of 250 miles as we wound around over mountains and valleys miles from habitation with our precious cargo of Lewis, Dorothy and Miss Leona Burr. We arrived safely on October 11, thankful that we had no engine trouble. You have already, no doubt, read Miss Leona Burr's account of the trip. The next day after arriving in Shaowu, the fuel pump quit working and the battery went dead, so the truck hasn't moved since. Foochow is the closest place to get parts so I'm afraid the truck will be idle for sometime.

I was happy to find, upon our arrival, quite a few copies of The Christian Sun waiting for us, and we eagerly devoured the Southern Convention news. We look each week to the list of churches contributing to our Shaowu work and we are grateful beyond words for your generosity.

Sometimes we receive letters asking what special things church groups or individuals can send us. Such thoughtfulness is greatly appreciated and in the past we have received some useful and valuable things for ourselves and for our Chinese friends. Now the government has announced a new revision in taxes which so raises the tariffff that we just cannot afford to receive gifts. The tax on woolen clothing is about 200 per cent of the American value. We'd like to suggest, therefore, that if your church group wishes to do something for us that you make a special effort to raise money and send it to the Convention Office for our work. If the full appropriation is not raised, our work has to be curtailed by that amount. There is, however, one item which we would be most grateful for—used X-ray film. It can be washed off and used as window glass. There is no tax if marked: "Exposed—of no value." Our Han Mei School has not one pane of glass and it cannot be bought in Shaowu at any price.

After about a month's breathing spell, conditions in China have again become unstable. A new currency was issued in August and everyone's hopes rose. But the past few weeks has seen the old pattern of inflation return. Prices have quadrupled in a few weeks. Part of the difficulty is because many have lost confidence in their government because of Communist victories in the north. Merchants and workers compute wages and prices in rice—they don't want money. Wealthy people are hoarding rice and other goods as fast as they can with the result that commodities are scarcer than ever.

We have heard over the radio that foreigners in North China have been advised by the American Counsul to leave. Most missionaries, naturally, do not want to leave their posts until the end, always hoping against hope that something will happen to relieve the situation. If all must go, we hope some of our North China colleagues will come to North Fukien to help us. There are places to live although in pretty bad state of repair.

We are wondering, as we hear of the evacuations in North China, if the Communists will continue to come Southward. There is no evidence at present that they will come to Fukien, but the drive southward seems to be gaining momentum.

Dorothy is happily engaged this term in teaching English to a class of sixty Junior High School students in Han Mei School. It is a mile and a half walk to East Gate each morning, so between teaching, caring for Lewis, and looking after the house, she is pretty busy. She loves to teach, though, and I hope she will write to you about some of her experiences before very long. Miss Leona Burr has plunged right into the women's work. Many of her former students and friends are beginning to show an increased interest in the church.

Our churches are preparing for the annual Conference (December 2-7). We have some difficult problems to meet and we hope that, at that time, every Christian and every church in the Southern Convention will pray for us here that the Holy Spirit may guide us in our plans for the year to come.

Little Lewis is now growing daily and is the smillingest, happiest, most loveable baby (we think) in Shaowu. Our Chinese friends are amazed to see his blue eyes, blonde hair and pinkish white skin. He loves to eat the baby food many of you sent and he is the best dressed baby in China because of the thoughtfulness of our Southern Convention friends. Many, many thanks.

When you read this letter, you will probably be getting ready for Thanksgiving. We Americans have much to be thankful for. Most of us don't know what it is to be without food, clothing and shelter. This past summer, in Foochow, I saw the bodies of several beggars who died on the street from starvation. The majority of the Chinese do not have enough of the right kind of food to eat and many live from day to day not knowing where the next day's rice is coming from. America, rich in the resources of the earth, must share with them.

Above all, America needs to be thankful for the Christian heritage which is ours—for our churches, our charities and for the feeling of concern for others which is prevalent in every community in the land. We ought to share our food, our clothing and our money with China. But, most of all, we ought to share our Master. Most of the evils of Chinese society can be traced to evil, grasping men who seek their awn advantage regardless of the effect on the public good. Only our Master can change the heart and implement within a desire to serve others rather than self. Such a transformation, China needs above all else.

Timothy Chang has written of the wonderful reception you have given him and he is deeply grateful. So am I, and his being in America is another link in the chain of Christian fellowship which shall one day unite all peoples of the earth.

Sincerely yours,

Dick Jackson.

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### SUFFOLK REPORTS "NEW LOOK."

The Woman's Home and Foreign Missionary Society of the Suffolk Church got the "New Look"—when the first meeting of the church year was held October 11, at 6:30 p. m.

Nine rooms in the church building were lighted to receive the nine circles, for their own business meeting. Promptly at 7:00 o'clock the corridors and halls overflowed and all steps turned to the Fellowship Hall, where Circle No. 1, with Mrs. J. B. Kent in charge, had tables arranged with Hallowe'en table settings, and even the candy carrying out the orange and black color scheme.

Now some "new looks" have a bustle, so every one bustled around a well-laden table stocked with covered dishes brought by each member, and carried the food of their choice to their table. A well-filled crowd with no "wasp waists" at 7:45 filed into the church auditorium for David Brown Harrell's inspiring organ meditation and Dr. Truitt's study from Galatians, the Bible Study for this year.

From the auditorium, the members went into the Philathea classroom for the regular business session and the program—which was a playlet entitled, "It Could Be You." The meeting closed with "Our Purpose" and "Our Prayer."

The "New Look" of the society seemed to go over in a big way for the first time, and it may be our "new outlook" for 1948-49.

LEMMIE B. RAWLES,
*Secretary.*

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NOTE: Mrs. Truitt reports that the women like very much the new arrangement of circle and society meeting together. Before, if they had 40, it was a good crowd. At the first time of the new way of meeting they had 63, and in the November meeting they had 81 present. This is worth trying for some women's groups whose attendance has not been up to par. It means that you have just the one big meeting each month and not the meeting of each circle separately and the coming together of all for the auxiliary meeting. The one meeting a month could be for morning, afternoon, or evening, including a meal if you prefer but not necessarily each time. The circles can meet separately and then come together for parts of the program, especially the inspirational parts. This idea is also good because it gives the women a chance to see all the women with whom they are working in the church and not just their own little circle, especially if it is held at a time when all circles can attend.

### THE ORGANIST'S CREED.

By Jessie L. Brainerd.

I. I will consider my position as subordinate to the director of the choir. Though my duties are important, after all the director is responsible for the general success of the service.

II. I will be punctual at all rehearsals and services.

III. I will follow the conductor's beat and phrasings, and will respond to the mood of the composition.

IV. I will cooperate with the choir, the director, and the pastor, so that the services may be coherent and well balanced.

V. I will feel my responsibility at all times and in the case of possible errors by anyone, will endeavor as best I can to cover these from notice.

VI. As good hymn playing is one of the most important duties of the organist, I will try at all times to grow in a feeling for rhythm and musical values.

VII. In the accompanying of a soloist, I will at all times try to lose any personal conceptions in those of the artist interpretating the leading part of the composition.

VIII. I will try to realize that the chief office of the choir and organ is to lead the congregation in their worship in song.

IX. I will choose preludes, offertories and postludes that are spiritual, uplifting and that will be appropriate to the mood of the particular service.

X. I will remember always that music in the church service is not for display but a part of the worship.

### PROPHET OF THE PEOPLE'S PRAISE.

(Continued from page 3.)

in churches of the Reformed tradition to have the Psalms given out line by line by a leader sometimes called the precenter. Some versions of the Psalms attempted to be as literal as possible and therefore were quite stiff and awkward. Others were freer in spirit and in form and were usually correspondingly more valuable.

It was not until 1700 that Isaac Watts began to write and that modern hymnody can be said to have begun. As a young man, he objected to the metrical Psalms then being used. He felt that they were inadequate to the fullest expression of Christian worship. When he was told to do better, he did just that. He argued that we preach from the New Testament and we pray in the name and spirit of Christ. Why then are Christians compelled to sing only in words that are pre-Christian? To that end he essayed to render some of the Psalms very freely indeed, but in New Testament language. For this reason he felt free to go beyond the literal text, and even beyond what he felt was the pre-Christian mood of the Psalms. One of his publications he called, "Imitations of the Psalms of David in the Language of the New Testament." His hymn, "Our God, Our Help in Ages Past," is a free paraphrase of the 90th Psalm and well illustrates this. Having done this, it was not a very long step to go the full way and write hymns which were fresh inspirations not necessarily based on the Biblical text. His hymns made such an appeal to the people of his and succeeding generations that he became the bridge into a new day of hymnody by which Protestant Christianity in the English speaking world found its collective singing voice for corporate worship and for the spread of the gospel. Watts said of himself, "It was not my design to exalt myself to the rank and glory of poets. But I was ambitious to be a servant to the churches and a helper to the joy of the most ordinary Christian."

Because Isaac Watts felt so deeply the need that the common people find adequate means of praising God, he began a tradition of openness to the inspiration of God, which has provided the wide array of hymns that fill our modern hymnals. Not only did other hymn writers follow in his train, but the lines of many authors unintended for hymns, have been set to music and have enriched our hymnals. Moreover, these hymns come from all branches of the Christian Church, and their presence is a living witness to the true catholicity of the gospel. Because of Isaac Watts' pioneering work in the writing of hymns adequate to free, corporate worship, he deserves to be gratefully remembered by the church. Isaac Watts was a prophet in the true sense of that word, the prophet of the people's praise.

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Doing what can't be done, is the glory of living.—*Samuel Armstrong.*

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

## TEN YEARS AFTER.

*By* HILDA RICHMOND.

*Issued by the National Kindergarten Association.*

There are some parents who, though they quote to their children the old saying, "Rome was not built in a day," quite forget to apply this adage themselves. For instance, they try to *rush* their boys and girls along to achieve top rank in the grades and in high school. They plead with their children and offer rewards for "straight A's" in their lessons. It is foolish and positively harmful to drive, coax, or urge children to excessive study, merely for the sake of seeing their names in the local newspaper on the list of the ten highest-ranking pupils. A boy or girl may need the extra time, which would be required to gain a place on that list, for outdoor exercise and sleep. And time spent this latter way might give the parents something even more satisfying to look upon than the gratifying sight of their child's name on that high-scholarship list.

If fathers and mothers will take the trouble to select a class known to them ten years ago, and now out in the world of business or professional enterprise, and make a careful study of the members then, and now, it will do them—and consequently their children—a great deal of good.

In one class of graduates ten years ago, there was the usual number of ambitious, eager pupils whose fond and proud parents had never required any home tasks of them. Their time had been carefully guarded so that nothing should interfere with school or home study. Many a mother of the average type of pupil had, more than once, gone home from the club or class meeting to shed bitter tears, because her offspring was not "ambitious" and she could never tell, with happy complacency, that *her* boy was "leading his class" or was being constantly sought after when public exhibitions were to be held.

But ten years after this graduation, some of these mothers had the experience of noting that their slow, plodding—sometimes, seemingly indifferent—sons were forging ahead of many of the pupils that these mothers had formerly envied. They were in good health, married, supporting their little families — happy in their own homes, and climbing the ladder of success with confidence in their own abilities. Six of the former "show" pupils had been obliged—when hard times had struck the land so forcibly —to look to their parents for support, and—alas!—two of the once high-ranking pupils were in sanitariums. The fond and foolish parents saw, too late, what crowding and overcramming had done to their children. The fact that Herbert had "led" his classes and had taken the forefront in all plans and intellectual contests, winning prizes right and left, did not, later on, keep his parents from bitter tears, caused by the realization that they were largely responsible for the ill-health and inability to work from which the young man was suffering.

"If others can do it, you can do it," had been the cry of these ambitious parents. Perhaps one of the most deplorable outcomes of having made high scholastic standards the aim of school life had been a "priggishness," on the part of the leaders, which showed that these boys and girls felt they were a little better than most of their schoolmates. It is possible that many of them, during the depression, might have been happily employed but for the foolish idea that they should not take unimportant positions because they were fitted for better things. The ordinary student might accept a task at the foot of the ladder, but with their records they must wait for something higher up. And this attitude has been forced on them very largely by the ambitious home folks. A certain talented young man, in his early thirties, has never done any

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## SOME HYMNS BY ISAAC WATTS.

Many effective anthems have been composed on Watts' hymns, some based on the tunes with which they are associated, others original and perhaps hymnic in form. A few of them are listed here, graded as follows for performance: *E*asy, *M*edium and *D*ifficult.

1. *Awake, Our Souls, by* Adolph Hesse, original. O. Ditson (Presser). M-15c.
2. *Christ Hath a Garden* (a lovely text, well set).
   a. By Eric Thiman, original, hymnic. Gray. M-16c.
   b. By Roland Diggle, original. Carl Fischer. M-15c.
3. *Come, Let Us Join Our Cheerful* Songs.
   a. By Norman Churchill, introducing *London New*. B. Music Co. M-15c.
   b. By Percy Whitlock, original. Oxford (Carl Fischer). E-20c.
4. *Hush, My Dear, Lie Still.*
   a. By C. S. Lang, original (unison or sop. solo). Gray. D-16c.
   b. By Powell Weaver, on *Nettleton*. Galaxy. E-16c. (Solo with hummed accom. text "Come, Thou Fount of Every Blessing" is also added.)
5. *I'll Praise My Maker.* By Matthew Greiter, arr. Sanders, on *Old 113th*. O. Ditson. E-15c.
6. *Jesus Shall Reign.* By Ferris Tozer, original, hymnic. Gray. M-16c.
7. *Joy to the World.*
   a. By S. R. Avery, on *Antioch*. O. Ditson. E-15c.
   b. By Edward S. Barnes, old French melody. Schirmer. M-15c.
8. *Lord of the Worlds Above.* By T. Tertius Noble, original, hymnic. Galaxy. D-15c.
9. *Our God, Our Help in Ages Past.* This is so well known that we cannot list generally used settings. We add one for festival occasions by Katherine K. Davis: *St. Anne* —8 parts. B. Music Co. D-15c.
10. *Sweet Is the Work.* By R. Walter Robson. Gray. M-16c.
11. *The Lord My Shepherd Is* (an antiphon). From tune by Battell, arranged by C. Dickinson. Gray. E-10c.
12. *There Is a Land of Pure Delight.* By G. H. Federlein, original. Gray. M-10c.
13. *When I Survey the Wondrous Cross.*
   a. By T. Tertius Noble, original. J. Fischer. D-15c.
   b. By Ralph Harris, on *Hamburg* (solo and obblig.) Flammer. M-15c.
   c. *Hamburg,* arr. for ch. and congregation. By W. B. Olds. Hall & McCreary. E-12c.
   d. By Sidney Thomson, original, solo, soprano. Schirmer. M-50c.

These anthems are well suited for use in a Commemorative Festival for Isaac Watts, but they also serve as a real addition to the choir library for Christmas and general use.

Prepared for the Isaac Watts Bicentennial Committee of the Hymn Society of America.

REGINALD L. MCALL,
*Executive Secretary.*

# Southern Convention Office

Rev. Wm. T. Scott, *Superintendent*

### WESTERN NORTH CAROLINA CONFERENCE.

The seventy-eighth annual session of the Western North Carolina Conference was held at Pleasant Union Christian Church, November 11-12. The theme, "Our Christian World Mission," was strongly presented in inspiring addresses by Miss Pattie Lee Coghill; Dr. Hiroshi Hatanaka, President of Kobe College, Japan; Rev. Harold Case, Elbowoods, North Dakota, Director of Indian Work; Dr. Alan B. Taylor, Medical Director, McCord Hospital, South Africa.

The worship services conducted by Rev. F. C. Lester, D. D., also emphasized the theme, his subjects being, "We Look at Our World," "We Hear God's Call" and "We Organize for Work." Mr. George Gunter, President of the Conference, set the spirit and atmosphere of the Conference with his timely address on the subject, "A Program of Advance for Our Conference." Dr. John G. Truitt, President of the Southern Convention, challenged the Conference to a larger ministry in these trying days.

Mr. S. H. Pell, Chairman of Laymen's Work, showed in his report that the laymen of the Conference are at work in an effort to fulfill the objective of the Laymen's Fellowship of the Southern Convention — "Every Man in His Place in His Church Doing the Job That Needs to be Done." Mrs. E. P. Borroughs, Superintendent of the Asheboro District of the Western North Carolina Conference reported on the effective work of the women's societies. Dr. L. E. Smith, President of Elon College, and Superintendent C. D. Johnston, of the Christian Orphanage, reported progress in these institutions of our Church. Rev. Carl R. Key, Director of the North Carolina Council of Churches, was present and presented the program for relief of the suffering peoples of Europe. Rev. B. J. Earp, Chairman of the Committee on Stewardship and Apportionments, presented a strong report and urged the churches to adopt the increased apportionments in accordance with the expanded financial program of the Southern Convention. The report was unanimously adopted.

The officers were re-elected as follows: George T. Gunter, President; Rev. B. J. Earp, Vice-President; Mrs. F. C. Lester, Secretary; Rev. M. A. Pollard, Assistant Secretary; Cyrus Shoffner, Treasurer.

Rev. B. H. Lowdermilk and his good people of Pleasant Union Church are to be commended for the hospitable manner in which they entertained the session of Conference, which was one of the best attended in recent years. Financial reports indicated that more of the churches paid in full their apportionments than in previous years.

Wm. T. Scott.

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### NORTH CAROLINA AND VIRGINIA CONFERENCE.

The one hundred twenty-third annual session of the North Carolina and Virginia Conference was held at the Congregational Christian Church of Lynchburg, Virginia, November 16-17. The Conference was well attended throughout and a strong program was presented. Special speakers for this Conference were Dr. Alan B. Taylor of South Africa; Rev. Harold Case of Elbowoods, North Dakota; Dr. Hiroshi Hatanaka, President of Kobe College, Japan; Miss Pattie Lee Coghill of New York, who presented "Our Christian World Mission." Dr. Thomas Anderson of Central Church, Atlanta, Georgia, was guest preacher at the Conference, speaking Tuesday evening and Wednesday morning.

The Conference Apportionment Committee presented the schedule of apportionments in line with the increased giving recommended by the recent session of the Southern Convention. This report was unanimously adopted.

The report of the Committee on the Ministry by Dr. Stanley C. Harrell was most encouraging from the standpoint of new leadership in this Conference. The report revealed that a number of students are preparing themselves for the ministry, and two were licensed—Bland Leebrick and Richard Cook. Rev. Robert T. Woodruff, Jr., minister of Ingram and Pleasant Grove Churches, was received by letter of transfer from the Baptist Church. Rev. William P. Smith, assistant pastor of the Burlington Church was received by letter of transfer from the Baptist Church. Rev. W. M. Morgan, a member of the Baptist Church and professor of Bible at Appalachian State Teachers College, was ordained to the Christian Ministry.

Dr. L. E. Smith, President of Elon College, and Superintendent C. D. Johnston of the Christian Orphanage, presented encouraging reports from these institutions of the church and urged a larger support by our churches to them.

Rev. James B. Allan, the host minister, and the Lynchburg people are to be commended for the splendid manner in which they entertained at Conference. The Lynchburg Church, located in one of the most promising residential sections of that city, received commendation from the Conference for their good work and as an evidence of faith in the future growth of the church.

The officers were re-elected as follows: Rev. Kenneth D. Register, President; Rev. W. Millard Stevens, Vice-President; Rev. Wm. J. Andes, Secretary; Mr. Russel V. Powell, Treasurer.

The reports to the Conference indicated substantial gains during the year in membership and financially, most of the churches paying in full their Conference apportionment.

Wm. T. Scott.

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### THE SINGING BIBLE.

(Continued from page 2.)

young and old — and passages are sung in solo, duet and chorus by musicians with church, operatic and concert experience. Organ and other instruments provide appropriate accompaniment.

In the series of recordings now being issued are the Lord's Prayer, the Beatitudes, selections from the prophets, and favorite psalms. Records are full ten-inch size and are of unbreakable Vinyl-based permalyte for high fidelity reproduction and elimination of needle scratch and surface noise.

The entire series consists of ten records in all. New subscribers receive an additional gift record of the Tweny-Third Psalm, which has on its other side the passage from Proverbs —"Let Thine Eyes Look Right On." The cost of each record is $1.50, paid each month as each record is received. Or the entire cost of $15.00 for the series may be paid in advance; in that case an additional gift record is received—or twelve records in all.

At present, Singing Bible records may be obtained only from the Singing Bible Society. All who are interested are invited to write to the society's headquarters at 401 Broadway, New York City. If desired, the Gift Record and first record in the series may be sent for and heard without obligation before a subscription is ordered.

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## HISTORY IN THE NEW TESTAMENT.

Lesson X—December 5, 1948.

Memory Selection: *Go ye therefore and make disciples of all nations.*—Matthew 28:19.

Lesson: Acts 1:8; 2:1-4; 4:1-4; 8:4-17, 25; 11:1-18; 13:1-3; 14:26-27; 16:1-10; 28:16, 30-31.

Devotional Reading: Acts 4:23-31.

*A Physician Historian.*

The Acts of the Apostles was undoubtedly written by Luke, the beloved physician. He was an intimate friend of Paul, and accompanied him on many of his travels. He therefore wrote at first-hand concerning some of the incidents recorded by him in this book. But Luke was an honest and a careful historian, as well as a physician. If one reads the opening verses of his Gospel, he will see with what painstaking care he examined his sources, and with what fidelity he recorded the facts. He brings the same scrupulous care and the same fidelity to the book of Acts. Thus we have an important historical source book concerning the early spread of Christianity.

But only a sketch, as it were of the greatest movement in history, as anybody who rends the Acts of the Apostles carefully will discover. Indeed it would seem that Luke had taken the words of Jesus, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth," and made it the outline of his history of the spread of Christianity. It seems to be his purpose to show how the movement began in Jerusalem, spread into Judea and into Samaria, and then through Paul's missionary journeys went unto what was then the uttermost part of the earth. It might be called "A Historical Sketch of Early Christianit." We wish we had written much more in detail and at much greater length, but we thank God for this beloved physician who through his writings brought healing to the soul even as he, through his work, brought healing to the body.

*Great Things from Small Beginnings.*

Jesus once said that the Kingdom of heaven was like a grain of mustard seed, which though the smallest of seeds, actually developed into the greatest of herbs, thus showing in dramatic form how even from the smallest of beginnings the greatest of historical movements grew. The lesson for today is a miniature of that movement, a thumb-nail sketch, as it were. From a little band of twelve men, one of whom was a betrayer, the Christian movement has grown until both its numbers and its influence are incalculable. The parable of the mustard seed has new meaning in the light of today's lesson.

*A Commission and a Promise.*

It began, of course, in the heart of God even from the foundation of the world. It was his eternal purpose that men should be saved. But it found vocal and vivid expression in the last recorded words of Jesus according to Matthew in what we call the Great Commission. Conscious that all power both in heaven and on earth had been given to Him, our Risen Lord commissioned, or commanded His disciples, to go into all the world and make disciples of all nations, teaching them and baptizing them in the name of the Father and the Son and the Holy Spirit. And even as He commissioned them, He promised to empower them. Then as always, God gives power to do the thing He asks us to do.

*The Promise Fulfilled—The Church Is Born.*

The disciples took Him at His word, and He kept His word. They waited as He had commanded them, and He poured out His Spirit upon them as He had promised. Pentecost might well be called the birthday of the Church. It was then that the Holy Spirit, which of course had always been in the world, came with new fulness and power, or at least when the disciples received and appropriated it in its marvelous power. They became new men in Christ Jesus. They set out to be witnesses for Christ even unto the uttermost parts of the earth.

*Obstacles and Opposition.*

All was not sweet and light in the world of that day. All men did not want the gospel. And not only were large numbers of men indifferent and uninterested, but a powerful group was aggressively opposed to the gospel. It was not long before the leaders of the new movement ran into opposition on the part of the religious leaders of the day. And then, behold, the new movement ran into persecution from the political leaders of the day. Christianity soon was baptized with fire, literally. Witnessing for Christ in that early day, took courage and often cost life itself. But those early Christian were made of stern stuff. They knew whom they had believed and they were not afraid of men.

*Breaking Down Barriers.*

Strange as it may seem, and amazing in its implications, the gospel broke down barriers between Jew and Samaritan, high and hard barriers that had been there through the years, and ere long Christians were carrying the good news to the Samaritans. And the hearts of this people, who in the eyes of the Jews were "dogs" responded, and many of them believed. True religion, or at least the Spirit of Christ will break through and break down the prejudices and barriers of men. Christ alone has the solution to the differences and bitternesses between races and religions.

*Widening Horizons.*

The gospel did not stop in Samaria. It began to spill over into the larger Gentile world. It was preached to Gentiles at Antioch where the disciples were first called Christians, and where Jews and Gentiles were brought together in a common fellowship in the Church. The gospel was interpreted in more universal terms here. It manifested itself not as a Jewish sect, but as a new movement, the genius of which was not observance to the law, but obedience to Christ through faith. And the gospel spoke to the hearts of this Gentile people. The work grew to such proportions that Barnabas who had charge of it had to have help, and he enlisted Paul as his co-worker. Thus began a great partnership in Christian service.

*Growing Frontiers.*

From Antioch the gospel really began to go places. Acting under the sure impulse of the Holy Spirit the Church there felt constrained to give of its best to share the good news with the larger Gentile world, and they set Barnabas and Paul apart with prayer and the laying on of hands, and sent them westward to preach the gospel. History turned on that decision and that event. For from Asia the gospel was carried to Europe and from Europe it was eventually carried to the Western world, and the end is not yet. The grain of mustard seed has grown until now it represents the greatest

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## THE ORGAN AND THE ORGANIST.

*By* Dr. F. W. Boreham.

The organist is an ecclesiastical vagabond. He is a nomad and a nondescript. He lives in a kind of no-man's land. In the rationale of our spiritual economy he has never been provided with a home. We have never made up our minds whether he is simply a cogwheel in the mechanism of our church organization or one of the controling forces of the sanctuary. If our theologians had read their Bibles as carefully as our organists have read their music, they would certainly have discovered that the Scriptures have some very fine things to say about the organist. Here for instance is a cluster of great Old Testament stories which should have helped us solve our problem long ago. Jehoram, the wicked king of Israel, and Jehosophat, the good king of Judie, have for a while joined forces that they might fight side by side against the Moabites. But in the course of the campaign their united armies fall into sore straits and Jehosophat longs to hear some guiding voice. In his perplexity he hungers for fellowship with the skies. His soul ached to speak with God. Is there not a prophet? Elisha is found, and the kings stand before him, and beg him to prophesy. But the lips of the seer are sealed, he has no message; he is dumb. Then he cried: "Bring me a minstrel! And it came to pass, when the minstrel played, that the hand of the Lord came upon Elisha, and he prophesied."

The point is that we recognize the organist. It is instrumental music pure and simple. There is no question of words, whether clearly or indistinctly enunciated. An emphatically spiritual effect was produced. We must be honest, even though we be theologians. We must be fair, even towards an organist. Two irresistible conclusions emerge. The first is that the organist is clearly part and parcel of our spiritual economy. In the first stories, it was through his agency that the Divine Spirit was received. In another story, when David took his harp and played before Saul, the evil spirit departed from him, "When Saul heard the music of the psaltery and the tabret and the pipe and the harp, the Spirit of the Lord came upon him," and thus by means of a melodious ministry an evil spirit was expelled.

These are two great essential functions of the church in every age, to invoke a fresh inrush of spiritual enlightenment and reviving fervor, and, to exercise and expel all that is unrighteous, unholy, and unclean. Lest our friends of the music benches should become exalted above measure by the brilliance of the Old Testament revelation, we hasten to emphasize the second principle that emerges from its beautific splendors. It is manifest that the music of the minstrel is not an end in itself. Just as the work of the minister is not in itself spiritually effective, but is the channel through which the excellency of the divine power may communicate itself, so the harmonies of the organ are but a means of grace.

## A DECLARATION
### OF THE RELIGIOUS PRINCIPLES OF THE AMERICAN GUILD OF ORGANISTS.

**For the greater glory of God, and for the good of His Holy Church in this land, we being severally members of the American Guild of Organists, do declare our mind and intention in the things following:**

**We believe that the Office of Music in Christian Worsip a Sacred Obligation before the Most High.**

**We believe that they who are set as Choirmasters and Organists in the House of God ought themselves to be persons of devout conduct, teaching the ways of earnestness in the Choirs committed to their charge.**

**We believe that the unity of purpose and fellowship of life between Ministers and Choirs should be everywhere established and maintained. We believe that at all times and in all places it is meet, right, and our bounden duty to work and to pray for the advancement of Christian Worship in the holy gifts of strength and nobleness; to the end that the Church may be purged of her blemishes, that the minds of men may be instructed, that the honor of God's House may be guarded in our time and in the time to come.**

**Wherefore we do give ourselves with reverence and humility in these our endeavors, offering up our works and our persons in the Name of Him without whom nothing is holy. Amen.**

## WHAT OF THE FUTURE—FOR CHURCH MUSIC.

(Continued from page 5.)

composers was asked the whereabouts of a brilliant former pupil. The answer came quickly without facetiousness. "O he is buried somewhere in church music."

The church at large must put its musical staff on an equal footing with specialists in other fields in salary—in respect—in rank. In complete fairness, it is necessary to state now that this church practices these three principles of adequate remuneration, respect, and rank. When the church musician's self-respect as well as that of yours is attained, and he is given a living wage, then more qualified persons will enter the field, the all too few schools now training church musicians would grow so that still better training could be offered. The whole would be an endless circle for good.

I should want to suggest something further . . . Create an ecclesiastical order for church musicians which would grant a title to qualified persons giving their whole time to church music. As a man is ordained into the ministry of the gospel, so induct an individual into church musical leadership. The title must carry meaning and respect. The presently used title, "Minister of Music," is most graciously used by a few churches.

Further, the churches in smaller communities or groups of smaller churches in larger cities should forget their differences to call someone to organize and supervise their musical work collectively. Thus a person of much larger calibre and training would give these churches the fine musical leadership which they cannot possibly now afford. An assistant in each church would assume immediate charge of the program in each church. This procedure would give an unbelievable impetus to church music for the good of everyone.

The church still further, should be the center of musical education. If the church is to recapture musical leadership, all phases of music must be controlled. Classes in both instrumental and vocal techniques must be organized, and put on a graduating basis. It would take courage and financial backing for the church with enough vision to start such an all embracing scheme.

Scholarships in music should be offered. The recipients would in return become the principal choral group. A variant of the idea would be for selected young people to live together under church supervision, be given their education under church supervision both in musical and academic subjects, in other words, a Choir School. Any variant of such a plan would give us great music, be a courageous step in the advancement of church music and make us truly leaders.

There should be more music festivals—festivals of children's groups, hymn festivals by the congregation, festivals of the combined choirs of smaller churches. We can foster choral clinics. There is no limit to what we can do except as limited by our vision, capacities and energies.

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Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and seldom draw to their full extent.—*Walpole.*

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The Christian Orphanage has a lot to be thankful for. The Lord has blessed the children with good health. We have had no serious sickness or accidents and no deaths during the year thus far. He has blessed us with sunshine and beautiful rains. Our farm has produced well. He has blessed us with many warm friends who are interested in our large family of little children. As Thanksgiving and Christmas draw near, our people are becoming more interested. They are beginning to call for all the children's names and ages in order to mail them Christmas gifts. They get lots of joy out of buying gifts for some little boy or girl to make them happy on Christmas morning. It is a fine thing both for the giver and the child who receives it, because it gives one joy to know he or she has made some little fatherless child happy. It touches a little spring in one's heart that bubbles over with joy, and the little child who receives the gift bubbles with joy, too. So both are made happy. When we count our blessings one by one during the year, we find we have lots to be thankful for.

We are greatly interested in the Thanksgiving offering this year. Our churches have a long way to go to reach $25,000.00 by December 31, as that date ends the orphanage year. The orphanage year runs from January 1 through December 31. In other words, we run with the calendar year. If the churches will do their duty it can be done. Up to this date the churches have sent to the Christian Orphanage the sum of $9,583.34. This amount counts on Conference Apportionments. If all the churches raise their apportionments in full in the Southern Convention it would only amount to $15,000.00, but all of them will not raise their full quotas. If they do, can you expect me, as your superintendent, to run the orphanage on $15,000.00?

You have heard lots about going the second mile; I hope you will be willing to go the second mile at this Thanksgiving. Let us make it a "Banner Year" for the orphanage. I have given you more than thirty-two years of my life as superintendent. I have forgotten self in my zeal to make the orphanage an institution that the churches may well feel proud of, and to train boys and girls to be good citizens. The work we have done in thirty-two years is shown in nice buildings, nice farm and dairy, and the many fine young men and women we have sent out.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR NOVEMBER 25, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $ 9,272.09 |
| Eastern N. C. Conference: | | |
| Morrisville | | 2.52 |
| N. C. & Va. Conference: | | |
| Danville | $ 50.00 | |
| Elk Spur | 10.00 | |
| Kallam Grove | 15.00 | |
| Union (N. C.) | 64.00 | |
| Union (Va.) | 12.00 | |
| | | 151.00 |
| Western N. C. Conference: | | |
| Antioch (C) | $ 18.13 | |
| New Center | 10.00 | |
| Ramseur S. S. | 33.29 | |
| Union Grove | 15.00 | |
| | | 76.42 |
| Va. Valley Conference: | | |
| Antioch | $ 10.76 | |
| Mt. Lebanon S. S. | 12.00 | |
| | | 22.76 |
| Total this week from Regular Offerings | | $ 252.70 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Bethel | | $ 19.42 |
| Eastern Va. Conference: | | |
| Oak Grove | | 15.00 |
| Western N. C. Conference: | | |
| Pleasant Cross S. S. | $ 13.27 | |
| Pleasant Union S. S. | 10.86 | |
| | | 24.13 |
| Total this week from Thanksgiving Offerings | | $ 58.55 |
| Total this year from churches | | $ 9,583.34 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $15,760.09 |
| Mrs. Leigh, children | $ 38.99 | |
| Mr. Hughes, children | 45.00 | |
| Mrs. Kinch, children | 15.00 | |
| Mrs. Sullo, children | 26.12 | |
| Mr. Rumbley, for Jerry Wilkins | 10.00 | |
| Mr. Whitaker, for Tommy Wilkins | 10.00 | |
| Mr. Dunn | 2.00 | |
| Mable Haith, rent | 2.00 | |
| Cash Item | 4.39 | |
| L. S. Holt | 150.00 | |
| | | 303.50 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Mr. & Mrs. W. E. Davis | $ 20.00 | |
| Miss Stella Sharp | 20.00 | |
| Mrs. Ruth T. Shaver | 10.00 | |
| Mr. Bernard M. Cone | 25.00 | |
| Congregational Woman's Guild, Mason City, Ia. | 25.00 | |
| Mr. Paul Cox | 5.00 | |
| Miss Georgia Bradley | 20.00 | |
| Alatex Corporation | 100.00 | |
| Mrs. Dora Steele | 5.00 | |
| Gibsonville Development Co. | 25.00 | |
| Mr. Sidney S. Paine | 10.00 | |
| Burkes Dept. Store | 25.00 | |
| Mrs. C. W. Tatum | 5.00 | |
| Mr. P. H. Williams | 10.00 | |
| Mrs. Mollie Graham | 5.00 | |
| Miss Ruth Miller | 5.00 | |
| Mr. Herman Cone | 25.00 | |
| Mrs. Cameron Morrison | 25.00 | |
| Mr. James H. Anderson | 10.00 | |
| Mrs. I. J. Brown | .25 | |
| Mrs. A. M. Johnson | 10.00 | |
| | | 385.25 |
| Total this week from Special & Thanksgiving Offerings | | $ 688.75 |
| Total this year from Special & Thanksgiving Offerings | | $16,448.84 |
| Grand total for the week | | $ 1,000.00 |
| Grand total for the year | | $26,032.18 |

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## FOR THE CHILDREN.

(Continued from page 10.)

serious work since he graduated, and his family speak of him as showing "a very sweet disposition" in his patient waiting for something "in his line" to open up. As a matter of fact, he is conceited but very unhappy, while most of the boys with whom he grew up, although struggling along with limited budgets and hard work, are happy.

Parents and teachers should work together to provide well-balanced programs for childhood and youth. There is so much more for our young people to learn and practice than our school books can supply. As far as academic subjects are concerned, each child should be encouraged constantly to strive to surpass his own record—not those of his classmates. If this is his purpose, he can be kept on his toes, so to speak, in his lessons, without any danger to his health. However, some children need special incentives to make them want to join in outdoor activities. Always, the spirit of democracy should govern both in the school and in the home; therefore, as proper outdoor exercises must be insisted upon, the choice of activity should generally remain with the child.

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## SUNDAY SCHOOL LESSON.

(Continued from page 12.)

movement on earth and the mightiest force in history.

*A World Christian Church.*

A thousand years in God's sight are sometimes as a watch in the night. But He shall not fail or be discouraged until He sees the travail of His soul and is satisfied. A milestone was passed, however, last August when the World Council of Churches was formed at Amsterdam. It has the promise of a better day, which shall ultimately find fulfilment only when we are "one in Christ Jesus."

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Deliberate with caution, but act with decision; and yield with graciousness, or oppose with firmness.

—*Charles Hole.*

## REPORT OF COMMITTEE ON SOCIAL ACTION.

(Continued from page 6.)

First Assembly of the World Council of Churches, meeting at Amsterdam from August 22 to September 4, 1948. That Assembly brought together the leaders of 135 churches from 44 countries, and it undoubtedly marked an epoch in the ecumenical life of non-Roman Christendom. In addition to creating a permanent World Council of Churches, it commended to its constituent bodies, for serious study and appropriate action, a wide range of problems that currently confront Christians throughout the world. Your Committee hereby lifts out for our particular attention some of the major actions that were taken by Section III—"The Church and the Disorder of Society," and Section IV—"The Church and the International Disorder" (a complete Report of Amsterdam may be secured at 25 cents per copy from The Christian Century, 407 South Dearborn Street, Chicago 5, Illinois). The particular headings given below are ours, but the text consists of direct quotations.

1. *The Social Crisis.*—"The world today is experiencing a social crisis of unparalleled proportions. The deepest root of that disorder is the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any world power." (Sec. III, pt. 1.)

2. *The Renewal of the Church.*—"The greatest contribution that the church can make to the renewal of society is for it to be renewed in its own life in faith and obedience to its Lord. Such inner renewal includes a clearer grasp of the meaning of the gospel for the whole life of men. . . . If the church can overcome the national and social barriers which now divide it, it can help society to overcome those barriers. This is especially clear in the case of racial distinction. It is here that the church has failed most lamentably, where it has reflected and then by its example sanctified the racial prejudice that is rampant in the world. And yet it is here that today its guidance concerning what God wills for it is especially clear. It knows that it must call society away from prejudice based on race or color, and from the practices of discrimination and segregation, as denials of justice and human dignity, but it cannot say a convincing word to society unless it takes steps to eliminate these from the Christian community, because they contradict all that it believes about God's love for all his children." (Sec. III, pt. 5.)

3. *Communism and Capitalism.*—"The Christian Churches should reject the ideologies of both communism and *laissez faire* capitalism, and should seek to draw men away from the false assumption that these extremes are the only alternatives. Each has made promises which it could not redeem. Communist ideology puts the emphasis upon economic justice, and promises that freedom will come automatically after the completion of the revolution. Capitalism puts the emphasis upon freedom, and promises that justice will follow as a by-product of free enterprise; that, too, is an ideology which has been proved false. It is the responsibility of Christians to seek new creative solutions which never allow either justice or freedom to destroy each other." (Sec. III, pt. 4.)

4. *War and the Will of God.*—"War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. . . . The greatest threat to peace today comes from the division of the world into mutually suspicious and antagonistic blocs. This threat is all the greater because national tensions are confused by the clash of economic and political systems. Christianity cannot be equated with of these. . . . A positive attempt must be made to insure that competing economic systems such as communism, socialism or free enterprise may coexist without leading to war. . . . The churches have a responsibility to educate men to rise above the limitations of their national outlook and to view economic and political differences in the light of the Christian objective of insuring to every man freedom from all economic or political bondage. Such systems exist to serve men, not men to serve them." (Sec. IV, pts. 1 and 2.)

5. *Christ Our Hope.*—"Great are the tasks and fateful the responsibilities laid on Christians today. In our own strength we can do nothing; but our hope is in Christ and in the coming of his Kingdom. With him is the victory and in him we trust. We pray that we may be strengthened by the power of his might and used by him for accomplishing his design among the nations. For he is the Prince of Peace and the risen and living Head of the Church." (Sec. IV, pt. 5.)

Respectfully submitted,

H. Shelton Smith, *Ch'm'n,*
D. J. Bowden,
Joe A. French,
G. R. Garrison,
*Committee.*

## NORTH CAROLINA TO ORGANIZE FRIENDSHIP TRAINS.

Plans are completed by the North Carolina Church Rural Overseas Program (CROP) to organize friendship trains for shipment overseas. Two trains are foreseen, one to be assembled in Salisbury, December 1, and the other to be assembled in Raleigh or Wilson, December 15. A minimum goal of 100 freight carloads of farm produce was set by the state committee.

The plan of organization involves the setting up a CROP committee in each county, composed of ministers, farmers and farm organization leaders, press and radio representatives and school and civic organization heads. A time will be set to make the canvass, approximately a week later, the farm produce will be collected to a county warehouse, packed, loaded on the boxcars and shipped to the point of assembly, Salisbury or Raleigh. Local church and agricultural leaders are being and will be contacted from the state office in the setting up of county committees.

Wheat, cotton, corn, rye, oats, potatoes, peanuts, pecans, syrup, molasses, canned milk, meats, peas, beans, rice, sugar, and salt are among the farm products to be collected.

Distribution of CROP materials overseas is handled largely through Church World Service, the cooperative Protestant relief agency. This means that church leaders already on the field, men who know the people and their needs, are in charge of the distribution. Ocean freight for all CROP materials is paid for by the United States Government. CROP's overhead last year amounted to only 4.77 per cent.

Though three years have passed since the end of the war, the need for aid, food and raw materials continues in central Europe and in great areas of Asia. For example, in Germany, with 20 per cent of its farming land lost through the Potsdam agreement, 22 per cent more people must be supported in the remaining territory. Rations, though officially set at 1,550 calories a day or a little more, are never met in many areas. Diets fall as low as 700 or 900 calories a day. To people existing under this diet, it is "too little to live on, too much to die on." Through CROP the farm people of North Carolina may join in giving life to many more abroad who otherwise will suffer disease, starvation and death this winter.

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'Tis not the dying for a faith that's so hard; 'tis the living up to it that is difficult.—*Thackery.*

# THE SINGING CHURCH

By Dr. WALTER H. STARK

The Scripture records that on the night of the Last Supper, the disciples, after singing a hymn, went out to the Mount of Olives. What would we give for the words and music of that hymn? It would become a part of every Communion Service. On Maundy Thursday, the day before Good Friday, it has become customary to hold a Communion Service, featuring music, and closing with Communion, after which a hymn is sung and Christians go out into the darkness of the night with the light of music in their souls.

The Christian Church has been a singing church, and even its darkest days and periods of peril have brought forth great hymns of courage and faith. In our modern hymnals the best hymns of the ages have been brought together and we should carry in our hearts and minds the words and music of these songs of spiritual uplift. The dark days of peril produced solemn chants, the happier days the chorals, and times of peace produced the great oratorios. Before the days of printed books the leader lined out the words. In the days before common education there was endless repetition in varied strains. The revivals brought hymns of enthusiasm. Today we have the best collected in one book.

Paul urged early Christians to sing with the harp, that beautiful stringed instrument which was the precursor of the piano. Harps then were rather small and could be carried to the places where Christians, often in secret, gathered for services. When Christians grew more numerous, after Constantine had given official approval to Christianity, great throngs gathered and used trumpets, cymbals, and other instruments common to the times. Following the days of monasteries, when the services of the Church were almost entirely in the hands of priests, the ritual, chanted prayers, the Te Deum and responses, were rendered by priests and choirs, the congregation looking on and listening. With the development of the organ it became the musical lead in worship.

The pipe organ was an expensive instrument and could not be owned by all churches, so the reed organ became common in church and home. For some reason the piano became a secular instrument and the soft tones of the organ were preferred in worship. The perfecting of the pipe organ, especially when electric power became available to furnish ample wind power and to operate the action, brought new life to the church, and congregational singing came into its own. All the voices of sorrow, pain, joy and exaltation became possible with the large pipe organ. It can range over the entire field of human emotions, whisper a prayer or shout a Hallelujah.

In our worship we choose hymns to be sung by choir and congregation. Rise with the choir and, if not gifted with voice, follow the words, letting the melody provide the accompaniment, and thus the message and the music will add to your worship. Let ours be a singing church and our congregations will increase. Young people will find the choir not only a place of musical instruction, but a real course in religious education, for music is set to great scripture, poetry and the best thought of the ages.

—The First Church Pilgrim, San Diego, Calif.

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1844 - Over a Century of Service to the Denomination - 1948

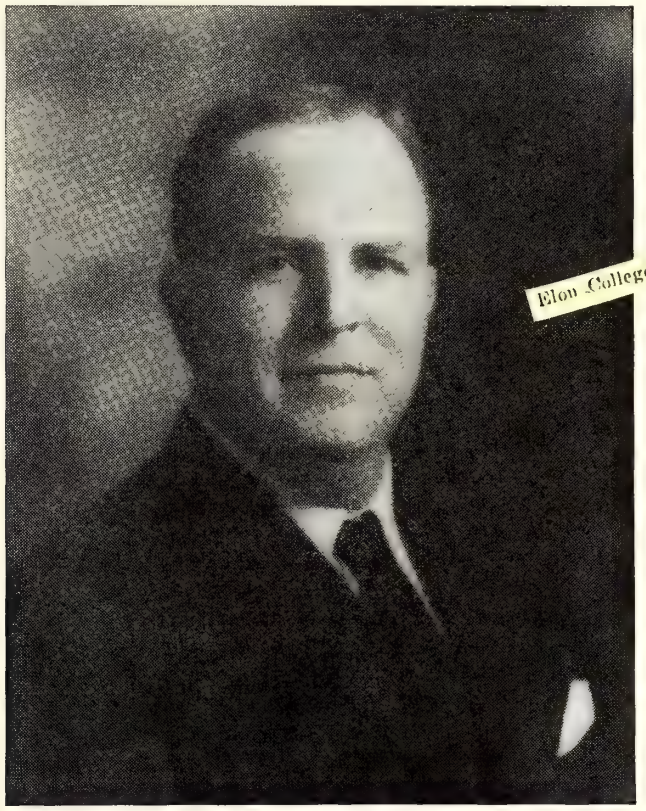
# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, DECEMBER 2, 1948. NUMBER 48.

## A MODERN PARABLE



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By JOHN G. TRUITT

Once upon a time there was a good man who said: "Life is short at best, so I am going to see how much help I can be to my family and to others." He pondered over it much of the day while he was at work, and one night he dreamed about it. "What is the best way to be a blessing?" That was his question.

In his dream he saw himself, his wife, little seven-year-old Tommy, and Mary, their three-year-old daughter, walking down the aisle of the church on Sunday morning at 11:00 o'clock. The usher gave them a good seat, they bowed their heads—and Tommy and Mary felt the quiet come upon them, for they knew what bowing heads meant. The organ began its sweet music—and the man was awake. It was only a dream, but he could not get that beautiful picture out of his mind.

And so the good man said to himself: "It means that my family and I should go to church every Sunday, and not just occasionally and separately as we do now." He said he would tell his wife and their children about his dream and ask them if they would help him to make it real. He told them that he believed it came to him because he wanted to make the most out of life, and to discover the real way in which he could help other people most.

His wife and children were glad there was something which they could all do together, and be together as they went out among their neighbors and friends. They sat very proudly together at church, and strangely enough they all liked the service. But still more God looked down upon them with His lovingkindness. They grew intellectually, spiritually and socially. People liked him, and they had favor with both God and men. And their regular contribution to the Church became more than money—it became a part of God's LOVE!

copy 2

# News Flashes

Dr. Frank Laubach will speak at Norfolk, Virginia, on December 3, and at Duke University, December 4 and 5.

The choir of First Church, Greensboro, North Carolina, gave a program of sacred music at our Winston-Salem Church on Sunday evening, November 21.

Elizabeth Irene Moore, formerly of the Christian Orphanage, and Charles Floyd McCall were married at Richmond on November 20 by Rev. R. L. House. The couple will reside at 120 Ware Street, Greenville, S. C.

The annual meeting of the Eastern Virginia Missionary Association will be held an Tuesday, December 7, at First Church, Portsmouth, Virginia. There will be an afternoon session, beginning at 4 o'clock. Supper will be served and an evening session will follow. Rev. Robert Kimball is the president of the association. It is to be hoped that all old memberships will be renewed and many new ones received.

Dr. Reginald L. McCall, executive secretary of the Hymn Society of America, writes: "I am delighted with the issue of THE CHRISTIAN SUN devoted to the "Handmaid of Religion." Many of our officers and leaders would like to share its message, and I am asking you if you have enough extra copies to sell us a sizeable number. I send special items like this to the British Society, affiliated with us, and the Congregational aspect of your journal will strike some of them favorably."

## WORLD COMMUNITY PROGRAM HELD IN HOLLAND.

Five churches of this community participated in a program on World Community Day. The service was held in the Holland Baptist Church with Mrs. W. M. Aston, Jr., presiding, and a program on "Peace Is My Responsibility," given by the following ladies from the different churches: Holland Baptist—Mrs. H. L. Foster; South Quay Baptist—Mrs. Garland Saunders; Somerton Friends Meeting House—Miss Peggie Rountree; Holland Congregational Christian—Mrs. E. T. Batten; Holy Neck Congregational Christian—Mrs. Luther Grice; Prayers were made by Mrs. B. D. Jones and Dr. Will B. O'Neill.

In the "Teenage Project," twenty-eight towels were packed and a box of miscellaneous supplies sent to New Windsor and $10.68 in money.

REPORTER.

## SEVEN PILLARS OF STEWARDSHIP.

*A Christian Steward—*

1. Reads the Bible daily together with the "literature of power."
2. Worships weekly with his fellow-Christians.
3. Gives a certain number of hours of Christian service each week for which he receives no pay.
4. Glorifies God in times of recreation and in times of work.
5. Invests his money in enterprises useful to mankind.
6. Sets aside a definite proportion of his income for the work of the Kingdom of God.
7. Tells others of Christ and the joy he has known in serving Him.

(Suggested by Douglas Horton, Minister of the General Council of Congregational Christian Churches.)

## EASTERN VIRGINIA CONFERENCE STANDING COMMITTEES.

*Executive*—Frank H. Lewis, R. E. Brittle, H. S. Hardcastle, John G. Truitt, Will B. O'Neill.

*Ministerial Education*—H. S. Hardcastle, John G. Truitt, Frank H. Lewis, Robert Lee House, Will B. O'Neill.

*Apportionment*—S. T. Holland, J. P. Dalton, Floyd Turner, H. S. Hardcastle, R. E. Brittle.

*Home Missions*—Will B. O'Neill, S. T. Holland, Mills E. Godwin, Jr., Dr. J. Parker Cross, R. E. Brittle.

Foreign Missions—Mrs. J. Frank Morgan, Mrs. John G. Truitt, D. D. Nash, John Gallo, Luther B. Grice.

*Evangelism*—J. Frank Morgan, O. D. Poythress, W. L. Wood, W. S. Carne, J. E. McCauley.

*Religious Literature*—John L. Gwin, R. L. House, Mrs. W. B. Williams, Mrs. W. T. Harrell, Baxter Twiddy.

*Stewardship*—J. Everette Neese, B. H. Watkins, Ellis Clark, M. E. Taylor, Dr. Darden W. Jones.

*Social Action*—H. G. Councill, Jr., Harry W. Lee, Peter Young, John L. Gwin, Luther B. Grice.

*Superannuation*—John T. Kernodle, B. H. Watkins, Ellis Clarke, W. H. Baker, Letcher Eley.

*Program*—Frank H. Lewis, R. E. Brittle, H. S. Hardcastle, John G. Truitt, Will B. O'Neill, W. S. Carne.

*Place of Meeting*—Mrs. W. B. Williams.

*Memoirs*—J. Frank Morgan.

## CONGREGATIONAL CHRISTIAN-EVANGELICAL & REFORMED UNITED MISSIONS ADVANCE RALLY.

Approximately 200 Congregational Christian and Evangelical and Reformed people of the Valley of Virginia assembled at St. Paul's Evangelical and Reformed Church, Woodstock, Va., Sunday, November 14, for a fellowship meeting in interest of the promotion of the programs of advance of the two denominations.

The meeting began at 2:00 p. m. with the address of welcome by Rev. E. A. Lautenschlager, host pastor, and the worship service led by Rev. Wilson Cheek, Director of Youth Work of the E .& R. Church. The Congregational Christian missionary team promoting "Our Christian World Mission" was presented by Miss Pattie Lee Coghill in a panel discussion. Statements were made by Superintendent Wm. T. Scott, Dr. Hiroshi Hatanaka, Rev. Harold W. Case, and Dr. Alan Taylor. Dr. Cheek made a statement on the advance program for Christian Education.

Following the general meeting in the afternoon the assembly divided into various interest groups:

Laymen—Discussion led by Dr. H. Miller (MD), a layman of St. Paul's Church, Superintendent Scott, and Dr. Alan B. Taylor (MD). More than 60 laymen were in this group.

Women—Mrs. Guy Benchoff, Vice-President of the national E. & R. Woman's Organization, Mrs. R. A. Whitten, President of the Congregational Christian women of the Valley Conference, Miss Coghill, and Rev. Harold Case were discussion leaders in this meeting. Approximately 100 women were in attendance.

Young People—Miss Coghill, Rev. Wilson Cheek, H. Carper, President of the Congregational Christian Pilgrim Fellowship of the Valley Conference were leaders for this group which was attended by about 40 young people.

Ministers — Twenty-five Congregational Christian and Evangelical and Reformed pastors were in attendance. 8his group was directed in discussion by Rev. R. A. Whitten, President of the Valley Conference and Dr. Hatanaka.

A sandwich supper was served at the church following which Drs. Taylor and Case showed pictures of their work in Africa and North Dakota, respectively.

The evening worship service at 7:30 was in charge of the host pastor and St. Paul's Choir. The principal speak-

(Continued on page 15.)

# Southern Convention Office

REV. WM. T. SCOTT, *Superintendent*

## OUR CHRISTIAN WORLD MISSION IN THE SOUTHERN CONVENTION.

"Be it resolved that our spiritual, human and financial resources be mobilized, committed and directed in a Program of Christian Advance during the biennium 1948-50." (Action of the 1948 session of the Convention.)

Inasmuch as our national boards and agencies have launched a Program of Advance as our denomination's part of the larger interdenominational program of advance designated "Our Christian World Mission;" and realizing our responsibilities to be better stewards of our time, our talents and the treasures entrusted to us that the redeeming love and mind of Jesus Christ may be realized in all of our life, the above resolution was adopted by the Convention believing that our people are ready to move forward. Before we can move forward there *must be a new commitment by us all.* No better way can be found to make such a commitment real and vital than to consider ourselves in the light of stewards of the Lord. Therefore we propose

*Progress Through Giving*

Christian progress in giving has to do with more than our money. It means our enlistment in the spirit of Christian Stewardship, which is the practice of systematic and proportionate giving of time, talents, and material possessions. We base this action upon the conviction that all that we have of time, talents and possessions are a trust from God, to be used in His service and to benefit all His children.

The abnormal times here in America have greatly distorted our sense of values. There are causes for concern over the abnormal abandon with which earners of larger incomes are wasting their substance either in riotus or ignorantly extravagant living. This is not only a violation of human business and social principles, but it is a flagrant violation of God's holy laws. It is our business as Christians to possess for ourselves and impart to others an intelligent respect for the real value of money, teaching our fellow men in precept and example—respect for God, one's neighbor and himself in the wise use of material possessions. One's possessions are inseparably bound up with one's genuiness of dedication to the Christian life. "Where a man's treasure is, there will be his heart also."

Let us think of our Stewardship (acquiring and use) of material things in terms of investment of our

(Continued on page 7)

## THE FELLOWSHIP OF CHRISTIAN STEWARDS.

A Christian Steward:

RECOGNIZES that God is the Creator and Giver of all things.

ACCEPTS these gifts as evidence of God's loving favor.

ACKNOWLEDGES his responsibility for the use of time, abilities, and material possessions as God's steward.

BELIEVES that stewardship requires regular, systematic, proportionate giving in the service of Christ.

I hereby enlist in the fellowship of Christian stewards—

1. By agreeing to give a tithe (10% or more) of my income to the church and the work of the Kingdom [ ]

or

2. By agreeing to become a proportionate giver by giving .....% of my income to the church and the work of the Kingdom. I believe this is my Christian proportion. [ ]

(Check one)

NAME .....

ADDRESS .....

.....

(NOTE: Clip this pledge and either give it to your minister or send it to Supt. Wm. T. Scott, Convention Office, Elon College, North Carolina.)


# The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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.....

[ ] New

[ ] Renewal

## CHURCH AND CONVENTION STEWARDSHIP.

This would seem to be a propitious time to emphasize stewardship—midstream between Thanksgiving and Christmas. The harvest time is the time for stewardship. The claims of stewardship should be pressed during the flush of new money and the temptation to extravagance. A generous yield coupled with uniform high prices create unprecedented stewardship opportunities. This is the time for the church to "lengthen its ropes and strengthen its stakes."

The churches of our Convention need to face squarely the issues of stewardship. It is so easy for us to be deluded with the assurance of a superior stewardship. Compare your stewardship record with the following described by Thomas M. Elliot in the Atlanta Constitution: "Dr. Stuart R. Oglesby and the Atlanta Central Presbyterian Church, of which he is pastor, deserve a whole armful of orchids, tied with velvet ribbon. How come? you ask. Well, it's this way. Looking for churches that give as much for others as they use for current expenditures, so that orchids might be tossed out, I find that Dr. Oglesby and the Central Presbyterians have been following that practice for eighteen years. During those eighteen years they have contributed $579,025 for others, and have used $490,862 for themselves. That record is something to write home about, and I am giving them a whole wheelbarrow load of the best orchids I can find."

We face a number of acute stewardship problems within the Convention. We lose some of our finest ministers who find it necessary to seek more adequate if not more lucrative support elsewhere. Our Convention enterprises must have additional funds to maintain normal operation, not to speak of expansion.

We earnestly hope that no church will be frightened over its increased apportionment for the new conference year. This is a test of faith as well as stewardship. Give it a fair trial, a chance to succeed. God and God's people have done wondrous things. Who knows, even greater things may be done yet!

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## THE LIMITS OF STEWARDSHIP.

Conversation with a returned missionary finally turned to the subject of stewardship. The many advantages and achievements of stewardship were noted. Continued progress in this important phase of Kingdom service was anticipated. But, my missionary friend noted, there is a limit to stewardship. The feeling is widespread that any expenditure is legitimate provided it is "in the budget." A program of stewardship may lift the level of giving in one instance and put a ceiling on giving in another. The climax of stewardship is sacrifice and, the difference in degree between the two may amount to a difference in kind. Sacrifice is at the heart of the New Testament and it was at the heart of the early church, just as it has been at the heart of the missionary movement. All our glib talk about stewardship stops short of its shining goal unless and until it is crowned with sacrifice. Advent reminds us of One who lived and died sacrificially. "If any man would come after me," said He, "let him deny himself, take up his cross daily and follow me."

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## CHRISTMAS IS COMING.

Have you finished your Christmas shopping? Many people are still wondering what they will give for Christmas presents. One easy way to solve that problem is to give a subscription to your church paper. This simplifies your shopping problem and provides a religious gift in fifty varied installments.

There are indications that our publication serves a real need, that it is read with interest and appreciation by people in many sections of the country. For instance, a subscriber in Vermont writes: "I have appreciated the value of The Christian Sun more since I have been in New England. Mother sends us The Sun and we get more news of the Congregational Church, keep up with National officers, etc., than we do with any other magazine we take, and we take quite a number." Congratulation to that spiritually vigilant mother! A gift subscription to a daughter may bring not only interesting news and spiritual food for thought, but also weekly memories of a thoughtful mother. Try it!

Rev. Alvin O. Jacobs of Newton, Illinois, a subscriber of many years, writes: "I am now nearing my seventy-third birthday. I was a reader of the Herald of Gospel Liberty for years and enjoy reading The Christian Sun now. I was ordained in 1897 and have been a member of the Wabash, Indiana Conference since 1894. I am active every Sunday. I was twenty-two years at Olney, Illnois, where the Lord wonderfully blessed us in our work. I served about eighteen years in our First Church at Newton, Illinois, but now I go to rural churches every Sunday. It was my privilege to be at the Conventions at Norfolk, Virginia, and Burlington, North Carolina. I attended Union Christian College. I pray God's blessings upon you and your good work down South." Blessings on you, Brother Jacobs, and the Wabash, Indiana Conference!

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What we need most today is confidence. It is becoming of Christians to look for confidence that cannot be shaken. Springs of confidence are available that are not concerned whether the dollar is worth 60 cents or $1.50. The first great spring of confidence in the Scripture is the kept promise of God. We have a God in the Bible who put a promise on every page. Someone once counted 36,000 such promises. Not one of these promises has ever been broken; that is why we have faith in God.

—Millard L. Robinson, D. D.

# The Two Wills of God

*By* Mary Frances Thelin, Ph.D.*

In the closing minutes of this North Carolina and Virginia Conference in session at Lynchburg, Va., it is fitting that we turn our thoughts to God. In Him we live and move and have our being; and without His help none of the good causes of which we have spoken here would have begun.

The thought I propose for our meditation is this: God has two wills. One of them is concerned with perfection: the steady will that there be absolute goodness, beauty, and truth, as in heaven, so throughout all the created world. The other is concerned with immediate possibilities: the will that each individual, each group, each nation, shall in this moment lay hold—not on perfection—upon the noblest possibility which is open to him, considering the sort of being he is now, and what theology calls his "acquired second nature of sin."

Every parent has such a double will for his child. He has both a vision of the kind of man he would like the child to grow up to be, and a more immediate goal based upon intimate understanding of the child. In history, the Greeks understood God's steady concern for perfection; and the Hebrews understood His passionate immersion in the relativities of history. Both are true, and it is the glory of the New Testament that it finds room for both eternity and history. Those of our theological writers who are currently seeking to win us away from the Greek in the name of "Biblical theology" are on the wrong track; they are going backwards from the New Testament to the less adequate insight of the Old.

But now, what is the relationship between the will of God as perfection, and the will of God as immediate possibility? How does one get from the minister's sermon on Sunday morning, with its portrayal of the beauty of holiness, to God's guidance for one's own life? How does one get from the standards of life in the Kingdom of Heaven to a next step in my own struggle with my unregenerate ego?

The usual method is to start with perfect love, is it not, and then to tone it down, to compromise. And how wrong it is! The perfection of God is way up here (imagine a line as high as one can reach). Can I be this good (somewhat lower gesture)? Or this good? Or only this good (way down)? Whatever the answer, the result is discouragement, frustration, defeat. Yes, God forgives us in the midst of sin; else there is no hope for us. But where is the joy of the Christian life? Where is the experience of grace as power?

The fact of the matter is that the knowledge of the relative will of God for me, the possibility toward which I really ought to stretch every nerve, does not come from the general prescription of the sermon. Neither does it come from the teacher of the Bible. It can only come to me from prayer. (This is where the irrationalists among theologians and the Christian psychotherapists have been right, and some of our moralistic liberal preaching has been shallow.) And I have in mind here prayer in which man strives before God for the most difficult of all human achievements, true self-knowledge. I mean prayer in which all the conflicting desires within us are allowed their say, while the self stands by to observe, and at times cries out that this it does *not* wish. In prayer of this sort we discover the meaning of our creaturehood, and our sin, and the ineffable grace of the God Who is redeeming us.

The relationship between the perfect will of God and His immediate will for us is not this and this (from high to low). The seed of the preaching must sink down into the depths of our being and there abide in the darkness until it has really taken root. It is sown as ethics; it comes up as psychology. We study the Jesus of history; our Redeemer is the Christ of faith.

It has seemed to me that this conception of a double will of God might conceivably help some persons who have been put off from prayer by a too simple thought of God and His righteousness. How many persons at one time or another say, "There is no use in my praying, because I can't offer myself to God. He would tell me to give away my goods, or to turn the other cheek, or to overcome my racial feelings, and I'm not prepared to do that. Like Augustine, I want to be saved—but not just yet. So there's no use." How does such a person really *know* that God would make just this demand, that this would be the first thing He would ask? Perhaps eventually, for all of these are conceivably a part of God's will for perfection; but is there any evidence that these are the faults to which He would first direct attention? He is love; He is wise; He is understanding. Should we not at least turn to Him, and see what He will do?

*Dr. Thelin is Professor of Religion at Randolph-Macon College, Lynchburg, Va. She is an ordained Congregational Christian minister.

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### HAMLET'S SOLILOQUY

**FINANCIALLY INTERPRETED.**

**To pledge or not to pledge—that is the question:**
**Whether 'tis nobler in man to gather**
**The Church's blessings free and to leave to others**
**To foot the bills and spread the gospel tidings,**
**Or to take a pen to sign a pledge that's duplex**
**And share the cost. To write—to sign—to pledge—**
**To pledge—perchance to pay! Aye, there's the rub;**
**For in six months I may have lowered salary,**
**Stocks may have shrunk, or bad investments swat me,**
**And then, besides, the increased cost of living**
**Must give me pause; then, too, there's the respect**
**I owe myself to run a costly motor,**
**The dues to clubs, the children off to college!**
**Why not content myself with casual giving**
**On pleasant Sundays, when I journey churchward,**
**And not commit myself to certain giving?**
**Why not? Because I always do my part!**
**And since this is my duty, my concern,**
**I, therefore, will not shun my task**
**And lose the name of action.**

**—Author Unknown.**

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Art thou weary, art thou languid,
Art thou sore distressed?
"Come to me," saith One, "and coming,
Be at rest."

Hath He marks to lead me to Him
If He be my guide?
In His feet and hands are wound-prints,
And His side.

Is there diadem, as monarch,
That His brow adorns?
Yea, a crown in very surety,
But of thorns.

If I ask Him to receive me,
Will He say me nay?
Not till earth, and not till heaven
Pass away.

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, "Yes."

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The story of Saul, the first king over United Israel, is one of the most pathetic in all the Old Testament. That the man was popular is very evident; that he was courageous cannot be denied; that he genuinely loved his nation and his people appears again and again. The tragedy, however, lies in the fact that he was never able to measure up to the responsibilities that his powers laid upon him.

—*Roy L. Smith.*

# CONTRIBUTIONS

## SUFFOLK LETTER.

It is good to know that God has planned it so that we can all have a definite part in helping to make this a good and beautiful world. Those who read these lines will appreciate the fact that the Church is God's effort in carrying on the good work of Jesus Christ in the world. We know that God so cared for the world that he sent Jesus to bless it and to save it. Jesus established an ever-increasing succession of followers to carry on his work. And he vouchsafed for that group of followers the Holy Spirit to bless and help them. There is no doubt—at least for those who do not doubt God—that the Church is the custodian of the ways and truths for the coming of a better and more Christian day. We are a part of the Church. We are co-workers together with God. It is good that God has been so gracious to us that it may be that way, and that we may have the joy of helping in so great and divine task.

To that purpose we are called as his followers. Some of us can give our lives as ministers, others as choir directors, others as directors of religious education and church assistants, others as missionaries of many different vocations such as preachers, teachers, nurses, doctors, etc. Right now all these avenues of church work at home and abroad need to be presented to youth. Many of them should be challenged to hear the call of God to the giving of their lives in service such as above mentioned. By believing in the Church, and its divine purpose, and its place in the world—by believing in it very strongly, strongly enough to talk favorably about it, to give liberally to it, and to work and pray earnestly for it, we may help to recruit for the Church many of the very finest youths from our congregations. They will know that it is a really great and practical way to serve the world—to serve God by serving their fellowmen.

What I set out to say, however, is that by our faithful contribution of a fair portion of our earnings to the avenues of the church week after week and month after month we can help God in bringing about a better world. These tiny streams of hard-earned, prayerfully - presented, and regularly-given sums of money are no doubt the streams that water the Christian faith in both the seen and known, and the unseen and unknown, places throughout this troubled world. "The stream whereof shall make glad the city of God, the holy place of the taberacle of the Most High; God is in the midst of her; she shall not be moved: God shall help her and that right early. The heathen raged, the kingdoms were moved: he uttered his voice" (Ps. 46:4-6). Yes, perhaps, through our all too little gifts. The sweet voice of God, at home, abroad in this troubled world. My little gifts regularly given—rightfully, proportionately, persistently presented—and yours, and yours, will build the stream which shall indeed make glad the city of God. He is counting on us being good stewards—"not to condemn the world, but that the world through him might be saved."

JOHN G. TRUITT.

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## MONEY TALKS.

Nothing is more true. Money talks the universal language of "Give me what I want most." It tells the world what its possessor thinks about and desires. It speaks louder than words in declaration of its possessor's religious faith and interest in the Church of God, or of its possessor's lack of faith and of religious concern. The men and women and boys and girls who compose the membership of your church rally each year to its support because of their love for God and their church which proudly carries their names upon its Membership Roll. Their pledges and their gifts voice their appreciation of what their church has accomplished and of its inspiring Christian fellowship. Their pledges are their votes of confidence, their declaration of loyalty, their way of saying "Yes" to their faith—their way of saying, "My Church must continue to 'Grow and Glow and Go.'"

R. C. HELFENSTEIN.

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## MISSIONS ADVANCE PROGRAM.

A meeting that attracted unusual interest was the Missions Advance program held at Woodstock, Va., November 14, 1948, in the old historic St. Paul's Evangelical and Reformed Church, and sponsored jointly by the Evangelical & Reformed and Congregational Christian Churches of the Valley of Virginia and surrounding territory. This regional meeting was arranged by Miss Pattie Lee Coghill, Educational Secretary of the Missions Counci land planned by the Rev. E. A. Lautenschlager, pastor of the host church.

It was indeed a memorable occasion when the large congregation assembled at 2:30 p. m., and following a worship period, were privileged to hear messages from world leaders who presented a challenge for advance in World Missions. Rev. W. T. Scott, Superintendent of the Southern Convention, briefly outlined our proposed program, world-wide in its scope and calling for the enlistment of every one of our churches. Rev. Wilson Cheek, National Youth Leader of the Evangelical and Reformed Churches, reviewed the program of the E. & R. Churches in which the young people would be able to accomplish much for the Kingdom and for the youth of our world. Doctor Hiroshi Hatanaka charmed the audience with his earnest and inspirational appeal for helpful Christian fellowship and service. Rev. Harold Case gave a most vivid account of the Indians and their problems, whose lives will be uprooted and greatly disturbed by the building of the mammoth dam on the Missouri River.

Group meetings were then held for ministers, laymen, women and young people. The ministers' group was led by the writer, and Doctor Hatanaka answered questions proposed by those present, and much interest was shown in the discussions. More than twenty ministers were present during the afternoon and evening. The laymen's group was headed by Dr. H. Miller and the guest speaker of this group was Doctor Allan B. Taylor. The women's group had as their leader, Mrs. Guy Benchoff and the guest speaker was Rev. Harold Case. The youth meeting was prseided over by Howard N. Carper, Jr., President of the Valley P. F., and Mr. Cheek was the speaker for the young people.

Following the group meetings a picnic supper was served in the basement of the church and proved to be a most enjoyable part of the program. After the meal was served, pictures of the Indian work were shown on the screen by Mr. Case, followed by pictures presented by Doctor Taylor showing a number of scenes in Durban, Africa, and our Hospital there of which Doctor Taylor is Superintendent.

More than two hundred people remained for the evening worship service which concluded the meeting. Special music was a special feature of the worship period and Doctor Taylor inspired the audience with his in-

(Continued on page 7)

# News of Elon College

*By* President L. E. Smith

### THE CHURCH AND FINANCIAL SUPPORT FOR THE COLLEGE.

What will the Church do in providing for the financial support of Elon College?

The Convention apportioned a total of $12,500 to the several conferences constituting the Convention. The conferences in turn apportioned their allotments to the local churches constituting their conference. The Convention also authorized the churches to send their payments on apportionments to the Convention office and instructed the Convention office to transmit the same to the college.

Many of our churches have complied fully with the Convention's request and the Convention office has cooperated with the college in a very satisfactory way. This is all good and well but, unfortunately, for the college we are short of our goal by $954.47. Not within years has the apportionment for the college been paid in full. The apportionment is small enough, far too small, and when it is not raised in full the college is left in an unfortunate condition. The Convention realized this fact and at its recent session voted that the college year run concurrently with the calendar year. This means that we have until January 1, 1949, to secure the balance to the college on apportionments.

Some of the churches that have not paid their apportionments in full may want to make a special effort so that they may be listed as banner churches so far as the college is concerned. I know there are churches in the Convention that have raised and paid their apportionments for the college in full and are anxious to see the college apportionment paid in full for one time. It would be a fine thing if all of our churches and Sunday schools would, on a given Sunday before Christmas, give the members of the Sunday school and the indidividuals of the church congregation an opportunity to make a free-will offering to Elon College so that the college apportionments for 1948 might be raised in full.

In these days of high cost of operating, unusual expenses, and increased faculty salaries, the needs of the college cannot be over-emphasized. This is an appeal to our church, all of our churches within the Southern Convention, to join hands and gifts that the college may receive the assistance that the Convention authorized. If some one church would lead the way, I am sure that others would follow.

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### APPORTIONMENT GIVING.

The Sunday schools and churches of the Southern Convention have done a very good job for the church year of 1947-48. Yet, they, together, are short of their goal for the college. Many of the churches, of course, have raised their apportionments in full. Others have not. The question confronting them now is, "Shall the stronger churches help the weaker ones or shall the willing churches pay part or all of those that are unwilling and refuse to cooperate?" If neither of the above mentioned plans is pursued and the full apportionment for the college is not raised, obviously, the college will suffer. A second effort on the part of our more influential churches would result in a complete victory for the college in regard to apportionments for this year.

We are reporting a total of $39.09 received from the Convention office last week. The question is are these contributions to be counted on 1948 or are they meant for the 1949 apportionment.

Attention should be called to the fact that according to the Convention action we are still in the present college year and will be until January 1, 1949. This provision is made so that our churches might by cooperative efforts reach the goal set for the college by the Convention before we begin on the next year.

The college greatly appreciates any assistance given and is always anxious to abide by the wishes of the giver.

**Churches.**

| | |
|---|---|
| Previously reported | $11,506.44 |
| Eastern N. C. Conference: | |
| Mt. Auburn S. S. | 5.48 |
| Eastern Va. Conference: | |
| Hopewell | 10.00 |
| Va. Valley Conference: | |
| Bethel S. S. | 16.72 |
| Leaksville S. S. | 6.89 |
| Total | $ 39.09 |
| Grand total | $11,545.53 |

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There are no restrictions upon the privilege of prayer, except one's own concern.

### CHRISTIAN WORLD MISSION.

(Continued from page 3)

full life—which includes time, talent and treasure—for the fulfilment of Jesus' plan for the world.

Progress through giving is our growth in the right use of the material and spiritual blessings God has entrusted to us for the betterment of all His children—our Brothers!

Progress through giving is to manage in a Christian way one's life and all its resources for God and the good of all.

Progress through giving calls us to look gratefully at our pocketbooks and bank accounts; to look sympathetically at the needs of others; and to look understandingly at God's Cross: "Ye are not your own for you have been bought for a price—Jesus Christ."

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### MISSION ADVANCE PROGRAM.

(Continued from page 6.)

formative, inspirational and challenging address. After the benediction was pronounced by Mr. Case, the choral response and silent prayer we turned our faces homeward inspired in heart by what we had seen and heard and with a feeling that we, too, are part of a world-wide program for Christ and resolved to give ourselves unreservedly in the service of our Lord whose challenge has come to us through His faithful followers.

Robert A. Whitten.

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### WORKSHOP TO BE HELD.

The annual North Carolina Church Recreation Workshop will be held at Mitchell College in Statesville, N. C., this December 28 through 31 (lunch). Allen C. McSween of First Presbyterian Church, Lincolnton, N. C., and Bob Fakkema of Duke University will direct the Workshop.

For the past two years, the Workshop has been held at Wilson, N. C. The Workshop emphasizes recreation that might be used in the local churches. All church leaders, ministers, Sunday school teachers, directors of religious education, should be in attendance. There will be handicraft, much wood work and metal work, metal modeling, making of slides for projectors, folk songs, folk games and folk lore. Games and stunts of all kinds will be taught. Visual aids will be demonstrated.

Plan now to attend the Recreation Workshop for church leaders and young people at Mitchell College during the Christmas holidays. The cost will be announced later.

## GREETINGS FROM AMERICA.*

It is a real joy to express the deep and sincere wishes that our Congregational Christian Churches would send to you in Great Britain. Surrounded here as I write by the serene and rugged beauty of the Green Mountains of the State of Vermont, I recall so vividly the many expressions of goodwill you asked me to carry back to these United States last year. I have done so and am doing so. Now let me express for our people the hearty greetings they would send in return.

Know that in these difficult days our thoughts are with you. Be assured that whatever comes our prayers are for you. The bonds that lie between us are far deeper than our ties of language. They are bonds of a common ideal and heritage. They are of a surprisingly similar view of life. Those bonds are of a religious nature.

You must ever remember that we are people like yourselves. Judge us not by the films of Hollywood nor by the magazine advertisements. Look at your own average life, and you glimpse something of the American average life. We have our slums and poor as you do. We have our trials and tribulations just as you do. Please think of us not as superhumans nor as spivs. We are more like you than you often think we are.

Be patient with us as well. You see, it is hard for us to realize we as a people are in a place of leadership and power today. We have never really wanted to be there. Now we are not sure what to do since we are here. Yet, we will not fail to respond to this responsibility as it stands before us. We will make mistakes, but have faith in us. We over here shall live in such a way, so all of us shall live—for we will be living for all the world.

Remember that we have not experienced the conditions of war as you did. Try to help us enter into what you knew and know now. It is a gap far wider than you realize. Help us to understand. We will do our best and try to enter into all you have gone through and all the struggle you are going through now.

And please do remember this, Friends of Britain: What we have done and are doing for you is not done because we feel sorry for you. It is not a charity affair. Never think of it as that. We do not. You see, you are our fellows in Christ. We are joined by the great bond of Christian fellowship. Today we happen to have the means and advantages in the world. We must use them to serve God better. We share them with you because we are of One Family under our God. Out of our love for you as Christian with Christian, we share with you.

So we here in these United States of America send you our deepest greetings now as we do continually. To you who are in Christ we who are in Christ also wish you grace, mercy and peace, and ask God's richest blessings ever to rest upon you. We are miles from you, but we are near in the Body of Christ.

Rev. Edward J. Vorba
First Congregational Church
Bradford, Vermont
U. S. A.

*This message was written by request for publication in early 1949 in the new magazine to be sponsored by the Lancashire Independent College in the University of Manchester, England, and to be distributed among the churches of Great Britain. Mr. Vorba was selected to express the greetings of the American Churches because he spent last year studying at Manchester under the famous Biblical scholars, T. W. Manson and H. H. Rowley and represented the C.W.V.R. in Great Britain and on the Continent of Europe. His words form a background for our C.W.V.R. giving in the Advent and Christmas Season.

## CAREER MISSIONARY APPOINTED.

Miss Jean Barr Littlejohn, daughter of Mrs. Ethel Dicker Littlejohn of 1615 Washburn Street, Scranton, Pennsylvania, has been appointed as a career missionary by the American Board of Foreign Missions, Boston, Massachusetts, for religious and social work in Foochow, China.

Miss Littlejohn, who was born in Scranton, is now Director of Religious Education at the First Congregational Church of Ravenna, Ohio, but will be leaving her post there in December to prepare for China.

A graduate of Schauffler College, B. S. in religious education, Class of 1944, Miss Littlejohn did social work while still a student in Cleveland and spent one summer in work with migrant Americans of Mexican descent in western Ohio under the Home Missions Council.

"I believe that Christianity has the answer to the world's needs and that some consecrated trained people must go to the various places in the world to share its message. I want to be a part of the great missionary adventure, to serve and live with people whom I believe, through their close understanding of the way of Jesus may help to lead the rest of the world from its materialistic philosophy to the acceptance of true Christianity," said Miss Littlejohn when questioned as to her reason for enlisting in foreign Christian service.

## MISSIONARY EDUCATOR DIES.

Dr. Howard S. Galt, distinguished Congregational Christian missionary educator under the American Board of Foreign Missions, since 1899, died November 7 in Claremont, California, in his seventy-sixth year. Dr. and Mrs. Galt retired in 1944 after forty-five years of service in North China. They first reached China just before the dramatic year of 1900 when the Boxer Rebellion occurred, and went through the siege of the British Legation from June to August, 1900. Dr. Galt has lived and worked with Chinese students through many succeeding crises. His last term of service ended while he was a prisoner in the Japanese internment camp at Weihsien. He returned home on the second repatriation ship, *Gripsholm*, in 1943.

First teaching in North China College of which he was for a time president, Dr. Galt worked with other groups in negotiating for a union institution which eventually became Yenching University. For years he was a professor of this university teaching mathematics, education and sociology. Three different times he was acting president of Yenching.

## MISSIONARY OFFERINGS FOR SEPTEMBER 25 - OCTOBER 31, 1948.

### Home Missions.

| | |
|---|---|
| Amelia (E. N. C.) | $ 7.84 |
| Antioch (E. Va.) | 7.00 |
| Antioch S. S. (V. Va.) | 4.75 |
| Apple's Chapel S. S. (N. C. Va.) | 15.31 |
| Auburn S. S. (E. N. C.) | 9.57 |
| Barrett's (E. Va.) | 5.00 |

(Continued on page 9.)

# Church Women at Work

**With Emphasis on Missions**

MRS. W. J. ANDES, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

## LIFE IS GIVEN US TO SHARE.

*A Cluster of Valuable Stewardship Illustrations from Life Compiled By* MRS. W. M. ALEXANDER.

I.

The urgent call had come from the church telling of the great need for funds to feed the hungry people of our war-torn world. The church school teacher had told the children of hungry boys and girls in other parts of the earth and suggested that they save some of their allowance to help send food to these children. One little girl, impressed by this need, secured a little bank and began to save for this fund.

Not many weeks later she was stricken by a dread disease and almost before even her parents realized she was gone. Several days after the funeral, the heartbroken father went to his pastor's study carrying the little bank in which was $1.47. The pastor talked about Mary and what a lovely child she had been, and said to the father, "What is the thing about Mary that you prize most as you remember her?" The father pointed to the little bank and said, "That—she didn't live but eight years but she lived long enough to learn the lesson that many people never learn. She learned that life is given to share; and has taught it to the rest of us."

II.

Elizabeth's mother was away from home and she had been left in the care of Lucy, the Negro maid. After awhile Lucy missed the little girl—suspected that she was calling upon two ladies who lived next door. She went to get the child and remarked, "Come on, I'm going to the store and you can go along." As the child was leaving one of the ladies got her purse and handed her a nickel and said, "Get yourself an ice cream cone at the store."

Elizabeth took the nickel and looked at it a moment and then handed it back with these words: "Thank you very much, but a nickel wouldn't buy Lucy one, too." One does not need to be told the kind of parents and grand parents that had had a part in the training of this little girl—all of them devoted Christians, giving largely of their time, ability and money to the church's program. She was also learning the lesson "that life is given to share."

III.

Katherine had been greatly interested as she had heard her father and mother discussing their contribution to the rehabilitation program on the mission fields which their church was undertaking. The father had been buying war bonds and Katherine had been receiving credit for these in the contests which the grade schools of the city had sponsored. As the matter of their church contribution was being considered, Katherine said: "Daddy, let's give one of our $100.00 savings bonds." The father had not been thinking in such an amount and told the child that was too much. The little girl insisted but to no avail. The next Saturday she slipped away and called on her next-door neighbors, telling them that she wanted her father to give $100.00 to the special fund which her church was raising to help feed the hungry people of the world but that her father felt they couldn't give that much, so she was helping him raise it. And then she suggested to the neighbor that perhaps she might be willing to let her and her mother wash her heavy blankets now that it was spring. The neighbor, with an effort to keep a straight face said, "And how much would you charge for the blankets?" Katherine replied, "O, I'll leave that for you to decide; it's the Lord's money and whatever you think is enough will be all right with me."

Imagine the mother's surprise when her daughter arrived with her little wagon piled high with the neighbor's blankets, but she would not fail the child, so together they did the laundry. Of course the father gave the $100.00 instead of the $75.00 he had planned, and Katherine is paying the extra $25.00 out of her weekly allowance which has been generously increased to meet the emergency.

This story became noised abroad in the local church of his family and many a subscription was increased because of the loyal devotion and unselfish spirit of little nine-year-old Katherine.

"A little child shall lead them."

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If you can't be a large giver, give what you can. God will understand.

## MISSIONARY REPORT.

(Continued from page 8.)

| | |
|---|---|
| Belew Creek (N. C. Va.) | 16.04 |
| Bennett (W. N. C.) | 3.75* |
| Berea (N. C. Va.) | 12.00 |
| Berea (Nans.) S. S. (E. Va.) | 35.00 |
| Bethlehem (E. N. C.) | .75 |
| Bethlehem S. S. (N. C. Va.) | 5.00 |
| Bethlehem (Nans.) (E. Va.) | 21.40 |
| Beulah (E. N. C.) | 12.00 |
| Big Oak (W. N. C.) | 10.00* |
| Bethlehem S. S. (V. Va.) | 8.59 |
| Carroll County Gifts | 250.13 |
| Chapel Hill (E. N. C.) | 6.92 |
| Concord (N. C. Va.) | 11.00 |
| Cypress Chapel (E. Va.) | 16.00 |
| Cypress Chapel (E. Va.) | 11.76 |
| Damascus (E. N. C.) | 4.00 |
| Dendron (E. Va.) | 1.95 |
| Dendron (E. Va.) | 11.01* |
| Durham S. S. (N. C. Va.) | 12.09 |
| Ether S. S. (W. N. C.) | 2.17 |
| Eure (E. Va.) | 20.00 |
| Flint Hill (M) (W. N. C.) | 1.33 |
| Good Hope (E. N. C.) | 10.00 |
| Greensboro, First, S. S. (N. C. Va.) | 11.20 |
| Happy Home (N. C. Va.) | 4.72 |
| Hines Chapel S. S. (N. C. Va.) | 1.50 |
| Lebanon (N. C. Va.) | 8.57 |
| Liberty Spring (E. Va.) | 10.00 |
| Liberty Spring S. S. (E. Va.) | 5.00 |
| Linville (V. Va.) | 5.03 |
| Martha's Chapel (E. N. C.) | 8.00 |
| Morrisville (E. N. C.) | 1.61 |
| Mt. Auburn (E. N. C.) | 6.66 |
| Mt. Carmel (E. N. C.) | 7.00 |
| Mt. Carmel S. S. (E. Va.) | 16.47 |
| Mt. Gilead S. S. (E. N. C.) | 5.63 |
| Mt. Olivet (G) S. S. (V. Va.) | 7.92 |
| Mt. Zion (N. C. Va.) | 13.07* |
| New Lebanon (E. Va.) | 12.50 |
| New Lebanon S. S. (N. C. Va.) | 10.65 |
| Newport News S. S. (E. Va.) | 34.75 |
| Norfolk (E. Va.): | |
| Christian Temple | 250.00 |
| First S. S. | 7.50 |
| Rosemont | 25.50 |
| O'Kelly's Chapel (E. N. C.) | 3.00 |
| Pleasant Grove (W. N. C.) | 5.00 |
| Pleasant Grove S. S. (N. C. Va.) | 10.54 |
| Pleasant Union (E. N. C.) | 7.00 |
| Plymouth (E. N. C.) | 10.00 |
| Pope's Chapel (E. N. C.) | 8.50 |
| Portsmouth, First (E. Va.) | 10.00 |
| Portsmouth, First, S. S. (E. Va.) | 5.37 |
| Shelton Memorial (E. Va.) | 4.00* |
| Randleman (W. N. C.) | 20.00 |
| Sanford (E. N. C.) | 25.00 |
| Shady Grove (W. N. C.) | 2.00 |
| South Norfolk (E. Va.) | 51.75* |
| Spring Hill S. S. (E. Va.) | 4.27 |
| Suffolk (E. Va.) | 225.00 |
| Suffolk S. S. (E. Va.) | 50.00 |
| Union (Surry) (E. Va.) | 7.00 |
| Wake Chapel S. S. (E. N. C.) | 11.85 |
| Wakefield (E. Va.) | 11.00 |
| Waverly (E. Va.) | 6.00 |
| Youngsville (E. N. C.) | 8.00 |
| Total Regular Offerings | $1,377.34 |
| *Total Church Extension | 93.58 |
| Total for Home Missions | $1,470.92 |

**Foreign Missions.**

| | |
|---|---|
| Amelia (E. N. C.) | $ 7.84 |
| Antioch (E. Va.) | 7.00 |
| Antioch S. S. (V. Va.) | 4.74 |
| Apple's Chapel S. S. (N. C. Va.) | 8.31 |
| Auburn S. S. (E. N. C.) | 9.57 |
| Barrett's (E. Va.) | 5.00 |

(Continued on page 13.)

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Friends:

While you have been enjoying the excellent stories written in England, I have been traveling. First of all, I did a silly thing—I stuck a rusty nail in my foot and almost didn't get to go on my trip. I had to take anti-tetanus serum and it made me sick. I was doubly sick, because of the serum and because I thought I would miss going. But finally, I seemed well enough to go, and so on Sunday, the fourteenth of November, I flew to Willow Run Airport where I was met by friends, whom I visited, and saw their new baby girl. She is lovely and it is nice to meet new little friends. From there I flew to Milwaukee to attend the National Assembly of the United Council of Church Women. I was representing the Richmond Council of Church Women, Eastern Virginia Congregation Christian Women and also received press releases for this paper.

There were over 2,000 women attending these sessions which were held in the large Milwaukee Auditorium. There were so many people there that I didn't see a friend of mine from Richmond during my entire stay! And we looked for each other, too. Our day began at 8:00 o'clock and no matter how hard I tried it was always midnight when I got back to the hotel. And because of my foot I was supposed to be taking it easy and getting lots of rest. The day's schedule was divided into different types of things: business, inspirational talks, and workshop groups that studied various problems of our day.

One evening the women of the Congregational Chrsitian denomination had a meeting. Mrs. Sarah Murdy, the head of our National Fellowship, presided and the women of Wisconsin served us delicious red apples. I enjoyed spending some time with Mrs. Lester and Mrs. Garren of North Carolina. It was good to hear their accents! I was always having to say things over for the crisp speaking people of Milwaukee.

At the banquet given by the *Church Woman*, the magazine published by the United Council, we were given leis of different colors to wear around our necks. The women of Wisconsin had made those and they were colorful and appreciated. On the same evening we saw the first full-length movie made by the Protestant Film Commission—"Prejudice," and you may be seeing it soon.

Many people have asked me what was the high spot for me. That is hard to say—there were high moments every day. There was the warmth of spirit which came when I hear Dr. Antonie Nopitsch of Germany, Dr. Hilda Lazarus of India, and others tell what good had come to them from the World Day of Prayer offerings. There was the joy of communing with 2,000 other believers in Christ, many of whom were of different races. I was constantly amazed at the ability and leadership which women can and do assert in our world. Because of our united efforts the women have made their voice really heard! Mrs. Harper Sibley was re-elected president of the Council and she is a woman of great insight and has a firm hand for steering so large a group.

I left Milwaukee by plane just before the snow came to the Midwest and I flew to Washington in four hours. It was a lovely night with a full moon shining on our plane and it was so calm and smooth that I felt as if the plane was standing still; but we were—we were covering more than 200 miles an hour! It is good to be home again although it was hard to come back to the realities of every day after such an inspirational meeting. I hope that many of you will grow into leadership for the United Council of Church Women!

Have you placed your Advent candles? Remember, you need four—one to be lighted each Sunday until all are burning the Sunday before Christmas.

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## PEACH JAM.

*By* Joy C. Baker.

*Issued by the National Kindergarten Association.*

The delicious aroma of ripe peaches greeted Mrs. Mayes as soon as she entered Jerry's room. She dropped the newly-ironed handkerchiefs upon his dresser, beside the airplane model which he hoped would win a prize at the fair tomorrow, and quickly pulled out a drawer.

Peach fragrance flooded out over her. Delving deeply, she brought out ten big golden peaches. "Where did he get them?" she asked herself, troubled by her discovery. "They're not market fruit."

Home-grown peaches were scarce. Nobody had any left — except Mr. Warren, who was saving his to exhibit at the fair.

"Did Jerry rob his tree?" Inquiringly she frowned at the largest peach, from whose rosy side a piece had been bitten. Strangely, the bite had not been eaten but lay, oozing rich juice, by the side of the rest of that largest peach.

She remembered Jerry's "nine" had played ball in that park that morning. "*But,*" she realized grimly, "the park adjoins the Warren garden."

Slowly she went downstairs. At sight of the fruit on the buffet, she asked herself angrily, "Why didn't he eat *those* peaces? He deserves severe punishment. And he'll get it!"

However, on second thought, as she prepared dinner, she decided, "We must give him a chance to make amends—if he can."

Jerry's father agreed to this. "His conscience can punish him severely," he said. "Give him until tomorrow noon."

Dinner finished, Jerry slid from his chair and smiled coaxingly. "I have to help with an exhibit at the fair."

Without spoken objections they let him go. At eleven he came in quietly and slipped upstairs. Soon his room was dark.

Next morning, as Mrs. Mayes was cooking breakfast, Mr. Mayes came in frowning. "This is serious, Ann," he said, holding up their small-city daily for her to see the headlines:

JUVENILE DELINQUENTS RAID SANDERS FRUIT STAND

Police-Chief Gage Says Boys Involved in Theft of Melons Will Be Apprehended Soon"

The laid the paper where Jerry would see it when he sat down to breakfast. After Mr. Mayes finished saying grace, they saw that Jerry's face was very red. Breakfast over, Mr. Mayes, his usually pleasant face sternly set, rose to go to the office.

Very soon, Jerry left for the fair, carrying his plane model proudly. Mrs. Mayes went to his room and looked into the drawer. With transparent tape the bite had been fastened back into the biggest peach.

At twelve-thirty Jerry did not appear for lunch—nor at one.

His mother sat down in the dining room and, yawning wearily, began mending Jerry's shirt. Her head nodded and drooped.

Jerry's footsteps were racing across the porch — "running away from

(Continued on page 14.)

# Youth at Work in the Church

ANN TRUITT, *Editor;* HELEN JACKSON, C. B. TWIDDY, *Assoiates.*

### MERGER NEWS.

Evangelical and Reformed young people and Congregational Christian young people are frequently getting together for fellowship. They are learning more about each other and are finding out how closely we are related in beliefs and practices.

Rev. Arthur Detwiler of Mt. Hope E. & R. Church, spoke recently to the Ministerial Association of Elon College on the position of the Evangelical and Reformed Church in the World Council of Churches. Those present enjoyed his presentation of the subject. After the meeting he spoke to several of the students about coming out to his church on the evening of November 7 and joining in a panel discussion on the merger. We were to speak before the newly-organized young adult fellowship. Before he left that evening, Mr. Detwiler was assured of having a group come out to his church.

Melva Foster, John Sturtevant (a PF'er from Rhode Island and past State Social Action Chairman) and I went to the meeting and were happy to be with the young people of the Mt. Hope Church. By the way, they have a new hut in the proximity of a lake. A fine place for fun and fellowship. It was in the hut that we met. The panel was composed of two of the E. & R.'s, Melva Foster and myself. (John injected the "northern viewpoint" when needed.) Another E. & R. acted as moderator for the discussion. History, organization and policies were brought out by both sides.

Following was a period of folk games and refreshments. We learned to know each other a little better.

On the 21st day of November, the Mt. Hope Church was the host for the State Meeting of the UCYM. Around 350 were present for the one-day meeting.

I would like to mention, finally, that E. & R.'s met with the C. C.'s in the Valley on November 14. In this conference meeting, the Missions Team, composed of Dr. Hatanaka, Dr. Taylor and Rev. Case, brought to the "merged" gathering of adults and young people messages of inspiration.

Ever so often, there are occasions for getting together as "kin" denominations. We should take these opportunities and put them to use for better understanding and greater Christian fellowship.

C. BAXTER TWIDDY.

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### THE MAGIC OF SHARING.

We really do not own anything until we begin to share it with others, and even then we are only partners in its ownership. Stevenson tells of Hazlitt, the English writer, visiting a great man's house to view his paintings. Suddenly he began "to triumph over these noble and wealthy owners, because he was more capable of enjoying their costly possessions than they were; because they had paid the money and he had received the pleasure."

We own nothing until we start to share our ownership. Then it spreads out and begins to pay its dividends. In my library are many choice books that I love, and which others have loved, as evidenced by the bookplates in them, and some day others will own these same books. I dare say that every other owner, if he still lives, still owns their contents, as well as I do. I am just a keeper for a time.

We all own the daylight, the beauty of earth, all the sunsets, every flower that our eyes see and admire, and every song our feathered friends give forth. Where appreciation is, there is ownership. The human mind is a tenant of ours, and it is through this mind that we are able to acquire the love of things and own them as they stimulate our mental and spiritual innate qualities.

No one can long be happy with any possession that he cannot share with others. It would grow rusty and useless, otherwise. The spread of ownership is in the price first paid. The man with a car delights in the enjoyment that others may have in it. The lover of a book is not satisfied until he has spread the news of its worth to many others.

It has been said that the only things that we keep are the things that we give away. We may give away the thing, but keep the love—and love is something that spreads out, with never an end to it. With love and admiration I turn the pages of some book that a former owner has carefully marked and enthused over. There is something so much more precious than the intrinsic value of such a book.—*The Pilgrim Tidings.*

### CHRISTMAS SEALS.

Americans are quick to create symbols for their cherished institutions and ideals: Thanksgiving, Mother's Day, and the buddy poppy. Very few symbols in American life are more readily recognized and respected than the double-barred cross of the nationwide tuberculosis campaign, or the annual Christmas seals which spread the offensive against the silent killer of all ages.

Very shortly the Richmond Tuberculosis Association will dispatch its 1948 seals to households throughout Richmond. And thus will forunate folk, like you and me, have the opportunity to do our little bit against one of the severest infectious diseases known on our continent.

Last year 125 people died in Richmond of tuberculosis, representing a death rate of 55.3 for each 100,000 people. This was somewhat higher than that death rate of 39.9 throughout the State at large. Since Virginia is in that belt of states having a relatively high incidence of TB, it can be understood that Richmond suffers from the disease with relative severity.

When you buy Christmas seals, the Richmond Tuberculosis Association is provided with funds by which to conduct examinations of school children, factory and office workers, and other groups; to spread educational matter that will prepare individuals to deal with TB; to enable TB sufferers in the City's Pine Camp Hospital to fight their affliction and to recover from it, meanwhile keeping happy and acquiring new skills with which to enhance their spiritual and economic resources.

Should you fail to receive your seals, don't hesitate to cally the Association at 407 North 12th Street, Richmond, Va.—Dial 2-0638.

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# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## LETTERS IN THE BIBLE.

Lesson XI—December 12, 1948.

Memory Selection: *I write this to you who believe in the name of the Son of God, that ye may know that ye have eternal life.*—I John 5:13.

Lesson: Philippians, I Timothy, I John.

Devotional Reading: Ephesians 3: 13-21.

*Letters in the Bible.*

There are a number of references in the Bible to letters. The Old Testament refers to a letter which David wrote (II Samuel 11:14), which Hezekiah received, (I Kings 19:14), which Jezebel wrote (I Kings 21:8) and many other letters which were written and passed from one to another, conveying news ,and making demands. But few of these letters are recorded.

It is when we come into the New Testament that we find letters, and then some more letters, in the best sense. There are twenty-one in all, and Paul wrote thirteen of them. He undoubtedly wrote other letters, perhaps many letters which have not been preserved in the New Testament. But the letters we do have are priceless, and they have wielded an incalculable influence on the history of the world.

*Paul's Letters.*

As has been stated above, Paul wrote thirteen of the letters in the New Testament. They are varied in length, in theme, in style, in contents, in purpose, in emphasis. Some are doctrinal, while some are more personal. All of them exalt Christ and the Church, and all of them, even though they are doctrinal, emphasize the practical aspects of Christianity. Paul believed that creed should express itself in character and conduct. He wrote doctrine that his people might know how to live. He gave a reason for the faith that was in him, so that they might share his peace and his joy. There are difficult sections in some of his letters. Peter wrote that our brother, Paul, wrote some things hard to be understood—perhaps he was thinking about portions of Paul's letter to the Romans. But by and large, one can understand Paul well enough to know what he ought to do for Christ and in Christ's name.

It should be remembered, too, that Paul's letters are among the first writings in the New Testament. In fact, scholars are rather well agreed that First Thessalonians is the first book that written in the New Testament. And several of Paul's other letters antedate the gospels. Furthermore, it is from Paul's letters that we get most of our information concerning the organization and the life of the early church. And it was the letters of Paul which gave the Christian movement its literature in its early days.

*Other Letters.*

Other apostles wrote letters which have been preserved in the New Testament. Peter, James, John, Jude also wrote letters to their fellow-Christians and the churches. They give valuable information in regard to the life of the church, in regard to the dangers which beset the church, and in regard to Christian conduct.

*The Miracle of It All.*

Come to think of it, there is an element of the miraculous in these letters. Here were men of that far off day who now and then sat down and rather laboriously wrote letters to their friends or to churches, for the most part because some problem had arisen, or because some information was desired, and then sent their letters off, usually by the hands of friends. Little did they think that there was any likelihood that the letters would survive even through their generation. And yet, here we are, nineteen hundred years later, all around the world, turning to these letters for light and inspiration, and the end is not yet, for until the end of time these letters will be the foundation of our Christian teaching and the grounds of our Christian doctrine. Furthermore these letters, together with the remainder of the Bible, have gone through the fires and the desperate and evil designs of men who sought to destroy them from the face of the earth. When one thinks of this, the wonder grows, and one sees in it the hand of God and His overruling providence.

*A Letter of Thanks.*

Philippians is primarily a letter of thanks. It was written from a jail by a man who was facing the death penalty. Some of his friends in Philippi had sent him gifts, and out of a heart of gratitude, Paul wrote to thank them. But of course he could not just say "thank you." His heart was filled with a great joy and peace in believing and he had to tell his Philippian friends about it. It is a warm, personal letter, and its dominant note is *joy,* even though it was written by a man in prison, awaiting the end. It makes good reading, inspiring reading, thrilling reading. Within the brief compass of this letter there are packed away many, many gems of spiritual insight and uplift. Read it through at a sitting to get the full impact of its spirit upon your heart.

*A Letter to a Young Friend.*

I Timothy was written by Paul to Timothy, whom he loved to call his "son in the faith." Converted under the preaching of Paul, and then a companion of Paul and one of his trusted and capable helpers, Paul had a deep and warm affection for the younger man. He wrote him at least twice, and his letters to the young Timothy are full of personal counsel, as well as of principles of church government, and matters of sound doctrine. Every minister, young and old, should read I and II Timothy again and again. Such a discipline and delight would help one to be a good minister of Jesus Christ, and a workman that needeth not to be ashamed.

*A Letter to a Church.*

I John might be called a letter to a church. Written late in life by a veteran of the cross to his Christian friends, it is a "love letter" in a double sense. It is written out of love, and it is written about love. For this man, who knew his Lord most intimately, religion in essence was love. But although the letter was a "love letter" it was rooted in the earth. It has some plain and practical words concerning the heresies of that day and of this day, and some timely warnings against the temptations to which the church and its members are always subject. As one reads it, one can see something of why the Early Church could in all sober reality conquer the world which at first despised it, then hated it, and finally bowed before it. And one sees how the church of today must prepare itself for the battle of the present age if she is to triumph as the church of old triumphed.

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In the matter of tithing there is a direct and personal challenge in the book of Malachi: "Prove me now, herewith, if I will not pour you out a blessing."

## REPORT OF COMMITTEE ON STEWARDSHIP OF N. C. & VA. CONFERENCE.

The General Council of Congregational Christian Churches in its June, 1948, session voted unanimously to emphasize Christian Stewardship during the next biennium. Christian Stewardship is the directing of all of life toward doing the will of God. The constituency of our churches is called to that kind of commitment which manifests itself in the systematic and proportionate giving of time, abilities, and possessions to God as an act of worship and of recognition of our responsibility to our fellow men. The continuing mission of the Church is dependent upon our practice of Christian Stewardship.

Emphasis upon Christian Stewardship necessitates the enlistment of every Christian, that he may give his prayers, his personal influence, and his full share of funds. As one contributes his abilities as a steward he casts his vote in favor of the consummation of the Church's mission. An emphasis upon Christian Stewardship reveals three objectives, each of which can be realized through a living of Christian Stewardship. The first objective is to grow in individual spiritual stature. This is the seed-bed of Christian Stewardship, for the strength of a Christian group depends upon the power of each of its members. A second objective of Christian Stewardship is the advancement of our local churches in spiritual power and moral influence. The latent power of our churches must be loosed that they may bring God's Kingdom to the human heart. The third is to see more clearly the world-wide program of our fellowship. Through Christian Stewardship we can dedicate our time, our talents, and our possessions for the building of a Christian world—one which accepts the Fatherhood of God and the brotherhood of man.

That these three aims of Christian Stewardship may become an actuality, your committee recommends:

*First,* a sevenfold program of Personal Christian Stewardship as suggested by the Commission on Stewardship. These are:

1. Reading the Bible daily, together with the "literature of power."
2. Worshipping weekly with fellow Christians.
3. Arranging recreation, physical and mental, to balance the main vocational interests.
4. Giving a certain number of hours of Christian work each week for which no pay is received.
5. Making certain one's income is a result of constructive activity, especially in the field of investments in stocks and bonds.
6. Assigning a definite percentage of one's income for Christian purposes.
7. Telling others of Christ, and helping them to lead disciplined Christian lives.

*Second,* that our churches encourage Scriptural methods of finance, and that tithing be recommended as a working scheme of proportionate giving by which we can make the principle of stewardship actual and living.

*Third,* that our people be encouraged to listen to the radio program, "Stewardship on the Air," to be broadcast over ABC network from Station WJZ, New York City, each Friday until March 25, 1949, at 8:45 a. m. and 11:30 p. m. The speaker is Rev. Arthur Henry Limouze, D. D.

*Fourth,* that a systematic program of Stewardship education fitting local needs be inaugurated in every church. Some methods are sermons, addresses, adult study classes, Church School lessons, young people's programs, panel discussions, literature distribution, books for reading, essay contests, poster contests, display charts and graphs.

*Fifth,* that our churches secure and make use of Stewardship literature made available by our denomination and other agencies. An excellent Stewardship Bibliography (1948-49) for all age groups may be secured from the United Stewardship Council, Hillsdale, Michigan.

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## MISSIONARY REPORT.

(Continued from page 9.)

| | |
|---|---|
| Bennett (W. N. C.) | 3.75† |
| Belew Creek (N. C. Va.) | 12.12 |
| Berea (N. C. Va.) | 20.00 |
| Berea (Nans.) S. S. (E. Va.) | 35.00 |
| Bethel (V. Va.) | 50.00† |
| Bethlehem (E. N. C.) | .75 |
| Bethlehem S. S. (V. Va.) | 8.59 |
| Bethlehem (Nans.) S. S. (E. Va.) | 2.43 |
| Bethlehem (Nans.) (E. Va.) | 18.97 |
| Burlington S. S. (N. C. Va.) | 55.64 |
| Burton's Grove (E. Va.) | 7.20† |
| Chapel Hill (E. N. C.) | 6.92 |
| Concord (N. C. Va.) | 5.00 |
| Concord S. S. (V. Va.) | 9.00 |
| Cypress Chapel (E. Va.) | 23.00 |
| Cypress Chapel S. S. (E. Va.) | 3.44 |
| Damascus (E. N. C.) | 4.00 |
| Dendron (E. Va.) | 1.95 |
| Dendron (E. Va.) | 11.01† |
| Durham S. S. (N. C. Va.) | 12.09 |
| Ether S. S. (W. N. C.) | 2.17 |
| Eure (E. Va.) | 15.00 |
| Flint Hill (M) S. S. (W. N. C.) | 1.34 |
| Greensboro, First S. S. (N. C. Va.) | 14.63 |
| Good Hope (E. N. C.) | 10.00 |
| Hank's Chapel S. S. (W. N. C.) | 16.45 |
| Happy Home (N. C. Va.) | 4.72 |
| High Point (W. N. C.) | 10.00† |
| Hines Chapel S. S. (N. C. Va.) | 1.50 |
| Lebanon (N. C. Va.) | 1.57 |
| Liberty Spring (E. Va.) | 10.00 |
| Liberty Spring S. S. (E. Va.) | 5.00 |
| Linville (V. Va.) | 5.04 |
| Martha's Chapel (E. N. C.) | 8.00 |
| Moore Union (E. N. C.) | 5.00 |
| Morrisville (E. N. C.) | 1.60 |
| Mt. Auburn (E. N. C.) | 35.00† |
| Mt. Auburn (E. N. C.) | 6.66 |
| Mt. Carmel (E. Va.) | 13.01 |
| Mt. Carmel S. S. (E. Va.) | 3.47 |
| Mt. Gilead S. S. (E. N. C.) | 5.62 |
| Mt. Herman (E. N. C.) | 6.00 |
| Mt. Olivet (G) S. S. (V. Va.) | 7.92 |
| Mt. Zion (N. C. Va.) | 13.06† |
| New Lebanon (E. Va.) | 12.50 |
| New Lebanon S. S. (N. C. Va.) | 10.65 |
| Newport S. S. (V. Va.) | 9.55 |
| Newport S. S. (V. Va.) | 13.52† |
| Newport News S. S. (E. Va.) | 22.00 |
| Norfolk (E. Va.): | |
| Christian Temple | 250.00 |
| First S. S. | 7.50 |
| Rosemont | 25.50 |
| Oak Grove (E. Va.) | 5.00 |
| O'Kelly's Chapel (E. N. C.) | 3.00 |
| Pleasant Grove (W. N. C.) | 5.00 |
| Pleasant Grove S. S. (N. C. Va.) | 10.55 |
| Pleasant Ridge (W. N. C.) | 22.00† |
| Pleasant Union (E. N. C.) | 7.00 |
| Plymouthr (E. N. C.) | 10.00 |
| Pope's Chapel (E. N. C.) | 8.50 |
| Portsmouth, First (E. Va.) | 10.00 |
| Portsmouth, First S. S. (E. Va.) | 5.36 |
| Portsmouth, Shelton Mem. (E. Va.) | 4.00† |
| Reidsville (N. C. Va.): | |
| Mr. & Mrs. Mueller | 816.00 |
| Miss Summerville | 366.00 |
| Regular | 8.50 |
| Salem Chapel (N. C. Va.) | 9.00 |
| Salem Chapel (N. C. Va.) | 20.00† |
| Shady Grove (W. N. C.) | 2.00 |
| Sanford (E. N. C.) | 25.00 |
| Sophia (W. N. C.) | 15.00 |
| South Norfolk (E. Va.) | 25.00 |
| South Norfolk (E. Va.) | 51.75† |
| Spring Hill S. S. (E. Va.) | 4.27 |
| Suffolk (E. Va.) | 225.00 |
| Suffolk S. S. (E. Va.) | 50.00 |
| Union (Surry) (E. Va.) | 7.00 |
| Wake Chapel S. S. (E. N. C.) | 11.85 |
| Wakefield (E. Va.) | 11.00 |
| Waverly (E. Va.) | 6.00 |
| Youngsville (E. N. C.) | 8.00 |
| Total Regular Offerings | $2,397.79 |
| †Total Shaowu Offerings | 241.29 |
| Total for Foreign Missions | $2,639.08 |

**Summary.**

| | |
|---|---|
| Total Period Sept. 25-Oct. 31 | $4,110.00 |
| Previously Reported | 543.86 |
| Total since Sept. 1, 1948 | $4,653.86 |

Respectfully submitted,

Wm. T. Scott,
*Superintendent.*

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It is not possible for every person to be a large giver, but everyone can be kind. It is not possible for all of us to stand before audiences and testify to our faith, but all of us can be tolerant and charitable of mind.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

The Christian Orphanage had a beautiful Thanksgiving Day. The day was clear and warm, and the sun was shining. The good ladies from our Ingram Church sent us a coop of nice fat hens, and the dietician had them well cooked with all the fixings that go with a Thanksgiving dinner. The children were very happy and really enjoyed their dinner.

The always look forward to three extra good dinners each year—Easter, Thanksgiving and Christmas. We see to it that they have these good dinners, too. It is very kind of the good ladies of the Ingram Church to make us this annual contribution for the children to enjoy.

Our Thanksgiving offerings are coming in very nicely, but we are a long distance from our goal. When we made out our report for THE CHRISTIAN SUN this week, which will be published December 2, we had received from the churches this year, the sum of $12,499.01. We have received so far this year from outside sources the sum of $17,717.84, making a grand total so far this year of $30,216.85. We still lack $19, 783.15 of being to our goal. Will you see to it that we reach it? If you will, I will be under lasting obligations to you. I will then have accomplished my wish. We have hundreds of men and women in our churches who could send us from $10.00 to $100.00 and not miss it. How many in our churches will be willing to go the second mile and help me reach our goal?

As soon as the weather gets cold enough we want to kill hogs, and then we will have backbones and spare ribs and sausage galore, and the children will have a good time. We have twenty-four hogs to kill this season. It has been many years since we have bought a pound of hog meat.

CHAS. D. JOHNSTON,
*Superintendent.*

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**REPORT FOR DECEMBER 2, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Mt. Auburn | $137.41 | |
| Hayes Chapel | 25.00 | |
| | | 162.41 |
| Eastern Va. Conference: | | |
| Damascus S. S. | $ 50.00 | |
| Eure | 30.00 | |
| Holy Neck S. S. | 156.19 | |
| Hopewell | 10.00 | |
| Liberty Spring | 69.00 | |
| Rosemont (Simmons children) | 25.00 | |
| Rosemont | 42.00 | |
| | | 382.19 |
| N. C. & Va. Conference: | | |
| Berea S. S. | $ 30.00 | |
| Durham | 33.20 | |
| | | 63.20 |
| Western N. C. Conference: | | |
| Flint Hill (M) | $ 17.43 | |
| Shiloh | 21.28 | |
| Sophia | 34.03 | |
| | | 72.74 |
| Va. Valley Conference: | | |
| Bethel S. S. | $ 6.00 | |
| Leaksville | 25.00 | |
| Leaksville | 18.00 | |
| | | 49.00 |
| Ala. Conference: | | |
| Corinth | | 4.43 |
| Ga. Conference: | | |
| Ambrose S. S. | $ 15.74 | |
| Vanceville | 2.00 | |
| | | 17.74 |
| Total this week from Regular Offerings | | $ 751.71 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| E. N. C. Conference: | | |
| Bethlehem | $ 10.50 | |
| O'Kelly's Chapel | 8.00 | |
| Wake Chapel | 1,512.00 | |
| | | $ 1,530.50 |
| Eastern Va. Conference: | | |
| Berea (Nans.) S. S. | $ 50.00 | |
| Eure | 5.00 | |
| Johnson's Grove | 13.00 | |
| | | 68.00 |
| N. C. & Va. Conference: | | |
| Gibsonville | $111.25 | |
| Apple's Chapel | 5.00 | |
| Bethel | 60.32 | |
| Burlington | 50.00 | |
| Concord | 10.00 | |
| Shallow Ford | 31.40 | |
| | | 267.97 |
| Western N. C. Conference: | | |
| Albemarle | $ 44.80 | |
| Antioch (C) | 27.00 | |
| Pleasant Cross | 9.05 | |
| Pleasant Hill | 135.65 | |
| Pleasant Union S. S. | 43.28 | |
| Union Grove S. S. | 32.71 | |
| | | 292.49 |
| Ala. Conference: | | |
| Dadeville | | 5.00 |
| Total this week from Thanksgiving Offerings | | $ 2,163.96 |
| Total from churches this year | | $12,499.01 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $16,448.84 |
| Mr. Haith, children | $ 7.00 | |
| Refund on gas | 58.00 | |
| Cash, Int. on Bond | 20.00 | |
| Mr. & Mrs. Chas. Apel | 10.00 | |
| | | 95.00 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Mr. Garland Huffman | $ 25.00 | |
| Mr. & Mrs. J. A. Russell | 100.00 | |
| Mr. Chas. A. Scott | 10.00 | |
| Mr. & Mrs. Chas. Apel | 10.00 | |
| Mrs. Gertrude Hinshaw | 5.00 | |
| Carter Fabrics Corp. | 100.00 | |
| A Friend | 5.00 | |
| Mrs. I. W. Johnson | 25.00 | |
| Mrs. Mamie Perkinson | 5.00 | |
| Mrs. Esther Jinkens | 7.00 | |
| Mr. T. M. Stroud | 10.00 | |
| Mr. & Mrs. Doyle McFarland | 100.00 | |
| Mr. A. L. Curling | 5.00 | |
| Mrs. Z. H. Lynch | 10.00 | |
| Mr. L. D. Hearn | 15.00 | |
| Mr. & Mrs. W. C. Perry, Jr. | 5.00 | |
| Mr. A. W. Cooper & Friends | 102.00 | |
| Miss Iva Hughes | 10.00 | |
| Mrs. June K. Henderson | 5.00 | |
| Mr. W. C. Dofflemyer | 25.00 | |
| Mr. George W. Hill | 90.00 | |
| Adult Bible Class of Church of Holy Comforter, Burlington | 10.00 | |
| Miss Mary Ruth Coble | 2.00 | |
| Miss Celeste Penny | 25.00 | |
| Smith Feed Co. | 25.00 | |
| Mr. Ben G. Johnston | 50.00 | |
| Golden Rule Class of Newport News Church | 8.00 | |
| A Friend | 10.00 | |
| Broyhill Furniture Co. | 200.00 | |
| Mrs. A. M. Callaham | 5.00 | |
| Mr. P. L. Kivette | 10.00 | |
| Mr. Jule Pace | 25.00 | |
| Mr. R. O. Strange | 25.00 | |
| Mr. Calvin Clayton | 100.00 | |
| Mrs. W. C. Wicker | 5.00 | |
| Mr. H. P. Hilliard | 5.00 | |
| | | 1,174.00 |
| Total this week for Special & Thanksgiving Offerings | | $ 1,269.00 |
| Total this year for Special & Thanksgiving Offerings | | $17,717.84 |
| Grand total for the week | | $ 4,184.67 |
| Grand total for the year | | $30,216.85 |

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## FOR THE CHILDREN.

(Continued from page 10.)

home?" She glimpsed him, bundle in arms, turning the corner.

A little while later the telephone rang. Her neighbor's voice began, "Mrs. Mayes, did you know that those horrid boys who robbed Sanders'—"

"Whoopee!" cried Jerry, sprinting back into the house. "I won first prize, Mom!"

Exusing herself hastily, his mother jammed down the receiver. She clasped his sunburnt hands. They smelled of peach juice.

"Jerry!" Her voice was accusing.

"Yes'm—I took the peaches back to Mr. Warren. After I got the prize, I knew how I'd have felt if someone had carried off my plane."

"Dear!" Her arms went around him.

"I gave him my three-dollar prize money."—This was money with which Jerry had hoped to buy a superplane model!—"He made me take it back. He took the peaches right over to the fair—all except *one.*"

"What about the melon raid?" she thought to herself anxiously.

"You know," he confessed, suddenly shy, "that peach 'jam' worried me badly. I pity those fellows who helped themselves to Sanders' melons. The peaches got me down; melons would have been *something!*"

## REPORT OF E. N. C. CONFERENCE COMITTEE ON STEWARDSHIP.

Your Committee on Stewardship wishes to call your attention to some things which have become matters of record, but which, when recognized, give added emphasis to the recommendations which shall be made by this committee.

We should note that according to Year Book figures, in the years '45, '46 and '47, only one-half of our churches paid *all* of their apportionment on *all* of the apportionment items. During that same period, on the basis of yearly averages, three of our churches paid nothing on apportionment, four churches paid on only one item in the apportionment, and four churches paid on only two items. Well over one-fourth of our churches each year pay on less than one-half of the items in the apportionment. When these facts are considered, it means that in 1945-46, only the Christian Orphanage apportionment was paid, and, apart from the orphanage payments, less than five-sixths of the apportionment was paid. In 1946-47, although the orphanage apportionment and the superannuation apportionments were met, just three-fourths of the total apportionment was paid: These are not facts of which we can be proud. They take on a still more unhealthy color when we remember that at each of our conference sessions, and at the sessions of the Southern Convention, strong "stewardship" resolutions were passed committing us to increased emphasis upon stewardship education and practice.

It was against such a background that last year's Committee on Stewardship recommended, among other things, that "stewardship literature" be placed in the hands of our people, and that we conduct at least one Stewardship Institute during the year. Although this report was adopted by this Conference, your Stewardship Committee was not given any authorization for the carrying out of these recommendations. The Executive Committee of the Conference has not taken action in this direction either. Therefore, we must confess that nothing constructive has been done toward "stewardship education" of either pastors or people during the past year! It is our hope that if this present report is adopted, steps will be taken to implement our recommendations with authorized action.

We recommend that two specific stewardship education leaflets be placed in the hands of the worshippers in each of our churches during the coming few months: *What Do You Do With Your Money?*—Dr. Douglas Horton; *A Layman's Creed*—Dr. Wm. C. Jones. (Both of these can be obtained free from the Commission on Stewardship of The Missions Council, 287 Fourth Ave., New York 10, N. Y.)

We further recommend that the office of the Southern Convention prepare mimeographed copies of "Stewardship Messages from the Word of God" prepared by Rev. Millard Stevens of the Committee on Stewardship of the North Carolina and Virginia Conference. Those mimeographed "Messages" should be furnished at cost to the churches of this Conference. The Chairman of the Board of Deacons in each of our churches should be urged to take responsibility for disturbing this folder to the total church membership.

We recommend that each church in the Conference provide its pastor with a copy of *Stewardship Facts,* a publication of the United Stewardship Council, Hillsdale, Michigan. (Price, 25c.)

We further recommend that during the next few months, every church in this Conference hold a service of Holy Communion which shall include opportunity for each worshipper to sign the "Communion Covenant Card" prepared for just such an occasion when the stewardship emphasis of the Communion Service is recognized. These "Communion Covenants" are available to all churches, on order from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York 10, N. Y.

We recommend that this Conference petition the editor of THE CHRISTIAN SUN to secure permission to reprint selected materials issued by our denominational Commission on Stewardship, and similar materials issued by other denominations. If such materials are reprinted in THE CHRISTIAN SUN as a matter of continuing emphasis, the whole Convention will benefit, and the Convention's Weekly will be cooperating with the whole denomination in its emphasis upon Christian Stewardship through the coming bi-ennium.

We, of your Stewardship Committee, make these recommendations in the hope that by the use of these materials, surrounded always by the atmosphere of worship, the churches of this conference will be led to hear, and respond affirmatively to these words from our denominational Stewardship Commission: "We call the members of our churches to that kind of commitment which will issue in the systematic and proportionate giving of time, abilities and possessions to God as an act of worship and as an act of recognition of our responsibility to our fellow men!"

BERNARD V. MUNGER,
*Chairman,*
MR. I. H. VICKERY,
MR. W. H. MOSS,
*Committee.*

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## SUPPORT THE ORPHANAGE WITH YOUR GIFTS.

October, November and December are the months set aside by our Convention for special emphasis upon the support of the orphanage. It is hoped that our churches and Sunday schools made liberal offerings on Thanksgiving Sunday for the orphanage, but in case your church has not yet made its offering we hope you will do so immediately.

"Brother Charlie" Johnston, the faithful Superintendent of the Christian Orphanage, deserves and needs the generous support of all of our people. The orphanage family, like all of our families, is experiencing high prices and high cost of living. To take care of 75 to 80 children is not an easy task. We can help to lighten the load and to make the well-being of our children at the orphanage secure with our generous gifts. Let us lend a hand to "Brother Charlie" in the raising of the goal of $50,000.00 this year.

WM. T. SCOTT, *Supt.,*
*The Southern Convention.*

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## MISSION ADVANCE RALLY.

(Continued from page 2.)

er was Dr. Alan B. Taylor. Others participating in the service were Rev. R. A. Whitten, Rev. Wilson Cheek, Rev. Harold Case and Dr. Hatanaka.

This rally of members of the Evangelical & Reformed and Congregational Christian Churches was highly satisfactory to all who attended. The number of churches of each of our fellowships in the Valley is about equal. The meeting not only gave opportunity of acqutaintance of these two denominations considering union but the cooperative undertaking gave strength to the program of the church in these days when the Church must be at its strongest.

It is hoped that other such meetings may be held in the near future, the first of which will possibly be a joint meeting of the laymen's organizations of the Valley.

WM. T. SCOTT.

# Church Building Financial Notes

By CURTIS R. SCHUMACHER
Church Financial Adviser

The card placed upon the tray with your bill by the Pere Marquette Railroad Company reads, "If our service pleases you, your continued patronage will be our reward—'No tipping, please.' "

Perhaps you are one who has found the only way to get some service already paid for was by giving someone something in addition—a tip. Notices such as this railroad uses probably give you a real traveling thrill, to realize that here one can give value for equal value received.

I have observed tippers for some time. Very, very often I have noticed a patronizing air in the tipping. Or the attitude is suggested, "If I don't tip, I'll get no service."

So much of church giving is done in that manner. As if it were possible to patronize God! So much is given with the though, "If I don't give, I'll incur the displeasure of God." It is forgotten that God is not in business selling things; He is our Father Who loves and gives. We cannot buy from Him or bribe Him. We cannot tip for extra benefits. We can only give from love. The more we love, the more we give. The more we give, the more like Him we become. The more like Him we become, the more He loves us and trusts us with.

Church financing would be so simple if members were all imbued with this spirit. Financial Project workers should be so trained, and should use this approach in their canvass. Churches can be built, expansions made, debts liquidated, if proportionate giving were more emphasized. We need to build up faith that Christ's statement is true. (Luke 6:38.)

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

Truman B. Douglass, in his booklet on "We Deal in Essentials" says, "When Christian faith grows cold in the hearts of church members they begin to take a timid and apologetic view of the central task of the Christian Fellowship—the proclamation of the gospel and the establishment of a church."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

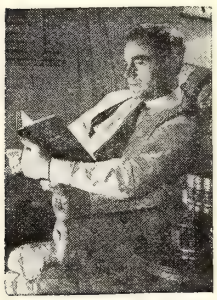
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, DECEMBER 9, 1948. NUMBER 49.

## "The Book of All Nations"

*By* JAMES V. CLAYPOOL, D.D.
*Secretary for Promotion of Bible Use of the American Bible Society*

The theme chosen this year for Universal Bible Sunday is "The Book of All Nations." The Bible is the only book that could be given such a designation, for it is available to nine-tenths of the human race. Some part of it has been translated into 1090 tongues. This amazing number is constantly increasing, as through the continuing labors of missionary-translators, the Book finds its message recorded in new languages.



Not that translation is an easy task. It requires never-ending application of consecrated, spiritual followers of Christ to express the eternal truths of God in words that speak in familiar sounds to the primitive native.

Dr. Eugene A. Nida, director of the American Bible Society's translation program, tells of a missionary who was translating the New Testament for the Mongo-Knundo people who live along the Congo River in Central Africa. One of the big words in the Bible is the word "love" used in that all-inclusive sense incarnated in the person of Christ. Every translator in Africa must find a native expression for this idea. After many years of unrewarding search, the missionary one day picked up the expression he heard mothers use in speaking tenderly to their littlest children. He asked one mother what it meant. She answered, "This is the word I use when I mean that I care so much for this little girl of mine that when I think what is going to befall her when she grows up—it hurts me." "Caring so much it hurts"—the missionary knew he had his word.

One likes to think of the African native, who exclaimed in suprise, "I am in that book," when for the first time he heard the Bible read to him in his language, in words that he used himself. Or of Dr. Nida's further experience in Mexico, where the Chinantic expression for "fields" could not be translated in the exact term. "In that rugged, mountainous part of southern Mexico, where the only cultivatable ground lies on the steep, jungle-covered mountain, which cradles each village," he says, "the Chinantects can only understand Jesus' words in John 4:35 by their own idiom, 'look up with your eyes and see the sides of the mountains,' for only there on the precipitous slopes does the corn grow, and only there can the harvests be ready. The translator cannot always find an identity of words, but he can find the similarity of meaning which has made possible the telling of the matchless story of the Bible."

Today there is another problem, that of seeking to provide Scriptures to the multitudes who hunger for them. Before the devastation and suffering of the last war seared the homes and lives of millions of people, the publishing of the Bible was an active pursuit in many countries. The British and Foreign Bible Society, from its headquarters in London, reached into the far corners of the world; the National Bible Society of Scotland, the Netherlands Bible Society, the Japan Bible Society—and many kindred organizations made the publication and distribution of the Scriptures their sole purpose. But war laid waste many printing plants; it melted the mighty machines; it reduced the precious paper for Bible pages to ashes; it destroyed millions of personal Bibles, so that a great part of the world was faced with a real Bible famine. And never, it seemed, has there been such hunger for the Word, the true source of strength and courage and hope. What can be done to meet this situation?

Among eight helps suggested by the American Bible Society on its list of daily selections for its Worldwide Bible Reading program is the following: "Set aside and keep a definite daily time for reading." Planned reading, if followed carefully and earnestly, pays big dividends. As a person becomes more familiar with the vibrant truths in this Book, his outlook automatically broadens and he wants to share with others the uplifting experience he has enjoyed. He will want to make the Bible, in a more real sense, "The Book of All Nations."

# News Flashes

Dr. Jesse H. Dollar, chairman of the Board of Christian Education, has called for a meeting of the board at Elon College on Tuesday of next week.

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The Eure Christian Church, Gates County, N. C., would like to hear from any church disposing of its old pews. Kindly contact Mrs. John Artz, Gatesville, N. C.

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With the beginning of the new conference year, Rev. T. Fred Wright becomes the pastor of Mt. Auburn Church, Manson, N. C. Mr. Wright is now pastor of Liberty (Vance) and Mt. Gilead churches.

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*Omission.*—The following Committee on Christian Education was omitted from the Standing Committees of the Eastern Virginia Conference, which appeared recently in THE CHRISTIAN SUN: Robert Lee House, L. E. Smith, H. G. Councill, Jr., Peter Young, J. Everette Neese.

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Rev. E. M. Carter, who for thirteen years was pastor of the Mt. Auburn church, now becomes pastor of Pope's Chapel. Mr. Carter was pastor here nine years beginning 1926. Pope's Chapel is one of our oldest churches—was originally a Methodist church but withdrew with James O'Kelly to become a Christian Church.

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The speaker at the November meeting of the Eastern Virginia Ministers' Association was Dr. I. Stuart McElroy, district secretary of the American Bible Society. Dr. McElroy used as a general theme, "The Need of the Bible in the Present World Crisis." On page eight of this issue there is an appeal from his office for the giving of the Bible to the world *now*.

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## ACCEPTANCE AND PRAYER OF CONSECRATION.*

*By* ROBERT A. WHITTEN.

On behalf of the members of my household, myself, and all future pastors and their families; for the glory of God and the Church of our blessed Lord (of which this building is a part), I receive this key and accept the responsibility as custodian and promise to preserve and keep this

Continued on page 7.)

*Response by Mr. Whitten upon receiving keys from Clayton Pugh to new parsonage at 108 West Clifford Street, Winchester, Va.

## THE O'KELLY MEMORIAL FOUNDATION.

The trustees of the O'Kelly Memorial Foundation, a foundation established for the purpose of preserving and caring for the family cemetery in which Rev. James O'Kelly is buried, met at the Christian Church, Durham, N. C., Sunday, November 28 at 3:00 p. m. Prayer was offered by Rev. K. D. Register. Dr. Stanley Harrell was made permanent chairman.

The trustees being empowered by the Southern Christian Convention to take such legal action as necessary to have the Convention become the custodian of the cemetery in Chatham

I. STUART McELROY.

County, N. C., where the body of Rev. James O'Kelly is buried and right-of-way thereto, transacted the following business:

1. S. C. Harrell and H. S. Basnight were named a committee to secure a right-of-way from the highway, a distance of one-half mile, to the cemetery.

2. The secretary, C. E. Newman, was authorized to secure a quit-claim deed from authorized members of the O'Kelly family to the Southern Christian Convention.

3. Miss Maggie Hall and Miss Lillie Fowler, granddaughters of James O'Kelly, were asked to secure such information as necessary to aid the secretary in complying with the request of the trustees.

After talking in a general way concerning the importance of the duties placed on the trustees by the Convention, the meeting adjourned to convene again at the call of the chairman.

C. E. NEWMAN,
*Secretary.*

## MODERATOR ON UNIVERSAL BIBLE SUNDAY OBSERVANCE.

The voices of eminent leaders of the religious life of America will introduce Universal Bible Sunday (December 12) with programs over four major networks.

On Saturday afternoon, from 3:30 to 3:45 (EST), Mutual Network will present Miss Helen Kenyon, first woman moderator of the Congregational Christian Churches and Dr. Douglas Horton, minister of the General Council of the same communion. They will discuss the greater use of the Bible in our American homes and increasing the Christian's sense of responsibility in furnishing Bibles in foreign languages to war-impoverished countries.

Dr. Taku Matsumoto, principal of the Methodist Girls High School, and well-known Bible scholar of Hiroshima, Japan, the only religious leader who survived Hiroshima who has come to America, together with Dr. H. C. Tucker, veteran missionary pioneer in charge of the American Bible Society's work in Brazil for 47 years, will be interviewed over the National Broadcasting Company on Saturday, December 11, on the popular program, "Public Affairs," at 12:15 p. m. (EST), by Dr. James V. Claypool. Of the nine hundred girls enrolled in the Hiroshima School, three hundred and fifty were killed. The school is functioning again, classes being held in barracks, with an enrollment of 1,600. The Christian influence of the girls, Dr. Matsumoto, declares, has enhanced the popularity of the school.

Dr. Elmer J. F. Arndt, professor at Eden E. & R. Theological Seminary, Webster Groves, Missouri, will be presented by the Columbia Broadcasting System's Church of the Air, speaking on Sunday, December 12 from 10 to 10:30 a. m. (EST), on the subject, "The Religion of the New Testament."

On Sunday afternoon from 5 to 5:15 (EST) the America Broadcasting Company has arranged an interview between the Chief of Chaplains of the U. S. Army, Chaplain Luther D. Miller (Major General), and a representative of the Chief of Chaplains of the U. S. Navy, Chaplain Thornton C. Miller, with Dr. Frederick W. Cropp of the American Bible Society. The topic under discussion will be the use of the Scriptures and religious cultivation in connection with the new peace-time recruits of the armed services.

Hundreds of local stations, throughout the country, will also join in the celebration of the Society's program.

## REPORT OF THE CLEVELAND MEETING.

*By* ALBERT W. PALMER.

[Portion of Dr. Palmer's regular radio broadcast on "Religious News: World-Wide, National and Local," given Saturday, November 20, 1948, at 1:15 p. m., over KFAC. Auspices of the Los Angeles Church Federation.]

Many of you doubtlessly, are listening in today to hear my promised report on a very important meeting in Cleveland which I went East to attend last week in an effort to prevent a schism in the Congregational Christian Churches. Now what are the causes for the danger of a split-up in the ranks of Congregationalism? And what was done at Cleveland in an effort to prevent it? You listeners who are not Congregationalists may find this interesting to follow because a similar situation might arise some day in your own denomination.

The trouble has all grown out of an effort going on for over six years now to unite two denominations, the Congregational Christian and the Evangelical and Reformed, into one church body to be called the United Church of Christ. Everything went happily until about a year ago when a group of influential Congregationalists, calling themselves "The Evanston Meeting," raised serious objections to the organizational plan which had been prepared for the merger and which was called the "Basis of Union." This group feared that certain freedoms characteristic of historic Congregationalism were not sufficiently safeguarded in this proposed outline for the organization of the United Church. They were apprehensive of a possible drift toward a Presbyterian polity because the Reformed section of the Evangelical and Reformed Church had been organized along Presbyterian lines. In particular, these Congregationalists felt that further guarantees were needed to preserve beyond question the traditional and deeply cherished autonomy of the local church. That means its right to own and control its own property, choose its own minister and, in general, run its own affairs.

This whole matter was brought up last June at the General Council of Congregational Christian Churches in Oberlin, where I had the honor to be the moderator. After full and free debate, eight "interpretations" of the "Basis of Union" were adopted. They were regarded as protective clarifications, rather than amendments, and were definitely stated to be "in harmony with the spirit and purposes" of the "Basis of Union." The Council further declared that it accepted these "Interpretations" as the basis upon which its future action would be taken, and postponed further until approval of the merger by 75 per cent of the churches should have been secured. It then voted approval for itself, as a Council, of the "Basis of Union" and the "Interpretations" by a vote of about 1,000 to 12. After this harmonious and reassuring action, we all sang the doxology, the Evanston Meeting voted to disband, and we thought the problem had been solved in a Christian and democratic manner.

But, within the last few weeks, further and vigorous opposition to the merger has arisen. This new opposition feared that the Oberlin "Interpretations" would not be lived up to, but would be by-passed and disregarded as not having equal authority with the "Basis of Union." They also called attention to the fact that the Evangelical and Reformed Church had never passed on the "Interpretations," and so they urged that they should be made bi-lateral by being submitted to the synods of the Evangelical and Reformed Church. They also criticized certain aspects of the General Council's procedure.

It was to meet these objectives that last week's meeting was held in Cleveland. It consisted of the executive committees of the two denominations and the two committees to whom had been comitted responsibility for promoting the merger—about 50 people in all.

Joint action was taken by this official group, representing both denominations, affirming the "Interpretations" to be equally authoritative with the "Basis of Union" as the basis on which the Congregational Christian Churches would be entering the union.

(Continued on page 8.)


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## OUR BIBLE.

Our Bible is a library. Scholars tell us that it was written on two continents, in three languages, by one hundred authors, in the course of a thousand or more years. In the Old Testament part of this library are 39 books, and in the New Testament 27 books, 66 books in all. Bibles published a few generations ago contained 14 other books, called the Apocrypha, which were deemed less inspired and authoritative than the other books. So there were 80 books in the Bible which contained the Apocrypha.

There are many uses of the Bible. The devotional and the homiletic engage our attention most frequently. Rev. Kenneth Clinton of Columbus, Ohio, offers this helpful suggestion: "Read some very familiar passage of the Bible. Spend five to fifteen minutes in meditation over a particular section. The familiarity of the passage tempts us to pass over it quickly, and we are apt to say, 'Oh, I know that.' But in such quick passing we may have missed a great message from a well-known truth. Slower reading of shorter passage plus meditation over single thoughts or the thoughts in a single word may reveal hidden spiritual light, hitherto overlooked." How true!

Too many of the rank and file of people feel that the historical and scholarly study of the Bible is irrelevant. We need to ponder these deliberate words of Dr. Hubert Cunliffe-Jones: "The historical study of the Bible, with its profound unsettlement of the older theological interpretation, has come to stay, and awareness of the problems which it raises must be present at every stage of the achievement of a new theological interpretation. But the gaining of that new interpretation is a matter of life and death for the Christian Church. In default of it, we feed on the husks the swine did eat and not on the food of our Father's house."

One of the supreme tests of Bible study is the social interpretation or application. Years ago Matthew Henry wrote by way of exposition on Ruth 1:16 the following passage which might be taken as the recent pronouncement of a social gospeller or the Federal Council of Churches:

"When we take God for our God, we must take his people for our people, in all conditions, though they be a poor, despised people; yet if they be His, they must be ours. Again, having cast in our lot among them we must be willing to take our lot with them and fare as they fare. We must submit to the same yoke, and draw in it faithfully; take up the cross and carry it cheerfully; go where God would have us go, though it be into banishment, and to lodge where He would have us lodge though it be in prison; die where He will have us die, and lay our bones in the graves of the upright who enter into peace, and rest in their beds though they be but the graves of common people."

## FEWER DUSTY BIBLES.

Seeing an unused Bible lying about in his home, a small boy asked his mother whose book it was. "It is God's Book," she is reported to have said, "Well," replied the boy, "don't you think we should return it. Nobody seems to read it!"

Stories like the above do not apply to all the homes of America, according to Dr. Frederick Cropp, Secretary of the American Bible Society, who has spent a considerable amount of time investigating just this situation. "People are wrong who say that while the Bible may be the world's best seller, it is the least read book and the book that nobody knows," continued Dr. Cropp.

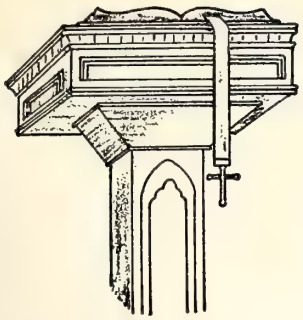
The use of helps for reading the Bible and lists of suggested Scripture passages is way above pre-war years as indicated by the figures of religious publishing houses. "The Bible Society alone," declared Dr. Cropp, "distributed last year on request more than 15,000,000 copies of the bookmark containing a list of readings for the Worldwide Bible Reading between Thanksgiving and Christmas. In addition the list was reprinted more than 20,000,000 times.

Commerical and religious publishing houses continually bring out "new" Bibles, new in the sense they contain outlines, explanations and many references to help the reader in understanding obscure and difficult passages. The Revised Standard Version of the New Testament, a version in the plain and direct language of today, held its place in the list of religious best sellers for many months, following its publication in 1946. The Bible, that used to appear in nothing but a sombre binding of black, can now be found in attractive, colored bindings, appealing to the eye in format and readability of type.

Uncounted millions of Americans listen every Sunday in their churches to ministers reading from the Scriptures. One of the most popular radio programs of its class, according to a Hooper rating, is the half-hour broadcast on Sunday evening of "The Greatest Story Ever Told," based entirely on incidents taken from the Bible. This program came on the air for its third year on September 12. It is short-waved throughout the world, over the World Radio University of Boston through its three outlets.

At the last annual convention of the Rabbinical Council of America, Rabbi Uri Miller of Baltimore, Maryland, spoke for his colleagues when he said that "the Bible is our greatest source of prestige. We must continue to be a Bible loving, Bible studying people."

At a recent solemn mass in St. Patrick's Cathedral, New York, one of the Catholic staff called upon all followers of Christ "to read and know the Scriptures better than we know any book written by any human being." The recently formed Spanish Biblical Society has already reported in (Please turn to page thirteen.)



## NONE OTHER NAME.*

*A Sermon*

*By* Rev. J. Everette Neese.

Text: *"There is none other name under heaven given among men, whereby we must be saved."*—Acts 4:12.

It has been well said that throughout the Bible runs the red thread of God's redemption through Christ. The Old Testament proclaims the promise of the coming Messiah. The New Testament fulfills this promise and seals it with the blood of the everlasting covenant. So, indeed, it is true that throughout the Bible runs the red thread of God's redemption through Christ.

It has been my purpose these fifteen years in the Christian ministry to emphasize through varied means, methods and messages that "there is none other name given among men, whereby we must be saved." Whatever length of time I witness for Christ from this pulpit—whether that time be extensive or brief—I shall always and eternally contend that man's need is to know Christ and to live by His principles. Through all my messages, plans and programs, to and for this church, will run the red thread of redemption through "none other name" but the name of Christ.

I have come here not work at temporal tasks, but to preach Christ and Him crucified. I have come here not as a servant *for* the church, but as a servant *of* Christ ministering to your spiritual needs in His name. It is my sincere hope that our association will be most pleasant and that we may be "in one accord" in our interests and work for this church and for God's Kingdom. If this be the end toward which we work and toward which we pray, God will bless this church and consequently bless each of us.

In the morning lesson, Peter has been taken into custody by the Temple authorities. When the time of questioning came, he was asked, "By what power or by what name" have ye healed this impotent man? You will remember that it was when Peter and John came to the Temple at the hour of prayer and finding a lame man at the gate who asked for alms, replied, "Silver and gold have I none, but such as I have give I thee, in the name of Jesus of Nazareth, rise up and walk."

What happened? Did this man sit there and bemoan his physical condition? Did he reply with a regret that these two men didn't even have a copper to give him? Did he say, "You tell me who has been ill of this infirmity for years to rise up and walk in the name of a carpenter's son from Nazareth—what can He do? He is not even here."

No! none of these things apparently entered the man's mind. Perhaps he had heard of this man Jesus. Perhaps His name had been spoken in *commendation* or *condemnation* among his circle of friends. This much was sure, he had faith. That kind of faith that makes one stake his very life upon a *Man* with a godly principle. With this faith, the impotent man began to be-stir himself and soon he arose and entered with Peter and John into the Temple leaping and praising God for having been healed.

Because of this kindly act, Peter must now defend his actions before the Temple authorities. And Luke, recording the incident said, "Peter (being) filled with the Holy Ghost said unto them" . . . and you will recall how Peter berated these supposedly religious leaders and ended his defense with the words: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved."

I.

What was the secret of Peter's courage that enabled him to boldly proclaim salvation in "none other name" but the name of Jesus?

I think that we can truthfully say that he had become possessed of a truth which acted upon him with nothing less than creative force. From the timidity and shyness of a Galilean fisherman, Peter had become courageous and strong because he had met Christ.

Peter did not say, "I *think* I have met Him." Or, "*Perhaps*, it was He whom I met." Peter *knew* in whom he believed. There was no guess work with him.

Some years ago the United States Government was discussing the feasibility of putting a lighthouse at a certain point off the coast of Florida. The government sent out letters to several Commanders, asking their opinion regarding the place. One said, "I think it is safe." Another said, "Perhaps, there ought to be a lighthouse there." And so the letters ran, but none of them stated anything definite. By and by there came a letter which read, "I know there is danger there, for I have touched the bottom there." That settled it. The lighthouse was built.

So, God's word comes to us—not with "perhapses" and "guesses" and "maybes"—but with certainties; and it declares that there is *none other name* whereby we can be saved. Peter knew this. Peter emphasized this. Peter had experienced this—and because of his conviction concerning it, he courageously preached it.

So it is with me and so it is with you. When we have found Christ in the forgiveness of our sins and when we have yielded our all to Him, then His spirit enables us to live courageously for Him.

Last Sunday after I had preached my last sermon to the Bay View congregation where I have served for the past seven and one-half years, and after we had enjoyed the fellowship of a luncheon, a member of the Board of Deacons ushered me into the study and closed the door behind him. Turning to me with a hazy mist in his eyes, he said, "Mr. Neese, you have helped me to find Christ and to find myself and I want you to know that I am deeply grateful. I'm going to remain true to my convictions, come what may. You and the Master can depend on that." Then he took my hand and pumped it hard and left without another word.

Beloved, the reason we are not any more courageous than we are in our Christian living is because too many people play at religion like children playing at dolls. They flounder around in the shallows of Christianity possessing neither the courage nor the determination to venture out into its depths where the love of God flows free. When we are willing to meet Christ on His terms—then and only then can we boldly declare, "I know there is *none other name* given among men whereby we can be saved."

II.

What is the secret of courage in the church today? Both you and I know something of the chaotic condition through which the world has recently gone and from which it has not yet evolved. We know that the church has never faced such an hour

(Continued on page 13.)

*A sermon preached by Mr. Neese upon the occasion of the beginning of his ministry with the Second Congregation Christian Church, Norfolk, Va., on November 7, 1948.

# CONTRIBUTIONS

## SUFFOLK LETTER.

The men of our churches—what a force they are and what a force they may be! Men moved by that good impulse to serve their church, and to serve their Christ, can step up the pace of our churches greatly. I have been pondering that simple little command of Jesus to his disciples: "And he shall show you a large upper room furnished: there make ready. And they went and found as he had said unto them: and they made ready the passover" (Luke 22:12-13). It is only a little piece, a simple bit of instruction, command, and the carrying out of that command; but is a little piece that is a part of the whole. These men made good for their master. They could do a small, particular, piece of work well. They would do greater things well. It is a lovely little half-paragraph out of a lovely page. It expresses in it team-work between Jesus and the men who were with him. He could trust them, and they could trust him. He could give the plan of action and they could gladly follow it. He told them what they might expect. They followed the paths he pointed out, found exactly what he had promised, and completed their part of the work. Perhaps some will say I am laying too much stress on some of these words, but I like to group them something like this: "They went . . . found . . . made ready." There is no hesitation expressed there. They did not halt, or pause, on the proposed program. They did not doubt, debate, nor demand a repetition of the instructions. They went. Then and ever men trained in the divine fellowship have dared to go unquestioningly for their Lord. Perhaps most often it is some simple piece of work, but it is a part of the whole, and whoever can do the small task well will do the larger task in time. And even the adding up of the small, first-hand tasks will make at least a life of triumph and victory.

To be sure we are to use our minds. They did, or they would never have been with their Lord. But when has there ever been anything against being a good member of a team and following the call of the plays. "They found . . ." what he said. The men of our churches, for instance, have been told that they, too, may become fishers of men, and may win others to their church and their Christ. They team up, make their plans, organize their efforts, and go—and they find that it works. Their own fellowship has been greatly enriched, and others have been brought in to share that fellowship. Or they may decide that their church house is drab and needs redecorating, or their Sunday school needs additional rooms, or that their organization should make an inspiring contribution to Missions, or that a new work should be begun in a thickly settled community where no church is—they go, they find the large opportunity, and there they do their piece of work.

What those men did there was prologue to the Lord's institution of that memorial supper. Their simple tasks well done but led them to moments when their master might personally express to them what would be happening when he died for them on the cross. And while they would not understand it fully, then nor later, it would become nevertheless one of their greatest avenues of renewal, both for them, and countless others down across the centuries. Much awaits men today who are willing to be under the divine direction of their Lord and Master.

JOHN G. TRUITT.

## THE BIBLE.

The charter of the true liberty.
The forerunner of civilization.
The molder of institutions and governments.
The fashioner of law.
The secret of national progress.
The guide of history.
The ornament and mainspring of literature.
The friend of science.
The inspiration of philosophies.
The textbook of ethics.
The light of intellect.
The answer to the deepest human heart hungerings.
The soul of all stronghearted life.
The illuminator of darkness.
The foe of superstition.
The enemy of oppression.
The uprooter of sin.
The regulator of all high and worthy standards.
The comfort of sorrow.
The strength in weakness.
The pathway in perplexity.
The escape from temptation.
The steadier in the day of power.
The embodiment of all lofty ideals.
The begetter of life.
The promise of life.
The promise of the future.
The star of death's night.
The revealer of God.
The guide and hope and inspiration of man.

—Bishop William F. Anderson.

## REPORT OF E. N. C. CONFERENCE COMITTEE ON CHRISTIAN EDUCATION.

There is a little story of a pastor who preached the same sermon over in the same church three Sunday mornings in succession. When the third sermon was over the Deacon Board waited on him and asked the reason why. His answer to this was, "When you begin to translate it into life, I will preach another." Your committee on Christian Education does not mean to be impudent, but it does seem to them that the same old probles face those of us who are concerned with Christian Education today that faced us yesterday, yet they continue and little or nothing is done about them.

It is a sorry thing to walk down the street or drive through the country and see a building incomplete perhaps for lack of funds. It is a still sorrier sight to see a task half done perhaps for the lack of courage. One of these tasks of which we speak, which needs so much labor, so much more than we have given; which needs so much enthusiasm, so much more than we have spent, is the Sunday schools of our churches, the spiritual life of the youth of our membership. This committee dares to make certain recommendations to this body, with a hope in their hearts and a prayer on their lips that you may find them helpful—helpful and more useful. Useful in building strong Christian men and women out of boys and girls who are just beginning to walk in the faith; great souls out of little ones. We believe our first need is a Sunday school faculty just a little more consecrated; just a little more interested; possessed with just a little more enthusiasm to make Jesus Christ just a little dearer, a little nearer to Johnnie and Susie. To this end we suggest more study by our teachers; more research, in order to bring, if you will excuse the expression, Jesus Christ to life and make him real and attractive to boys and girls. So real indeed, that he can be taken back to their homes and school and play and translated into real life. In short, children must be made to know that Christ—his gospel—is more than the tale of a dreamer, that honestly and purity and love actually work. But we certainly cannot teach children about the love of God if those children are home in bed on Sunday mornings; therefore, we must concern ourselves about attendance and the beginning is with the home. Fathers and mothers must be made to know that they cannot just

(Continued on page 15.)

# News of Elon College

*By* President L. E. Smith

## WHAT OF THE FUTURE OF OUR COLLEGE.

The founders of Elon College were concerned for the future of our church and for the future of our ministry. They realized that the future of our church would be determined by the consecration, ability, and efficiency of our ministers. That if our ministers were to be efficient, influential and successful, they must be properly equipped, mentally and spiritually. They had visions of a strong liberal arts college—a college of our own, built, supported, and directed by our own people. Inspired by such visions and encouraged by expressed convictions, they arose, issued the call, pointed the way, and out of determined efforts and sacrificial giving, Elon College was built. In September, 1890, her doors were opened for students and thus began our church's successful efforts in the field of higher education. For more than a half century, we have been on the firing line for Christian service training young men for the ministry, laymen and laywomen for higher services in the programs and councils of the church. Our church has gone forward at a creditable rate. Elon College deserves and receives due credit.

We look at the past with a bit of pardonable pride. We have seen our college increase from less than 100 students to an enrollment of more than 800. Our faculty has increased from six members, the number in the original faculty, to more than two score. We have seen our material values increase from less than $25,000 to more than two million dollars, but to preserve the past we must look to the future. Churchmen, what of tomorrow? Are you concerned for the future of our college? The future of our college depends on you, on me, on all of us. No one can shirk his responsibility. He may neglect it, but he canot evade it. Our college (our church) is facing a serious situation.

I am returning from the annual meeting of the Southern Association of Colleges and Secondary Schools. This is the organization that determines the course, the standards, and the standing of our college. Here are some of the requirements in prospect: (1) A broader curriculum to include vocational training not now attempted. (2) Smaller classes in all subjects taught. (3) An increased number of faculty members, commensurate with student enrollment. (4) A material increase in faculty salaries so as to meet the increased cost of living. (5) Increased library facilities based on student enrollment. (6) Buildings and equipment for instructional and living purposes sufficient for immediate and reasonable future demands. (7) Increased support for current needs. (To be in line with what other denominations are giving for the support of their colleges, the churches of our Southern Convention should be giving for the support of Elon College a minimum of $35,000 annually, instead of $15,000, the amount apportionted annually for the next two years.) (8) A greatly increased endowment. Instead of $300,000 as now required, the requirement will likely be $500,000.

We as a church must make up our minds regarding two things and they are vital and immediate. (1) Do we regard Christian education — education with Christian content and the Christian emphasis as important to individual freedom, and the continuance of our American way of life? Also the efficiency and permanency of the church itself. (2) Do we want Elon College? Do we want to continue our contribution to the cause of Christian higher education? If so, we have got to pay for it. There is no other way out of it.

To high pressure our people into giving for this or that cause will not answer. To turn a deaf ear to the appeals of the colleges and to close your purse against its needs will not suffice. As we lift the other interests and enterprises of the church, we must lift our college—our one source of trained leadership, or the whole program will eventually halt, totter, break and fall.

I plead. I pray for an adequate and pro rata support of our total church program, that we may "keep our house" efficient and in order. Will you do your part? Begin now. Don't wait on your brother. Your brother may have already done his share.

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## APPORTIONMENT GIVING.

Elon College is $909.14 in the red so far as conference apportionments are concerned. This deficit is not due to the lack of interest or effort on the part of the college. In our present organization for the Convention, this is the responsibility of the Convention Office. The Convention Office is given the task of receiving apportionments for the interest of the church, Elon Clolege included. The college is sorely in need of the funds asked by the Convention. The college year is not over. There are three more Sundays in which our Sunday schools and churches might and should receive contributions for the college that the entire apportionment might be raised. It would be a generous Christmas gift to the college if our Sunday schools and churches would give their membership the opportunity to make a Christmas gift for the college and raise the entire apportionment.

The college is most appreciative of every generous thought, helpful word, and the contributions given in these days of necessity and stress.

**Churches.**

| | |
|---|---|
| Previously reported | $11,545.53 |
| Eastern N. C. Conference: | |
| Morrisville | 2.13 |
| Eastern Va. Conference: | |
| Windsor S. S. | 21.60 |
| N. C. & Va. Conference: | |
| Rocky Ford | 9.00 |
| Va. Valley Conference: | |
| Newport S. S. | 12.60 |
| Total | $ 45.33 |
| Grand total | $11,590.86 |

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## ACCEPTANCE AND PRAYER.

(Continued from page 2.)

house in good order while we remain as its occupants. Your minister and his family realize that this lovely house represents the loyalty, sacrifice and love of the members and friends of this church, and it stands today as a symbol of your faith and devotion to Kingdom service. May God give us eyes of faith to catch the vision of greater works to be done through the instrumentality of our labors together as pastor and people of this church, and richly reward you for your loyal and faithful service.

*Prayer of Consecration.*—Father of all mercies, God of love, Founder of the home, we invoke Thy blessings upon this service and consecrate this house as a means of uniting our hearts in Christian fellowship. We consecrate this new home to Thee as an instrument to be used for Thy glory, for our good and for the promotion of the work of this church here, and throughout the world. We, here, renew our faith in the cause of Christ and consecrate our hearts to the task to which Thou hast called us.

Through Jesus Christ our Lord. Amen.

### WELL DONE, GOOD AND FAITHFUL SERVANT.

Word has just reached the headquarters of the American Board of Foreign Missions in Boston, Mass., of the death of Mrs. Amy Bridgman Cowles, one of its distinguished veteran missionaries to Africa, on last Saturday, November 27, at her home in Claremont, Calif., at the age of eighty-two.

Mrs. Cowles was the wife of the late George B. Cowles and the daughter of Mr. and Mrs. Henry Martyn Bridgman, also American Board missionaries in Africa. She was born in Umzumbe, South Africa, and educated at Connecticut State Normal School and Oberlin College.

After her education in America was completed, Mrs. Cowles went back to Africa for two years' work in Umzumbe where she was born, a primitive area in a lonely valley ninety miles from the city of Durban. She returned to America to marry George B. Cowles, Jr., then YMCA Secretary in New Britain, Conn. In 1893 Mr. and Mrs. Cowles went to South Africa taking with them a five-month-old daughter born in New Britain, Conn. Mr. Cowles took charge of a school for Zulu boys at Adams. Here they worked for eighteen years until Mr. Cowles' health made necessary a prolonged furlough in America, but they returned to Umzumbe in 1915, the station where Mrs. Cowles was born, which was still an isolated outpost as far as white neighbors were concerned.

Mrs. Cowles served a total of 38 years in South Africa.

Mr. Cowles died in Durban, Natal, South Africa, in 1929 and Mrs. Cowles came back to America and retired from active service in 1930. For many years following her retirement Mrs. Cowles thrilled her audiences with stories of witch doctors' primitive superstitions and the amazing tale of the growth of the Christian faith in South Africa.

She has been living at 259 West 6th Street, Claremont, Calif, and for two years her daughter, Ruth C. Cowles, R. N., Nursing Superintendent of Alexandria Health Center and University Clinic, Johannesburg, South Africa, has been with her.

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### THE CLEVELAND MEETING.

(Continued from page 3.)

It was also agreed that, as soon as the Congregationalists had the approval of 75 per cent of their churches and were authorized to proceed, the Evangelical and Reformed Church would take the whole matter up in a special meeting of its General Synod and, if favorably acted up there, with its 34 local synods.

In addition, the Congregational executive committee authorized its Committee of Fifteen on Union to report this joint action to all the churches. This is being done by a "letter missive" enclosing a ballot and giving churches that have voted an opportunity to vote again, if they desire, and urging churches that have not voted to do so at once.

It is hoped that these actions will meet the objections raised, clear up certain misapprehensions and enable the churches to consider the proposed merger calmly and objectively on its merits, without any fears of losing their historic local control of their own affairs. Congregationalists are usually regarded as a cool-headed, tolerant, and fair-minded people, not given to church quarrels. They will undoubtedly find a happy issue out of all their present troubles since the high type of leadership on both sides realizes, as do all other intelligent Christians, that, in the face of the world's desperate need and spiritual poverty, this is no time for Christian folk to be wasting money and energy fighting one another. So I look to see the leaders of the denomination speedily find a way to heal its wounds.

One happy thing about this difficult situation should be particularly stressed, and that is that this whole disagreement is entirely within the Congregational Christian denomination, and does not involve the slightest criticism of the Evangelical and Reformed Church or its members. They are held in high honor by all Congregationalists, and no word of dispargement of them has ever been uttered. Nor is this difficulty based on any theological differences. It is purely a matter of church organization and procedure. As such it surely can be settled satisfactorily by friendly Christian people.

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### GIVE THE BIBLE TO ALL THE WORLD NOW!

The world must have the Bible *now* if the people of the world are to know Christ, the One Hope of men and nations, since the Bible is the one primary source of knowledge of Him.

In today's "uneasy peace" when the hearts of all mankind are gripped by fear that we will not be able to control the destructive forces set loose by our own inventive genius, men are facing the fact that the Bible presents the only real answer to the needs of men.

The ending of the war opened lands which, for years, had been denied the Bible. Emergency supplies of Scriptures in many languages printed in advance to meet this need, were promptly sent by the Society. Millions of volumes must still be supplied. The world-wide shortage is carefully estimated to be 20 million Bibles and 40 million New Testaments.

But it is a race against time. Today's hungry-hearted eagerness for the Word of God may not last indefinitely; opposing forces are at work.

Regular mission fields are calling for ever increasing quantities of Scriptures. Most of the millions of people around the world who are earnestly asking for Bibles, cannot possibly have them without the help of Christian America. The American Bible Society is the only agency equipped to supply the needed Scriptures on a world-wide scale. The opportunity and responsibility to meet this need rest upon every Christian Church.

There are three suggestions by way of taking care of the need:

1. Take an offering for the American Bible Society on Universal Bible Sunday.
2. Put the American Bible Society in your church budget.
3. Enlist individuals to become members of the American Bible Society by supplying at least five or more people with a Bible in their own language at an average cost of $1 per Bible.

Send contributions to the American Bible Society, 1538 Central National Bank Building, Richmond, Va., I. Stuart McElroy, District Secretary.

Additional information and offering envelopes furnished on request.

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### MRS. F. C. LESTER REPORTS WOMAN'S MEETING IN MILWAUKEE.

"Thy Kingdom Come" was the theme of the biennial session of the United Council of Church Women held November 15-18 in Milwaukee, Wisconsin. The two thousand women present, representing more than thirty Protestant denominations, were led toward that end through prayer services, Bible study, dynamic speakers, and "Town Hall" sessions.

There were present from the Southern Convention Mrs. Robert Lee (June Joy) House, President of the Richmond Council of Church Women and of the Eastern Virginia Congregational Christian Women; Mrs. Martin T. (Birdie Rowland) Garren, President of the Greensboro Council of Church Women; and Mrs. F. C. (Emily Carleton) Lester, President of the North Carolina Congregational Christian Women, and a member of the Board of the North Carolina Council of Church Women. Among those present were Mrs. Sarah Murdey, National President of the Congregational Christian Women, and Mrs. E. E. McClintock and Miss Elizabeth McDuffie, our National Women's Secretaries.

Mrs. Harper Sibley, President of the United Council of Church Women, combined enthusiasm, great personal interest, and grace in her presiding. There was seldom a dull moment even in business sessions.

The only two women on the Central Committee of the World Council of Churches, Mrs. Leslie Swain, President of the Northern Baptist Women, and Mrs. C. S. Harrington of Texas, a member of Presbyterian Church, U.S., reported on the Amsterdam meeting, as did five other women delegates, including Dr. Georgia Harkness, whose books many of us have read.

This picture of the work of the World Council of Churches, augmented by Dr. Henry Pitt Van Dusen's speech on "Amsterdam and the Future of the World Church," was the backdrop against which the work of the United Council of Church Women was presented.

There were many "highlights" at this meeting. For some, it may have been the opening processional, led by flags of many lands, when women from Brazil, Germany, India, Canada, Japan, Colombia, and the Philippines were welcomed by Mrs. Sibley, along with fraternal delegates from some forty organizations, including our Dr. Robbins Barstow of Church World Service, Mrs. D. Leigh Colvin of the W.C.T.U., Mrs. Mary McLeod Bethune of the National Council of Negro Women, and Mrs. K. L. Kleinpell of the General Federation of Women's Clubs.

Another "highlight" was the address by Bishop G. Bromley Oxnam of the Methodist Church, in which he emphasized that we must translate our religion into practical terms in dealing with hunger, injustice, poverty, and racial discriminations, in order to have peace in the world.

For the practical minded, the "highlight" may have been the presentation of twenty "Experiments in Christian Living," presented in the form of two radio broadcasts in which women from many city and rural areas gave practical ideas used by local councils of church women in an effort to make Christianity more effective in their communities. Mrs. Galen Russell, wife of our minister at Southport, Conn., was responsible for these experiments and acted as the "announcer" of Radio Station U.C.C.W.

A "highlight" for others was the daily "Vesper Hour" when Rev. Howard Thurman, formerly of Howard University and now co-pastor of the "Church for the Fellowship of All Peoples" in San Francisco, led our thoughts in a period of quiet meditation.

The communion service on the last morning was another "highlight" for many. The meditation was given by Rev. A. Frederica Mitchell, woman pastor of the Keene Valley (N. Y.) Congregational Church.

One of the "highlights" for everyone was the music of Rosa Page Welch, Negro singer of Chicago, who interpreted the mood of the audience at each session, calling us to work in our world with Malotte's "The Lord's Prayer," or stirring our hearts with "Were You There When They Crucified My Lord?"

It was a great meeting in Milwaukee. Out of it for me came these convictions:

1. We need to strengthen American family life through some form of daily family worship.
2. We must work hard to bring democracy to all people in our own land before we can act as the champion of democracy in world affairs.
2. "It is later than it has ever been before" in the realm of world relations. The Church, working unitedly, must make its voice heard if we are to have peace.
4. The *Advance* being planned by United Protestantism is important and necessary. We should do all we can to aid this missionary program.

Emily C. Lester.

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### WORLD COMMUNITY DAY IN WINSTON-SALEM.

The Winston-Salem Council of Church Women sponsored the observance of World Community Day at St. Paul's Episcopal Church, beginning at 11:00 o'clock with a business session. Women from all churches in and near the city were invited.

At 12:00 o'clock, all adjourned to the dining room, where a delicious pot-luck luncheon was enjoyed by all, each woman having brought one dish of food.

After lunch, Mr. Robert J. Leach, Assistant Professor of History at Salem College, spoke to the group on "World Peace and What We Can Do About It," explaining the plan for World Government as suggested by the World Federalist Movement.

Over 250 towel packs were sent, including those brought to the church and sent out later by individual churches, going to teen agers in Displaced Persons' Camps in Europe and Asia.

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### WORLD COMMUNITY DAY IN ASHEBORO.

The Asheboro Women's Missionary Society invited members of societies in our nearby churches to join them in an observance of World Community Day.

Mrs. Paul Craven, President of the Asheboro Society, conducted the worship service. Members of the Pleasant Ridge and Asheboro groups participated in the program, as did a visitor from the Asheboro Friends Church.

At the close of the program those present brought their packed towels and gifts of money to a table at the front of the church, at the center of which was an open Bible. Messages were read from Pleasant Grove and

(Continued on page 13.)

# FOR THE CHILDREN

MRS. R. L. HOUSE, *Editor*

DEAR FRIENDS:

Are you thinking about Christmas? We are. Someone brought an armload of holly with the shiniest leaves and brightest berries and we have it upstairs and down. We have been talking about the people we want to remember and our Advent candles are on the mantel. We have been singing carols and Christmas songs, too. As a family we love music and as individuals, too. We use the piano mostly, but sometimes we can persuade the oldest member of our family to play the clarinet. Golden Books have a nice carol book for 25c and ours is getting worn, especially at "Deck the Halls With Boughs of Holly" and even two-year-olds can sing "Fa. la, la, la, la," with ease. I hope you are enjoying the whole month because thinking about and getting ready for the big day is such fun.

This year we are enjoying another book this season. It is called *The Family Celebrates Christmas*, and it was written by Dorothy Carl and can be ordered from Pilgrim Press, by whom it was published, for 50c. The address is 14 Beacon Street, Boston, Mass. There are some things in it addressed to parents, songs, stories, poems and ideas of things to make, including directions for a creche. That is the French word for cradle and means the little figures depicting the manger scene that are used at Christmas in homes and churches. Photographs illustrate this book and I think you will like it.

Last Christmas I gave a Christmas cookie recipe and all year people have been asking me and writing me for it again. Well, this time it is going to be candy — an easy kind to make. Make it for yourself or to give to someone. I know a group that will visit older people at a home and they plan to make candy, wrap each piece and remember everyone with this plus a nice card they will make. Here it is.

HOLIDAY CEREAL TREAT.

¼ cup margarine or butter.
1 package marshmallows (about 30).
1 teaspoonful of flavoring (vanilla or almond).
1 cup candied cherries, or
½ cup cherries chopped in pieces.
1 small package of popped rice cereal.

Melt the margarine in a saucepan over low heat, add marshmallows and flavoring (if you can't stir it constantly make it in a double boiler to avoid burning marshmallows). Stir until it is thick and marshmallows are melted. Add the cherries. Pour over the cereal that is in a well greased bowl, stir with a fork until it sticks together.

This candy may be shaped into balls, rolled in powdered sugar and cellophane wrapped. Or cookie cutters (snowmen, Santa, star) can be used to cut the candy. Roll remaining bits into balls. Decorate snow men and Santa Claus with a little melted chocolate. Dip a toothpick into the chocolate and make eyes, mouth, etc.

Hope you will enjoy the making, giving and eating!

Christmas is the birth remembrance of Jesus, the friend of boys and girls. Let us ever think about that and not be too excited about Santa Claus. Because Jesus came we have this wonderful day. Let us make it His day!

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## I'M GLAD MY PARENTS AREN'T SEPARATED.

*By* RUTH PECK MCLEOD.

*Issued by the National Kindergarten Association.*

I sure am glad that my mother and dad aren't separated. There's Tom Tatum, my friend; he stays over at our house most of the time, because he's lonesome for his daddy. He goes fishing and camping with Dad and me lots of times. You see, Tom lives with his mother. She can't get along with his dad, and so his dad lives somewhere else. There's no excuse for them to be separated, my mom says, because all people have their little fusses. Why, even I am on the warpath with my folks sometimes, and they get provoked with me—but usually, when we talk it over, everything gets settled fine.

Mother and Dad, too, have their little argument once in a while, but—shucks!—soon they get over it and always kiss each other and make up. Mom says that if Mrs. Tatum hadn't lived so close to her mother she'd still be with her husband. She was spoiled the worst way, Mom says, and if Tom's dad wouldn't do just what she wanted him to do, she'd go right over to her mother and tell her about it and, of course, her mother would always be on her side.

Then there's Sam Rayburn—I pity him. He lives with his dad. When his folks separated, his mother became an actress and went away, and so he stays with his father in a hotel. Mom says she likes to mother Sam because he has to eat out so much; he loves her homecooking. He has nobody to sew his buttons on or to darn his socks. And he has no place to play in, unless he comes out to some other guy's house.

But about the worst case I know is Jim Stockwell's. He stays with his mother a while, then he goes to live with his father, and then he comes back to his mother—and he has to keep that up. It seems to me that would make a boy's life very queer. Jim told me, confidentially, that his mom always tries to say little things against his dad and his dad's always saying he can't see why he ever married Jim's mother. Mom says it's awful bad for one parent to run down the other, because every guy wants to be proud of his own folks.

At Christmas it's so sad for all the children of the couples who are separated, and, as Dad says, that should be the happiest time for the family. Then on birthdays and other celebrations—when a fellow wants to be really happy—he can't be very happy if both his parents aren't with him.

When your folks are separated, Jim says it makes you feel mixed up. Because he lives part of the time with his dad and part of the time with his mom, he feels kind of helpless and homeless—as if he wouldn't know where to go if anything hapened to him. Now if I get hurt or have any trouble in school, I come straight home to my parents because I know they'll fix things up. Jim overheard the principal at school telling one of the ladies of the Parent-Teacher Association that Jim, his parents being separated, didn't feel "secure." He didn't know exactly what she meant by that, but, he said, he does know he's all mixed up.

Everybody has arguments; why, my chum Charley, and I have lots of them. Sometimes, seems as if we get furious with each other; then, after a while, we become ashamed of the mean things we've said and make up, because we really are good pals. That's the way life goes. I'm quick-tempered, but I get over it easily. Dad's like that, too. Now Mom's more even-tempered and very seldom angry, but when she is angry you'd better be careful; she doesn't forget as quickly as Dad and I do!

We have one of those old-fashioned framed mottoes hanging up in our dining room that says, "Love One Another." It belonged to my great-grandfather. Mom said he gave it to her when she was married, and he said, "Little Granddaughter," — he always called her that—"whenever you have any trouble in the family just come and read this motto and it will give you all the advice you will need." And—oh boy!—he sure knew what he was talking about!

# Book Reviews

FROM THE HILLSIDE. Gaius Gleen Atkins. The Pilgrim Press. $2.

For a host of readers, a new book by Gaius Glenn Atkins needs no recommendation, only publication. Mature judgment, dependable scholarship, exquisite phraseology, homiletic gems—these features may be confidently anticipated in every book by this beloved Congregational author.

*From the Hillside* is a preacher's appraisal of the Sermon on the Mount. Here is one of his polished insights: "By every test of concise and perfect form the 'sayings' were inwardly phrased on the hillsides before they were said on the hillside. They were fashioned to the staccato of his carpenter's hammer, having in their impact that very quality. They subdued vast matters to brief simplifications as he worked tough-grained wood to some domestic use." His critical and homiletic treatment of the Beatitudes should inspire a new round of sermons on these mighty themes.

"Thereafter," says the author, "the Sermon defines, illustrates, and expands the implications of the Beatitudes and gives definite content to the saving and illuminating quality of the Gospel, becomes itself the Gospel. . . . The Sermon, centrally, deals with human relations in their most difficult conditions: enmities, estrangements, hoarded and inherited bitternesses. There is our difficulty, always. It is easy, Jesus said in substance, to get along with people you like, easy to exchange good will given for good will received; but to meet ill will with good will, injury with forgiveness, is a challenge not only to the hero in the soul, but to the saint in the soul."

The layman could hardly find a more appropriate Christmas gift for his pastor.

R. L. H.

* * * *

MASTERPIECES OF RELIGIOUS VERSE. Edited by James Dalton Morrison. Harpers, New York. $5.

In these days of high prices, when $5.00 doesn't ordinarily buy much, it is refreshing to fine something on the sales counter that is more than one's money's worth. Such a find is Morrison's *Masterpieces of Religious Verse*, which presents 2,020 poems by 900 poets.

The editor's particular contribution is his fine labor of love in grouping the vast treasury of poetry into one hundred and sixty-six subject classifications, the main divisions being: God, Jesus, Man, The Christian Life, The Kingdom of God, The Nation and The Nations, and Death and Immortality.

James Morrison is a careful gleaner, and there is little chaff indeed in his wheat. Realizing that the work of minor poets is often major, the editor has given the reader a wealth of poetry that is thoroughly spiritual, and (*mirabile dictu*) rarely pedantic.

For the minister who seeks to enrich his worship and life; for the leader of youth who strives to inspire with beautiful and meaningful worship services; for the average layman who longs for help and hope, this anthology is a must!

James Morrison has succeeded in a most difficult task, that of making poetry popular and helpful. His anthology is a major event in the realm of religious publication.

ROBERT C. YOH,
North Troy, Vt.

* * * *

THE AUTHORITY OF THE BIBLICAL REVELATION. Hubert Canliffe-Jones. The Pilgrim Press. $2.50.

Need your theological wits sharpened? This book will help you. The author writes with a conviction that "One of the most urgent tasks for the renewal of the Christian Church is the enabling of Christian believers who are not technically biblical scholars to read their Bibles for themselves;" that "The gains of the intensive historical study of the Bible must be taken up into a positive theological understanding of it as the revelation of the living God." The book is a persuasive plea for the interaction of the historical and theological studies of the Bible. Dr. Cunliffe-Jones has served Congregational churches in Australia and England. He now serves as Principal and Tutor at Yorkshire United Independent College, Bradford, England.

R. L. H.

* * * *

TAI-LEE'S PRECIOUS SEED. Mary I. Beck. Friendship Press. $1.75.

DIKE AGAINST THE SEA. Mary Brewster Hollister. Friendship Press. $1.50.

THE RED CHAIR WAITS. Alice Margaret Huggins. The Westminster Press. $2.75.

Here are three books about China. The first two are for younger readers and the last is for young people and not boring for adults. Now that Christmas is upon us, we think of books as gifts for many friends. We may also consider that China is being studied by Christian women throughout America as their foreign mission study and the tremendous events that are now happening in China. It is interesting to note that all of these books were written by missionaries, and Alice M. Huggins wrote hers while interned during the war.

*Tai-Lee's Precious Seed* is most appealing for boys, and it is suitable for boys and girls from twelve to fifteen. It tells the story of a boy and his sister and how they carried and cared for the "precious seed" given to Tai-Lee by his father. The air of mystery is cleared happily. Illustrations by Jim Lee.

*Dike Against the Sea* is a book packed with exciting adventures for children from nine to twelve. Star and True, sister and brother, lived on the Chinese coast behind a dike that kept the sea from them. The village school, church and festivals are all portrayed. Illustrated by Kurt Wiese.

*The Red Chair Waits* — written while under the Japanese occupation Alice Margaret Huggins and her collaborators, Earle H. Ballou and Hugh Laughlin, have told a tale of a Chinese Christian school. Although the story moves slowly at times, it is a good picture of the change being wrought in China and will give young people added insight to their fellow students' problems. Chien Shu-Lan forgot herself and refused to follow the plans of her parents but her victory was great and brought happiness to all. Book is enhanced with decorations by Jeanyee Wong.

J. J. H.

* * * *

THE FAMILY CELEBRATES CHRISTMAS. The Pilgrim Press. 50c.

This is a grand and wholly unique booklet, 64 pages, fully illustrated, all

(Continued on page 14.)

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# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## GOOD NEWS IN THE BIBLE (CHRISTMAS).

Lesson XII—December 19, 1948.

Memory Selection: *Be not afraid for behold I bring you good news of a great joy which shall come to all the people.*—Luke 2:10.

Lesson: Matthew 1:18-2:1-12; Mark 1:1-11; Luke 2:1-20.

Devotional Reading: Isaiah 9:2-7.

*The Meaning of Christmas.*

There is an interesting story in the Old Testament of a king who had a strange dream, a dream which troubled him greatly. He summoned his astrologers and his wise men, and commamded them to interpret his dream. They asked him what he had dreamed. "I dreamed" said he "I dreamed eh—well the thing is gone from me." He had forgotten the central pivotal fact, the thing that gave meaning to everything else, the only thing that really counted. And that simple and striking story is a parable of Christmas as it concerns thousands of modern men and women, boys and girls. They forget altogether the meaning of Chrstmas, the central, pivotal fact of Christmas.

In the rush and crush of pre-Christmas activities, and the secular observance of Christmas, to say nothing of the commercialization of Christmas, they forget that Christmas is the anniversary of the birthday of our Lord Jesus Christ, and as such it is the central and pivotal day in the moral and spiritual history of the human race, and the dating of all history. For thousands of people, Christmas is merely a holiday, it bears no semblance to a holy-day. For thousands it has no moral or spiritual significance. For thousands its deeper meaning is lost in the superficial and even sinful observance of the day. And alas, for thousands of children in this Christian land, the central figure in Christmas is Santa Claus, and not Jesus Christ. These things ought not so to be. Christmas means too much thus to be regarded and treated.

*No Christmas Without Christ.*

If we stop to think about it there would be no Christmas if Christ had not come. All that Christmas means in its highest and finest expression stems from the fact that it had its birth in the Birth of the Babe of Bethlehem, and that it gets its signifinance, from Him and His influence on mankind. If He had not come, there would be no Christmas, no Church, no New Testament, no Easter, no gospel, no Savior. There would be great, gaping breaks in literature, art, sculpture, music, drama, religion itself. One can better understand what Christmas really means by looking at pagan lands in which Christ and Christmas are not known. To spell Christmas without Christ is to leave nothing but a "mas(s)" of meaningless activities and even burdensome services.

*The Good News of Christmas.*

Christmas is essentially "good news." God's holy angles themselves said so, on that first Christmas morning. Behold I bring you good tidings *or good news* of great joy, said the angel to the shepherds as the heavens became vivid and vocal. And why should we wonder that the heavens did burst forth in splendor and in song at the birth of the Son of God! It would have been strange if they had not done that in connection with such an epochal event.

Yes, Christmas came as good news—the good news that God had come down to dwell with men, the good news that in the Babe of Bethlehem, grown to manhood, men saw the image of the invisible God, the good news that God sending His Son in the likness of flesh had given human life a new dignity, and had also made possible to it a new liberty, the good news that through faith in this Saviour men by the grace of God could have forgiveness for their sins, and be brought into a new relation with God through faith, and all this not by merit of their own or by good works, but simply through the grace or the ummerited love of God, the good news that God was in Christ reconciling the world unto himself, the good news that here and now men could experience life more abundantly, life with new depth, the good news that immortality had been brought to light through His gospel. All that is inherent in Christianity, all its blessings and its benedictions came potentially with that first Christmas. Christmas is the best news that ever broke forth in this old world of ours. All the other good news of all time is good news only because of the good news of Christmas.

*The Christmas Story.*

There is no need to recount in detail the Christmas story. It is familiar to both young and old, at least in content, if not in import. It remained for Luke the beloved physician to give us the best and the only detailed account of the birth of our Lord. And he does is with exquisite skill and grace. Reverently, delicately simply he condenses the story of this epochal event—all history is dated with reference to the birth of this Babe—into a few verses. One has only to read it quietly and reverently to feel something of its charm and spell. Here was a man and his betrothed wife, a young virgin, by a strange ordering of Providence, making their way at the command of a pagan ruler, to their ancestral city to be enrolled or taxed. And while they were there, the Babe was born, and thus an ancient prophecy was fulfilled in a literal sense. Although He was born a king, He borrowed nothing from his surroundings—He was born in a stable and, after being attended to by His mother, He was laid in a rude manger as His first bed.

Then there is the story of how humble shepherds, watching their flocks in the fields at night, were startled by angelic visitors who announced His birth, and set the heavens and their hearts to singing, and sent them to Bethlehem to see the things that had come to pass there. Strangely enough the sign that there had been born unto all people a Savior Who was Christ the Lord was that they should find the Babe wrapped in swaddling clothes and laid in a manger. Sure enough it was even as the angles said unto them. And wonderingly, worshipfully the shepherd went back to their old tasks, but they went back in a new spirit.

Matthew also records an incident in connection with the birth of Jesus, but of a later date. Wise men from the East, their interest quickened by a strange star which they had observed in the East, followed the star and at journey's end found the Christ Child. They too, with true wisdom as well as with proper reverence, bowed down and worshiped the Babe. Representing as they did the Gentile world, it was a prophetic act, a symbol of His sovereignty and His saviourhood of all mankind. the Jew and the Gentile as well.

It is a story to be read with the heart as well as with the head, and indeed more with the heart than with

the head, This does not mean, however, that it is mere fancy or legend or myth. Ah my friends the most solid and stubborn fact in history is the fact that Jesus, was born in Bethlehem of Judea. The coming celebration of Christmas is simply more evidence of the miracle of Christmas. And the Miracle of all miracles is Christ Himself. Of the increase of His government and of peace there shall be no end, and He shall reign forever and forever. Amen.

*A Merry Christmas and a Happy New Year to the readers of these notes and to the members of* THE CHRISTIAN SUN *family.*

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## EDITORIAL

(Continued from page 4.)

that country greater interest among people in the reading and studying of the Bible. To help in this, the Spanish Society has distributed thousands of copies of the Scriptures. Distribution of Protestant Scriptures is now allowed in Spain in English, French and German.

This phenomenon of increased reading of the Bible is not confined to our own land. A recent visitor to Japan has reported seeing the Japanese reading copies of the New Testament on park benches and while riding in tian Association there operates makeshift sidewalk Bible stalls in Tokyo where the passerby may secure a copy of the Scriptures, so great has been the demand for the books.

In Edinburg, it is learned, a six-year schedule is being launched in Scottish schools which will insure that every boy and girl will receive Scripture training "on a par with mathematics and languages," and "know the Bible as well as their grandfathers."

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## NONE OTHER NAME.

(Continued from page 5.)

as this. How adequate is the church going to be to meet humanity's need? This much I know, up to now the church is hardly scratching the surface of that need. Thousands are floundering around in the whirl-pools of the world seeking to satisfy their souls.

Our churches have too many empty pews and too inadequate a program of finance and spiritual recruiting for God's Kingdom. Why is this? We are just too much afraid that our religion is going to cost us something in *cash* and *conviction*. It will not be until we, as a church, are willing to say, unitedly, that there is *none other name* save the name of Christ whereby we can be saved—not until then will the church get a spiritual "shot in the arm" and renew its courage and move on to the fulfillment of God's purpose for it.

Before the early church fell the mighty forces which had held sway over the minds of the people for generations past. The forces of evil which had held a strong grip on the lives of men met their conqueror in a courageous church with a message of power. The Gospel became the power of God unto salvation. Thus, they witnessed with courage because they had found Christ.

Today the church has a message—the only message to meet the needs of men. But her words will be as sounding brass or clanking cymbals unless behind what she says and what she does, there is the living evidence, that, for her, Christ has become a reality and is the Lord of life.

I have often wondered what the strength and import of the church might be in a community, if all of its members having found Christ would stand by Him and by their church. This fellowship here, I dare say, is little different from all others. Today there are empty pews. All Sundays it has been the same. And yet this church has on its roll and this church ministers to more than enough people to fill it twice each Sabbath day. Where are those who are supposed to be Christian and members of the church? You know where they are as well as I. And that is just the reason the outside world looks with skepticism upon the church. It says, "I see little difference between the man on the inside and the man on the outside of the church."

Regretfully, the church has made little difference in many people. And it will not be until this or any other church constituency takes seriously the task of the Kingdom and becomes endowed with "power from on high," because they want it—not until then will it have the conviction and courage to witness boldly to the saving and regenerating power of Christ.

III.

It takes a spiritual church to effectively proclaim Salvation in *none other name.*

Today we came together at this sacred altar to renew our covenant with the Master. Recall again that He said, "This do in remembrance of me." That by remembering Him we may be better men and women, spiritually, and thus make the church of which we are a part a greater power for good and for God.

A spiritual church is one that is interested in the things of the spirit. Such as: The Bible, which is the *word* of the Spirit; seeing lives changed, which is the *work* of the Spirit, and in showing loving-kindness which is the *fruit* of the Spirit. A spiritual church is a praising church. The early Christians came together for worship, not reluctantly nor through some grim sense of duty, but because they loved the Lord and wanted to lift their voices in praise to Him.

A spiritual church is a friendly church. When Jesus was about to leave His disciples He said, "A new commandment I give you, that ye love one another." And if Christians are to love one another they must know one another.

Dr. Charles E. Jefferson once said, "There are many city churches whose members do not know one another and do not want to. And there are many village churches whose members know one another and are sorry that they do." Such churches cannot greatly advance the cause of Christ. The pagans said of the early Christians, "Behold, how these Christians love one another." *When a church becomes like that it draws people to God.* I hope that in the days ahead, this church, with a heart made warm by the love of Christ will take up and re-sound again the words of Peter, "There is none other name given among men, whereby we must be saved." *None other name.*

I love the words of Jean Perry which I leave with you as the closing thought of the morning:

I knew of a Name, a beautiful Name,
That angels brought down to earth;
They whispered it low, one night long ago,
To a maiden of lowly birth.

I know of a Name, a beautiful Name,
That unto a Babe was given;
The stars glittered bright throughout that glad night,
And angels praised God in heaven.

I love that blest Name, that wonderful Name,
Made higher than all in heaven;
'Twas whispered, I know, in my heart long ago—
To Jesus my life I've given.

Let us pray!

---

## CHURCH WOMEN AT WORK.

(Continued from page 9.)

Ramseur Societies, who sent gifts. Randleman Society also shared in the project, sending two packed towels.

Thirty-two towels packed with things to make life more bearable for young people in displaced persons' camps in Europe and Asia were sent to Church World Service, and $10.50 for medicine and vitamins for these refugees has been sent to the United Council of Church Women, who sponsored the observance.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

Our Thanksgiving offerings are coming in very encouragingly. We are still a long distance from our goal, but we hope to reach it. We will not give up until we have made our final report on December 31, and if then we find we are short of the $50,000.00, we will give up and be disappointed in our people. But we still believe our people, whom we have served for thirty-one years, will not let us down now. If everyone will do his or her part we will reach it.

One day last week Mrs. Corbett and Miss Georgia Bradley and a little girl (I failed to get her name) from Mebane, N. C., paid the orphanage a very pleasant visit. Some friend had presented Mrs. Corbett with a large pumpkin weighing fifty-two pounds, and she said she couldn't use fifty-two pounds of pumpkin. It worried her as what disposition to make of it. She said she woke up the night before, worrying about the pumpkin, and the thought came to her to give it to the Christian Orphanage at Elon College. That solved her problem and she decided to deliver it to the orphanage the following day, which she did. Then it became my problem as to how to get it out of the car. All the boys were in school, the men folks were all out on the farm, and no one in sight to help me. I told Mrs. Corbett that I was young and strong and I could easily carry the pumpkin in, and I did. I carried it up the front steps, through the living room, dining room, into the kitchen, and I did not look much for a place to lay it down. The little girl, bless her heart, brought twenty pounds of sugar to sweeten the pumpkin pies, and Miss Georgia Bradley brought a basket of nice red apples to treat the children. We cut the pumpkin in thirds and sent a section to each of the other buildings so all the children could enjoy pumpkin pie.

Mr. Wagoner, our assistant, killed over two thousand pounds of pork this week and salted it down. This is the first killing. We will have three more killings this season. The children are enjoying pork chops, sausage and spare ribs now.

Our people are thinking of Christmas and are calling for the children's names and ages so they can send them a present for Christmas to make them happy.

CHAS. D. JOHNSTON,
*Superintendent.*

## REPORT FOR DECEMBER 9, 1948.

### Sunday School Monthly Offerings.

| | | |
|---|---|---|
| Amount brought forward ..... | | $12,499.01 |
| EasternN. C. Conference: | | |
| Amelia ..... | $ 21.15 | |
| Beulah S. S. ..... | 17.57 | |
| Fuller's Chapel ..... | 27.00 | |
| Fuller's Chapel ..... | 7.00 | |
| New Hope ..... | 40.30 | |
| New Hope S. S. ..... | 37.48 | |
| | | 150.50 |
| Eastern Va. Conference: | | |
| Burton's Grove S. S. ..... | $ 13.25 | |
| Holland ..... | 301.00 | |
| Holy Neck S. S. ..... | 3.50 | |
| Liberty Spring S. S. ..... | 7.00 | |
| Mt. Carmel S. S. ..... | 75.34 | |
| Norfolk, First ..... | 50.00 | |
| Portsmouth, Elm Ave. ... | 20.00 | |
| Portsmouth, Elm Ave., S. S. ..... | 31.16 | |
| Portsmouth, First ..... | 9.23 | |
| Wakefield ..... | 27.00 | |
| | | 537.48 |
| N. C. & Va. Conference: | | |
| Burlington S. S. ..... | $ 63.68 | |
| Concord S. S. ..... | 24.00 | |
| Greensboro, Palm St. ... | 119.00 | |
| Hebron ..... | 12.00 | |
| Rocky Ford ..... | 10.00 | |
| | | 228.68 |
| Valley Va. Conference: | | |
| Beulah ..... | $ 5.00 | |
| Timber Ridge ..... | 6.42 | |
| | | 11.42 |
| Total this week from Regular Offerings ..... | | $ 928.08 |

### Thanksgiving Offerings.

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Chapel Hill ..... | $ 16.91 | |
| Hope Mills ..... | 26.91 | |
| Morrisville ..... | 22.50 | |
| New Elam ..... | 20.00 | |
| Piney Plain ..... | 29.00 | |
| Plymouth ..... | 13.00 | |
| Shallow Well ..... | 66.49 | |
| | | 212.88 |
| Eastern Va. Conference: | | |
| Bethlehem (Nans.) S. S. | $100.01 | |
| Dendron ..... | 29.31 | |
| Newport News ..... | 600.00 | |
| Suffolk ..... | 225.00 | |
| Windsor ..... | 75.00 | |
| | | 1,029.32 |
| N. C. & Va. Conference: | | |
| Concord ..... | $ 12.00 | |
| Ingram ..... | 80.00 | |
| | | 92.00 |
| Western N. C. Conference: | | |
| Needham's Grove ..... | $ 15.00 | |
| Pleasant Ridge ..... | 76.69 | |
| Randleman S. S. ..... | 25.00 | |
| Shady Grove ..... | 7.25 | |
| | | 123.94 |
| Valley Va. Conference: | | |
| Antioch ..... | $ 52.57 | |
| Concord S. S. ..... | 13.55 | |
| Mt. Olivet (G) ..... | 24.25 | |
| Mt. Olivet (R) S. S. .... | 18.00 | |
| Newport S. S. ..... | 77.00 | |
| | | 185.37 |
| Ala. Conference: | | |
| Pisgah S. S. ..... | | 33.10 |
| Ga. Conference: | | |
| Vanceville S. S. ..... | $ 10.21 | |
| Vanceville S. S. ..... | 100.00 | |
| | | 110.21 |
| Total this week from Thanksgiving Offerings .. | | $ 1,786.82 |
| Total from churches this year | | $15,213.91 |

### Special Offerings.

| | | |
|---|---|---|
| Amount brought forward ..... | | $17,717.84 |
| Mr. Hairfield, children .. | $ 20.00 | |
| Mrs. Burgess, Jimmy ... | 10.00 | |
| Suffolk Welfare (Harvell boys) ..... | 30.00 | |
| Cash item ..... | 20.00 | |
| A Friend ..... | 5.00 | |
| Chester H. Roth Co., Inc. . | 7.50 | |
| | | 92.50 |

### County.

| | | |
|---|---|---|
| Alamance (Doris Ward) ..... | | 20.00 |

### Thanksgiving Offerings.

| | | |
|---|---|---|
| Mr. George Helmer ..... | $ 10.00 | |
| Holmes Bible Class (Richmond Church) ... | 10.00 | |
| Mrs. Eugenia G. Wilson . | 25.00 | |
| Mr. A. R. Flowers ..... | 1.00 | |
| Mrs. Andrew Mutek, R.N. | 10.00 | |
| Mr.W. N. Reynolds ..... | 500.00 | |
| Mrs. Laurin E. Leete ... | 20.00 | |
| Miss Sarah Mae Coble ... | 5.00 | |
| Hamlet, N. C., Friends .. | 3.00 | |
| A Friend ..... | 1.00 | |
| Mr. G. E. Rountree ..... | 25.00 | |
| Mr. T. E. Brickhouse ... | 25.00 | |
| L. H. Fields & Family .. | 5.00 | |
| | | 640.00 |
| Total this week from Special & Thanksgiving Offerings . | | $ 752.50 |
| Total this year from Special & Thanksgiving Offerings . | | $18,470.34 |
| Grand total for the week ... | | $ 3,467.40 |
| Grand total for the year ... | | $33,684.25 |

## BOOK REVIEWS

(Continued from page 11.)

kinds of worthwhile things for parents and children to do together during the weeks before Christmas.

We are confident that this is something that will not disappoint pastors, parents or children. It is a sample of the kind of booklet we expect to issue each quarter beginning in 1950. But if this should be a flop, sales-wise, we might have to conclude that the quarterly production of such materials is too big a financial risk. To make such booklets possible it is necessary to sell at least 25,000. Will you be willing to make the promotion of this booklet a major effort this fall? We thank you heartily.

HARRY THOMAS STOCK.

* * * *

ANGELS CAME DOWN. Christmas Stories told by Aunt Theresa. Moody Press. 50c.

This booklet contains eleven Christmas stories given over the air by Aunt Theresa. They have been gathered from many sources, she herself being author of most of them. Some have distinct missionary flavor.

Duty is the sublimest word in the language; you can never do more than your duty; you shall never wish to do less.—*Robert E. Lee.*

# In Memoriam

### BARRETT.

On August 26, 1948, it was God's will to call from our midst Mr. Waverly S. Barrett. As he lived so he died—quietly, peacefully in the faith. In his death the family lost a devoted and kind father, and the wife a loving husband. The church loses a loyal friend, and the entire community feels the loss greatly.

We know that God doeth all things for our good, therefore, in the going of our friend and co-worker we bow in humble submission to the will of our Heavenly Father.

Therefore, be it resolved:

1. That we are thankful for the remembrance of his devotion, and cherish the memory of his faithfulness.
2. That in his going we have lost a valuable member of the Dendron Christian Church, one who was generous in his giving, and untiring in his efforts.
3. That we extend to his family our sincere sympathy and commend them to our loving Father's care.
4. That a copy of these resolutions be sent to the family, and a copy be sent to The Christian Sun for publication.

Mrs. J. R. BISHOP,
Mrs. W. D. HARVARD,
Mrs. E. T. ATKINSON,
Committee.

### COGHILL.

It was said a long time ago that the human race goes forward on the feet of children. This is true. The children grow into mature life and make their contribution to church, state and nation. This, of course, varying in proportion to the contribution that may have been made in the formative period of development.

Fuller's Chapel has lost one of its best and most useful members in the passing of my friend and a friend of man, Mr. Samuel Fuller Coghill, October 29, 1948. He was always humble. Not much to say, yet he was found on the right side in matters pertaining to the best interest of the church and community. In his conversations one could feel that it was not his own interest that he was presenting but that of others. He lived in making it possible for others to live. He was a man of an enduring faith. He believed in an unselfish devotion to God. He wanted others to have that same faith. He felt, in that faith, God would take care of his own. It was a source of inspiration to associate with him.

The church and community will miss "Brother Sam." But in the things that are for the best advantage we may be sure of his interest, as if he were here. We need other good men. Men who are willing to invest in the things that will build strong churches and preserve the best in the community. I feel that it does not take so great an effort, but it takes deep consecration and a will to let the Lord have his way in the things which one does. "Brother Sam" Coghill was a good man, and we are praying for others to take his place.

E. M. CARTER.

### HOLLAND.

The Holland Christian Church and its community suffered a grievious loss early this year in the sudden translation of J. Bernard Holland to the life eternal.

He was the son of the late Wilson J. Holland, and Mrs. Irene Jones Holland. Upon leaving Virginia Polytechnic Institute he joined the Holland-Jones Company of which concern his father was the president. Later upon the death of his father he entered into business for himself, trading under the same company name. As a merchant in the field of men's clothing he had achieved a wide and enviable reputation for his business acumen and personal integrity. Like his father before him he was a born merchant and saw to it that every customer received value for his money.

Since boyhood he was a member of the Holland Christian Church and in later years became its head usher. To this important service he brought ability and understanding. His was no superficial service, he gave to it careful thought in working out each detail, always, with a view to improving the service. He graced this position with dignity and regularity.

Bernard was interested in every department of the church's life. He served as a trustee and as president of the Men's Bible Class and to each position to which he was elected he gave generously of himself and of his resources.

He loved his native town and joined in every good movement for its improvement. As a member of the local Ruritan Club he found many an opportunity to unite with men of like mind in working for better relationships between town and rural peoples, and this he did with a willing heart.

At the age of forty years he was called to the service of the larger life beyond. His mother and two sisters, Mrs. George D. Underwood and Miss Eloise Holland, survive him.

W. B. O.

Holland, Virginia,

## E. N. C. CONFERENCE REPORT ON CHRISTIAN EDUCATION.

(Continued from page 6.)

push children in the direction of church hoping they will get there. Fathers and mothers must be made to understand that they cannot place a Bible on the nightstand of their children, hoping that it will be read. Fathers and mothers must be made to realize that they cannot simply suggest an evening prayer for their boys and girls, hoping that prayer will be said. Ah, no, those hopes are never realized. We must make parents know for a certainty that children need more than three meals a day, shelter, warm clothing and education. We just must challenge them with their part in helping the churches teach God. They must take their boys and girls by the hand and lead them to God's house. They must help them in the study of God's word. They must teach them to pray.

Once some years ago, out in the State of Indiana, a father stood by the open grave of his son. Bitter sobs shook his entire being, tears ran down his cheeks, and he was heard to cry out, "Oh, this can't be my boy. It just can't be." Yes, he had provided a high school education, three meals a day, warm clothing and shelter, but never once had that father led his son to church or read to him the Bible or taught him how to pray. "Oh, this can't be my son. It just can't be." But it was his boy and as he stood there weeping tears of bitterness, America rejoiced because G-Men had shot to death Public Enemy Number One, his son, John Dillinger.

There are many testimonies for Christian Education wherever we turn, wherever we look, but there is none better than that coming from a New York Juvenile Judge who says that within the past five years, some fifty-five hundred juvenile delinquents had paraded through his courtroom charged and convicted with every crime of the record, but not one of this number was a member of a Christian Sunday School.

Let us watch our attendance. Let us be sure of the full cooperation of fathers and mothers and if we cannot be sure, then let us be half sure, let us all at least make this effort.

Already this report seems too long. Maybe we can sum up all we have to say by reminding you of a man who came upon a building under construction. He said a pleasant good morning to a workman and asked the question, "What are you doing, my friend?" The workman did not even bother ot look up, but he answered, "I am laying brick." This man moved on and spoke to a second workman. "What are you doing, my friend?" he asked the second time. This man did not look up, but with a growl in his voice and a frown on his face he answered, "I am making ten bucks a day." Again the man passed on and for the third time spoke to a workman with the question, "What are you doing, my friend?" This time the workman straightened up, stepped back and smiled as he looked upon his work and answered, "Oh, I am building a cathedral." Is the analogy too far drawn? Is it not true that we are making an effort to build cathedrals, great Christian lives out of those just taking their first steps in the faith, great souls out of little ones?

Let us not weary of our task. Let us realize our responsibility as builders and never let the sun set without praying, "Dear God, give courage for the day and strength for the task."

TUCKER G. HUMPHRIES,
*Chairman.*

Show me the leader and I will know his men. Show me the men and I will know their leader.—*Newcomb.*

# *Our National Stewardship*

The Congregational Christian Churches of the United States have just announced plans to raise over $6,280,000 during the year 1949 for their Christian World Mission. Nearly $2,000,000 of this total will be used by the American Board for strengthening its work in 14 missions in Asia, Africa, the Near East and the South Seas, where right now people are trying to decide whether to go the way of Christianity or to follow materialistic voices.

More than $1,700,000 will be used by the Board of Home Missions for relocating churches in suburban areas; building much needed new churches; helping under-privileged groups; promoting better race relations, and increasing Christian church contacts with students on campuses.

An estimated $1,500,000 will be spent by the State Conferences throughout the United States for strengthening work among laymen, lay women, youth and children. Approximately another $1,000,000 will be allocated to emergency needs and will be administered through the Christian Service Committee, Church World Service and other relief agencies.

Over $165,000 will be used by the Council for Social Action in keeping members informed on social, economic and industrial problems from the Christian point of view.

Our churches are facing some startling facts, among them: There are 3,009 Congregational Christian Churches listed as "marginal"; there are more than 5,000 new Protestant churches needed in the United States, and our share is 205; the high cost of living is seriously affecting all church-founded and conducted institutions.

The American Board is struggling with inflation abroad which is more vicious than here at home, in mid-October a Chinese mission high school teacher in North China had to pay $25US for a 44-lb bag of flour, or the equivalent of his entire month's salary. The Board needs by 1950 at least 39 new missionaries, doctors, nurses, social workers, teachers, ministers and agriculturists, to assist the Younger Churches overseas. While these are doing their best, they are desperately in need of aid in training new leaders, and the schools and hospitals abroad are tragically understaffed and underequipped.

This Christian World Mission of the Congregational Christian Churches, important as that may be, is not just a money-raising program. It has for its purpose the deepening of the spiritual life of every man, woman and child in our fellowship and the application of the Christian way to the actions of nations as well as individuals. Without this spiritual base no financial goal can be reached.

Says Dr. Albert Stauffacher, "People around the world are being challenged by conflicting loyalties and philosophies. We must strengthen swiftly our Christian program at home and abroad."

HISTORICAL SOCIETY. 1955.

Southern Convention of Congregational Christian Churches.

1844 - Over a Century of Service to the Denomination - 1948

# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, DECEMBER 16, 1948. NUMBER 50.

## New Vice-President of Federal Council

MRS. DOUGLAS HORTON

Congratulations to Mildred McAfee Horton, newly-elected Vice-President of the Federal Council of the Churches of Christ in America. Mrs. Horton, president of Wellesley College and war-time head of the WAVES, is the first woman elected to a major office in the history of the Council. The election for the biennium of 1948-50 took place at Cincinnati, Ohio, on December 3.

Recognized as one of the nation's most distinguished educators and civic leaders, Mrs. Horton comes from a family traditionally associated with the church. Her father, the late Rev. Dr. Cleland Boyd McAfee, was former secretary of the Presbyterian Board of Foreign Missions, Moderator of the General Assembly of the Presbyterian Church, and professor of Mental and Moral Philosophy at Park College, Parkville, Mo. Her husband, Dr. Douglas Horton, is minister of the General Council and former chairman of the American Committee for the World Council of Churches.

Since 1927 she has served both as a teacher and college executive in some of the nation's leading colleges. Starting as an acting professor of economics and sociology at Tusculum College, Greenville, Tenn., she has been successively Dean of Women at Centre College, Danville, Ky., executive secretary of the Associate Alumnae of Vassar College, and Dean of College Women at Oberlin College. She was named president of Wellesley College in 1936. She recently announced she would retire in June, 1949.

Mrs. Horton holds a master's degree from Chicago University, and eighteen honorary degrees from universities and colleges. Honorary doctor of Law degrees have been awarded Mrs. Horton by Boston University, University of Pennsylvania, Tulane, Princeton, Mount Holyoke, Oberlin, and Smith.

As a board member of several colleges in the Orient, she is associated with Yenching University, Kobe College and the Christian College of China. In addition, she is a trustee of Walnut Hill School, Natick, Mass., Dana Hall Schools, Wellesley, Mass., and Northfield Schools, East Northfield and Mount Hermon, Mass.

# News Flashes

Suffolk Church received four new members on Sunday, December 12.

Rev. James R. Hailey, ministerial student at Elon College, is pastor of the Damascus Church, near Chapel Hill.

Dr. F. C. Lester represented the Congregational Christian Churches at the Federal Council meeting in Cincinnati.

Rev. W. M. Lake has offered his resignation as the Director of Franklinton Center to become effective January 31, 1949.

Rev. Johnson L. Griffin, graduating from Duke Divinity School in February, has been called to the pastorate of our Bay View Church, Norfolk.

Superintendent Scott, Dr. F. C. Lester, Dr. H. S. Hardcastle, and Dr. W. B. O'Neill visited the Elm Avenue Church, Portsmouth, Va., December 6.

Rev. Clyde L. Fields is the new pastor of Pleasant Ridge (W. N. C.), and Rev. Weldon T. Madren, formerly pastor of Pleasant Ridge, is serving the Ether and Shady Grove Churches.

Our Chapel Hill Church is installing a new furnace—and they are paying cash for it obtained "by sacrificial gifts"—and not "money raised," writes Rev. B. V. Munger, the minister of the church.

THE CHRISTIAN SUN regrets to learn that Mrs. W. S. Beamon, prominent and beloved member of Main Street Methodist Church, Suffolk, Va., and wife of Mr. W. S. Beamon of the Suffolk Christian Church, died December 10.

Congratulations to Dr. Albert Buckner Coe, who has resigned as pastor of First Congregational Church in Oak Park, Illinois, to succeed Dr. Ralph Timberlake as Superintendent of the Massachusetts State Conference.

The Norfolk-Portsmouth pastors together with Dr. H. S. Hardcastle, Dr. W. B. O'Neill and Dr. F. C. Lester of the Mission Board met with Superintendent Scott at the Bay View Church on Monday, December 6, to discuss ways and means of assisting this important work. The future is most hopeful for Bay View.

The service of consecration for the new parsonage of the Winchester, Va., Church was held Sunday, December 5. Superintendent Scott participated in that service and delivered the sermon at the morning worship of the church. This new parsonage is a joy to pastor and people at Winchester. Besides providing very adequate home facilities for the pastor, Rev. R. A. Whitten, and his family, the basement affords a large social room equipped with kitchen and other facilities for the church social life.

## MEN'S CLUB ORGANIZED AT UNION (N. C.).

On Saturday night, December 4, fifty-nine men of the Union Church community met in the church Hut for a barbeque supper and a fellowship meeting. Claude Walker presided at the meeting and spoke words of welcome to the group. Invocation was given by the pastor.

George Colclough, guest speaker for the evening, then gave a most informative and inspirational address. Mr. Colclough pointed out the great need of a more active part in the work of the church by the laymen. He gave instructions as to how a club could be organized in the local church and led a discussion on the objectives of such a group.

Bill Mahan presented tentative plans of the organization to the group for approval and proposed that a club be organized within our own group. The idea of forming a local club was greeted with great enthusiasm and the group voted to organize immediately.

Claude Walker was elected president; Marvin Bowland, vice-president; Claude Ward, secretary; and Lacy Hooper, treasurer. A paper was circulated among the group and forty charter members signed for active participation in the local club.

Plans are now under way to arrange interesting programs for each month of the year; four of which are to be dinner meetings.

We feel that this was one of the most important steps taken in our church in many years and it has promise of being a most helpful agency in our community. From the spirit and attitude visible that night we feel that you will be hearing more about this club in the future They really mean business and they are determined to make this club a success.

KENNETH REGISTER,
*Pastor.*

## ACTIVITIES FOR THE HOME AT CHRISTMAS TIME.

1. Base plans on the spirit of giving, not getting. This means giving of yourself, giving services.

2. Go caroling. Wouldn't it be fine if each community had groups of family and neighborhood carolers? Sing for the aged, the shut-ins, the sick; sing for each other. Let's revive the old-fashioned evenings of family singing when father's bass and mother's alto delighted the children. Perhaps it will also surprise them.

3. Let the word "together" enter into your planning. Trim the tree together; make the cookies together; decide upon the dinner menu together. Go calling together. Include even the youngest child in some of the plans. Encourage "secrets," surprises. Let the children help to decide when and how to light the tree, open the gifts, serve the dinner.

4. Revive holiday calls. There are many people within walking distance of your home who will be glad to have you drop in. This might lead to new friendships—right at your doorstep.

5. Go to church—go as a family group; sit together during the service.

6. Have fun. Freedom to laugh is a value to cherish.

7. Retain family traditions. Each family has them. Perhaps it is the way you decorate the house, or light the windows, or wrap the packages, or open them.

8. Write letters to absent ones. Make them newsy letters. Tell them what you did during the holidays, how you observed the day at home, where you called or who dropped in to see you. Tell them about your caroling and the fun you had during practice.

9. Let your Christmas spirit overflow. Include the neighbors. Remembers the newcomers in your community. They have left homes and friends such as you have—Christmas intensifies the feeling of aloneness, you know.—*Prof. Alice Sowers.*

## HOLY NECK JUNIORS.

The Junior Missionary Society of Holy Neck Church wishes to report a successful year's work for the church years of 1947-48.

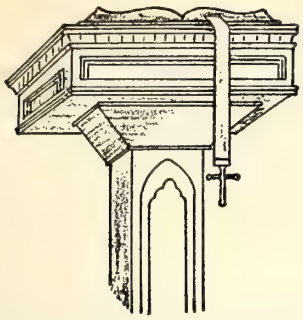
Our meetings have been held each month with devotionals led by one of the juniors at each meeting.

We completed our study book, *The Bible Goes Around the World,* using parts of it at each of our meetings.

On the second Sunday in August we presented our public program, using as our theme, "The Bible Goes Around the World."

We had a Christmas party and the

(Continued on page 14.)



## THE URGENCY OF THE PRESENT.*

*By* Rev. H. D. Althouse.

*"I must work the works of Him that sent me while it is day. The night cometh when no man can work."*—John 9:4.

Our Master's life was a busy life. How crowded were the three years of His ministry. On the occasion of our text, He had restored the sight of a blind man. The disciples asked of him, "Master, who sinned, this man or his parents, that he should be born blind?" Jesus answered, "Neither did this man sin, nor his parents, but that the works of God should be made manifest in him."

DR. ALTHOUSE

Jesus referred to this act of mercy as an opportunity to glorify God. The opportunity for service, He pointed out, must be grasped when it presents itself. "I must do the works of Him that sent me while it is day. The night cometh when no man can work."

Someone has asked the question, "What is the dominant mood in America today?" One person answers, "The dominant mood in America today is that of happiness." In the July 12 issue of *Life* magazine, there is a report of a round-table discussion by a number of prominent educators, publishers and authors on the subject, "The Pursuit of Happiness." Beatrice Gould, editor of the *Ladies Home Journal*, reported that in a survey made by her magazine people were asked, "Are you very happy, fairly happy or unhappy?" This survey was not confined to our country, but our people by a large majority declared that they were happy: 46 per cent of our people said that they were very happy, 45 per cent fairly happy, and only eight per cent unhappy. But the members of the round table found it difficult to reconcile Mrs. Gould's figures with certain rather depressing facts. How, they said, can a nation be really happy when its divorce rate stands at so high a level? When juvenile delinquency is an ever present and disturbing problem? When our crime record today stands nearly at the all-time high established in 1946? When our liquor bill of nine billion dollars is three times greater than the national school bill? And when one person in every twenty will be in a mental hospital at some time? When on considers these facts, the statement that the majority of the people in this country are happy or fairly happy is open to serious doubt.

Another person suggests that the dominant mood in America is that of hysteria. People the world over are in the grip of hysteria and fear. "How can anyone be truly happy," says this writer, "with the threat of the atomic bomb hanging over his head like the sword of Damocles?"

But Dr. Lucock suggests that the dominant mood in America is nostalgia. We are homesick for the past. Homesick not so much for a certain place as for a certain time. Gripped with fear, hysteria and anxiety, finding real happiness beyond our reach, we look lovingly and longingly to other days. One need not go far afield to substantiate this claim. Any novel depicting the life, manners and customs of fifty or a hundred years ago invariably has a wide circulation. Such productions as "I Remember Mama," "Life With Father," and now "Life With Mother" play to packed houses.

This mood of nostalgia has also invaded our homes. There is an insect known as the "antique bug." I confess to having been bitten by this bug myself. Some time ago I was riding

(Continued on page 11.)

*Sermon given at the Massanetta Springs Bible Conference. Mr. Althouse is pastor of the Corinth Evangelical and Reformed Church of Hickory, North Carolina.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## EXTENSION OR EXTINCTION.

A release on the report of Dr. Earl R. Brown of New York, executive secretary of Home Missions and Church Extension, carries this arresting assertion: "The Methodists must establish one new Church a day for the next four years to keep pace with the population shirft." More specifically, he declared, "Methodists must (1) establish and build 1,461 new churches by the end of 1951; (2) lift all city churches to the minimum level of effective strength—500 members; (3) double church school enrollment." Think of it!

Church extension should be made a major objective of our home missionary enterprise. A greater intensification and concentration of our resources toward this neglected objective would give fresh validity to our professed mission, open the doors for new evangelistic opportunity, and provide a Conventionwide stimulus to stewardship. What is to be our tempo of Church extension—a new church a day, a year, a decade, or a century?

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## TRENCHERMEN, ON YOUR MARK!

Dr. George S. Reamey, editor of the Virginia Methodist Advocate, tells the story of an omnivorous Advocate representative in the Alexandria District. One James E. Dood was appointed by his people to solicit new subscriptions. Whereupon, he arose during the church service and said he would like for members of the congregation to see him after the service so that he might take their subscriptions. He added that those who didn't come to him could expect a visit from him in their homes. Furthermore, they could expect him to stay for dinner. Dodd's fellow church members knew his reputation as a "big eater," so they hastened to turn in their subscriptions after the service!

Surely each pestor can find at least one trencherman in every church within the Convention! Appoint them on the spot. Perhaps this is the quickest, the most interesting and painless way to secure the 800 additional subscriptions new being requested by the Board of Publications.

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## NONSMOKERS UNITE.

The United Press announces that a counterpart to Alcoholics Anonymous has sprung up in Pullman, Washington, for chain smokers. It is known as "Nicotine Unlimited," designed for those who are fed up on smoking and want to stay that way. This nonsmokers fraternity, which is beginning to spread nationally, has an elaborate certificate for membership which carries two verses.

Tobacco is a filthy weed
'Tis said the devil sowed the seed,
It robs the pockets of the clothes
It makes a chimney of the nose.

The other goes like this:

Now I lay me down to smoke
Insured for $5,000, ready to croak,
My wife will get her first real break.
If I should die before I wake

War is a grim teacher, but many lessons were learned in the recent war which should not be forgotten. Apropos to the above, here is the story of S. H. Horn.

"I never found greater satisfaction in being free from tobacco slavery than when I suddenly found myself, with thousands of others, a prisoner in one of the Oriental internment camps during the recent World war. For weeks we were deprived of the most essential necessities of life.

"But while I felt keenly the lack of soap, a razor, and a toothbrush, most of the prisoners suffered to the highest degree by a craving for tobacco which was unattainable. Some who could stand this torment no longer, made cigarets from dry grass and magazine paper, with some resultant serious irregularities of digestion.

"Many confessed at the time that they regretted deeply ever having started the habit which gave them more misery now than any of the other inconveniences with which they had to live. When the first tobacco came into the camp and was equally distributed, many smokers gave up their meager food ration to trade it for precious cigarets.

"Never in my previous experience had I felt more intensely the great blessing of being free from tobacco slavery than at that time of imprisonment. Since I have been able to speak with more emphasis than ever against the tobacco evil which is forcing millions into slavery from which there is hardly any escape."

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## FEDERAL COUNCIL, 1908-1948.

The Federal Council of Churches, our major Protestant body, comprising 25 denominations, has just completed an important meeting in Cincinatti, Ohio. Protestant affiliates should acquaint themselves with the findings of this body. We are therefore including generous excerpts from the "Roundup" issued by Public Relations Director, Don Bolles.

For the first time delegates were assigned to six Sections, each of which considered a special field of interest and then recommended action to the plenary session. Dr. Rosewell P. Barnes, announcend this "experiment or innovation" as a response to comment that delegate participation in the past was not adequate. "Whatever keeps this Council a genuinely democratic body, with each member and constituent denomination taking part, is a necessary part of our procedure." Sections dealt with Lay Participation, Ministry of the Church to Older People, United Evangelistic Advance, Church and Human Rights, Church and Juvenile Delinquency, and Aid for Displaced Persons. Each Sec-

tion was asked to bring its report and recommendations on the final day of the Council meetings.

Keynoting the fortieth anniversary, Dr. Samuel McCrea Cavert, who has been general secretary since 1921, traced the dramatic changes apparent in four decades, and pointed out that the real testing of the new ecumenical movement is "in Main Street and Jonesville and Middletown. . . . It is a sheer illusion to talk of an ecumenical Church unless there is a truly ecumenical spirit in the local community where Christians of different denominations live together day by day." Dr. Cavert went on to note the increase in lay participation which has characterized the Council's history, symbolizing the Reformation doctrine of the priesthood of all believers.

**Point to Expanded Program.**

This expansion of the Council's program was highlighted as Dr. J. Quinter Miller, associate general secretary, presented the 33 staff executives who now head up the Council's activities as part of the total personnel of 105 Council workers. Council membership, he commented, now includes 22 Protestant and three Eastern Orthodox bodies, with a combined communicant membership of nearly 28,000,000 American Christians. (At this session, two more denominations were added as their applications for membership were accepted: the Religious Society of Friends of Philadelphia and Vicinity with some 5,000 members and 50 meetings, and the Romanian Orthodox Church with 21,000 communicants in 42 parishes. Both were accepted by the Council without dissenting vote.)

At a great dinner in the Masonic Temple on the first day of the biennial, four ex-presidents of the Council gathered up program and insights of the first forty years and pointed forward. Memorable anthems by the Hughes High School's a cappella choir set the mood as Methodist Bishop Francis J. McConnell (president, 1928-32) emphasized the courageous social action program of the Council, especially as representated by the weekly publication, "Information Service," which he said "has always kept the great human values in focus." Another ex-president (1934-36), Bishop Ivan Lee Holt of St. Louis, reviewed the effectiver pogram of evangelism which the Council has advanced since 1936.

The address of Dean Luther A. Geigle of Yale Divinity School, Council president, 1940-42, traced the trends which are leading toward formation of the National Council of Churches. The Federal Council and seven other national inter-church agencies may be included.

"Local church councils, pressure of united religious education and home missions effort, and needs among college students, all demand even greater cooperative effort, such as the National Council can provide," he declared.

One of the few women speakers, Mrs. Van Stantvoord Merle-Smith, Presbyterian, U. S. A., of New York, in presenting "a church member's view" of the Council, spoke enthusiastically of the new National Council as an enlargement of the program of the Federal Council. "Being a woman," she said, "I know it is possibe to change one's name without changing one's personality."

Witty, 79-year-old Dr. George W. Richards, president emeritus of Lancaster Seminary of the Evangelical and Reformed Church, spoke as one who had attended the first session of the Council in 1908, and has been a member continuously since that time. He spoke of a new day of cooperation, in which the so-called "essentials" of our forefathers have become today in many instances "parts of a passing system; and with the conscientiousness that compelled our fathers to hold on, we are compelled to let go." The result, Dr. Richards attested, is "not Protestant division, but Apostolic unity of spirit with diversity of forms."

A fourth ex-president of the Council, Methodist Bishop G. Bromley Oxnam of New York, made ringing claims regarding this "Apostolic unity" as it has affected areas of life larger than the Federal Council. "The idealism behind the United Nations charter, and behind the great World Council of Churches formed this autumn at Amsterday, is in large part traceable to the program of the Federal Council," Bishop Oxnom declared. To document this claim, he read a passage from the United Nations charter preamble framed at San Francisco, where the Council's Commission on a Justice and Durable Peace was importantly represented by its chairman, Mr. John Foster Dulles, and its secretary, Dr. Walter Van Kirk. At the same time, he said, "I doubt we could have had the World Council of Churches without these forty years of history in the Federal Council here in America."

In his presidential address, Mr. Taft pounded home the recurrent theme of his two-year term: that the Church must become more relevant to every aspect of lay concern and vocation. "The layman is more than 99 per cent of the churches, but nobody would know it from the way they move ecclesiastically or talk for the newspapers. . . . Most of us are tame laymen, well broken to harness, guaranteed not to upset too much." The Church, he demanded, must place the Gospel squarely in the midst of lay job life and personal experience, and use laity more fully in church programs as well. Granting that through the message of able pastors, "many men in high places do surprisingly enough turn out to be Christians and seek God's purpose," he called for an entirely fresh appraisal of lay participation in the activity and thinking of Christianity.

Dr. Reinhold Niebuhr, professor at Union Seminary in New York, the other major speaker at the large public meeting, dealt with equal vigor with the relation of the Church to secular life. In characteristic form, he painted Christianity as the one alternative to either complacency or despair, but warned Christians against utopianism, sentimentalism, and cocksureness. "Like Jeremiah," he said, "we must no longer pray for the impossible 'peace of Jerusalem,' but settle for the 'peace of Babylon' in the very place of our captivity."

Ministry of the Church to Older People was considered by a Section chaired by Rev. Otis R. Rice, chaplain of St. Luke's Hospital, New York. In his address outlining this field, Rev. C. E. Krumbholz, executive secretary of the Lutheran National Council's Department of Welfare, pointed out that in 1900, 6.4 per cent of Americans were over 65, whereas now 10.5 per cent Dr. Krumbholz said, "Old (Continued on page 13.)

# CONTRIBUTIONS

## SUFFOLK LETTER.

The Christian Missionary Association meeting held December 7 with the First Christian Church, Portsmouth, was a good success. The host pastor, the Rev. W. Stanley Carne, and church were well prepared to entertain it. The church was beautifully decorated with flowers, the music was appropriate and sweet, the dining room was lovely and the six-thirty dinner was bountiful and delicious. Both the afternoon and evening programs measured up both in interest in the work being done, and the speeches and addresses that were made. I went a little doubtful as to what the success of the meeting might be but came away enthusiastic for the next year's work.

The retiring president, Rev. Robert M. Kimball, of Franklin, was succeeded by the Rev. B. H. Watkins, of Union (Southampton). The finances were just about up to last year—in the neighborhood of $2,400.00, and just about the same number of churches and members contributed to it. Dr. I. W. Johnson's pastorate paid in over $600.00 and Dr. H. S. Hardcastle's over $500.00. Two great, contributing pastorates—the latter of them to a very large extent a product of the Christian Missionary Association. Newport *News* is *"good news"* when her reports are read!

Speeches were made by President Kimball, Superintendent Scott, and the new president of the Mission Board, Dr. F. C. Lester, and others. Three churches are to be aided by the funds collected: Union (Southampton); Bay View, Norfolk; and Little Creek, Norfolk. These three churches proved their cases worthy. Their past year's records showed real growth and progress in new members, in increased giving, and enlarged vision for the future. Union (Southampton) under the direction of the Rev. B. H. Watkins is now full time, has a beautiful new parsonage, and a bright future; Bay View has called the Rev. Johnson Griffin to succeed the Rev. J. Everette Neese (Second, Norfolk), and Mr. Griffin has accepted to begin work in February when he expects to finish at Duke University; Little Creek has been improving its building and enlarging its hold on the community under the leadership of the Rev. M. E. Taylor. At Bay View we must build soon, as their building is now very inadequate. Union (Southampton) has a lovely little church building with few Sunday school rooms but it, too, is quite inadequate. They must build quickly.

The spirit of this session of the Christian Missionary Association was as usual very big and good on the part of all who attended it. It is doing a good work. I hope many more of our churches will begin to see the value of this fine type of Home Mission work, and pledge themselves now to attend the meeting next year at the First Congregational Christian Church, Norfolk, Rev. John L. Gwin, pastor. The meeting was quite pleased with the reporting of the work which has been done at Asheboro, N. C., by a church which was helped with mission funds when it needed it very much, and is now able to be a helping church. Churches which can do so should be thankful to have the privilege of getting really fine churches started by giving in their time of need.

JOHN G. TRUITT.

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## CHRISTMAS GIFTS.

The Christmas season approaches. Everyone is thinking of gifts. All those who can do so should give gifts. "It is more blessed to give than receive." There are many in our world who cannot give—not even a present to their own loved ones. There are those in our world who can give, but because of selfishness, and a lack of stewardship teaching, will let the season's opportunity pass by without making sad hearts glad. God so loved that he gave. He gave His best. Heaven's choicest gift went to Bethlehem's manger, and to Calvary's cross, that man might have Eternal Life. What a gift? He tells us to "Give, and it shall be given unto you." There are too few people in our world who really and truly believe these quotations. They are accepted in a way, but not enough to put into practice in daily living, weekly worship, and the month of December. If the Psalmist is right, and he is; if we are children of God, and we are; why not prove our faith by our gifts? "The earth is the Lord's and the fullness thereof." We may sleep one day under the surface of the earth, but we will not take away any of its possessions or properties. Then why not use God's property entrusted to our care as good and faithful stewards?

Jesus said: "Lay up for yourselves treasures in heaven. For where your treasure is there will your heart be also." His bride should receive gifts. His unfortunate ones, for whom he died should receive gifts. His gospel should be sent to all the world. The opportunity is ours. It is gift month. We approach the Christmas season. Shall we keep it as a Christian? Shall we observe it as a heathen?

BEN JOE EARP.

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## MISSIONARY INTERESTS IN CHINA.

The long conflict between military forces in China is causing deep concern to interests in the United States other than commercial and political. This country has a cultural and philanthropic relation in China that is far-reaching and involves large expenditures and much personnel.

Aside from the travel and study in China by many citizens of the United States, missionary and educational interests financed by contributions large and small of millions of citizens and supplemented by foundations have placed a stake in China that is being closely watched as the holocaust continues.

The first missionary from the United States to China was Elijah C. Bridgeman, who was sent in 1829 by the American Board of Cimmissioners for Foreign Missions. His beginning was small, as would be expected, but today several thousand Protestant missionaries of all nationalities are doing work there. The American Catholic missionary societies also play a conspicuous part in religious and educational work in China.

The early missionary effort in China, as was the case in other countries, was to preach the gospel directly to the people. Gradually this single effort was enlarged so that other functions were performed by missionaries. Teaching, doing medical work, and building hospitals were added to missionary effort. In recent years attempts have been made by missionaries to assist in the development of agriculture, mainly because of the widespread famines from which China has so long suffered. These new undertakings have constantly called for more highly educated and specialized personnel.

Missionary effort in China has resulted in conversion of more than 500,000 Chinese to some form of Christian religion; and while the majority of these converts are of the humbler class, the revolution of 1911 gave missionaries a greater opportunity to reach the better educated classes.

Mission hospitals in China number

(Continued on page 14.)

# News of Elon College

*By* President L. E. Smith

## CHRISTMAS COMES WITH ITS BLESSINGS.

Isaiah, the prophet of God, stood on vantage ground. He saw God. He saw the world. God was seated upon His throne high and lifted up. There was a halo of light about His head and the seraphims hovered above Him. The world was in darkness, the darkness of disobedience, of superstition, and of unbelief. The people were engulfed in idolatry, infidelity and sin. The prophet saw a new day —the coming of one with power of deliverance who would bring healing and hope to mankind. He declared, "The people that walked in darkness have seen a great light. They that dwell in the land of the shadows of death, upon them hath the light shined." The light was perhaps shining dimly in that far away day, but in the fulness of time that light broke upon the world in its fullness and in all of its glory. It lighted up the sky of Palestine and flooded the streets of Bethlehem. Christ was born. The hope of the world had come.

The angels were the first to sing His praise and the shepherds were the first to tell His story. The hallelujahs have multiplied with every passing year and an ever increasing host unfalteringly bear witness to His everlasting love and redeeming grace. Christmas with all of its cheer, its generosity, its kindness, and its good will comes again. In hymn and anthem we praise His name. We vie with the angelic host in our efforts to magnify Him. We go with the speed of the shepherds of Bethlehem to tell the world of His coming. We open our hearts and our purses and bring our gifts that the lonely may have companionship, the hungry fed, the naked clothed, and the poor may have the gospel preached unto them.

We live in a good day. The light has shined upon us. "The lines have fallen to us in pleasant places." But even so, the world is full of disappointment, suffering, sorrow and distress. A hungry world looks to us to be fed and broken humanity turns to us to be healed. What are we going to do about it? We care, yes. We have given, yes. But does our care carry us beyond our selfishness and are our gifts in keeping with our blessings?

There is still a lot of darkness in the world—dark hearts, dark homes, dark countries, and dark continents. He is the light of every heart. He is the light of every home. He is the light of the world. Rise up, O Men of God. By faith, light thy candle anew and send the light, the blessed gospel light to the ends of the earth that all who walk in darkness may find the way of truth and life.

## OUR REIDSVILLE CHURCH TAKES A GOOD STEP.

This week I received a letter from Rev. Joe French, pastor of our Reidsville Church, stating that his church had voted to receive a Christmas offering for the Staley-Atkinson-Newman Memorial Fund. The Reidsville Church has not accepted its full quota for this Fund. It has, however, contributed $327.63 to this Fund. It is now making a heroic effort to try to raise its full apportionment. This is a most worthy undertaking and as an example for our churches in the Convention that have not paid their quota in full or accepted their quota. There is still due on the Staley-Atkinson-Newman Memorial Fund more than $18,000. This money is needed very badly. If any church that has not paid its entire apportionment is in a position to make a payment now, it would help tremendously. Our Reidsville Church and its pastor should be congratulated on its intention to raise its quota and in giving the members of its church an opportunity to express their interest in a Christmas offering.

## APPORTIONMENT GIVING.

The churches and Sunday schools of the Convention have done a good job in giving financial support to the college but the job has not been completed. We cannot yet say "well done." Time is running out. The year 1948 will soon be a matter of history and so will our contributions to the college. The Convention asked the churches to contribute to the college during this year $12,500. They have contributed a total of $11,661.13 leaving $838.87 due. The apportionment is far too small to begin with. I am sure that we all realize but perhaps we are not aware of what the Convention is asking the college to do in lieu of the amount the church contributes to the college.

First of all, we are asked to contribute $3,220.00 for ministerial scholarships and full time Christian workers; second, $675.00 for the support of The Christian Sun. These amounts must be paid whether the churches pay their apportionments or not. After the above deductions are made we have $8,605.00. Then deduct the amount due and we have $7,766.13 which is the net amount the church contributed for the support of our college. Not any of the other institutions, committees, or boards that are supported by the church are required to make contributions for ministerial education. We do have a ministerial education fund that is being raised by the churches. Could contributions be made out of this fund to relieve the college of a part of its responsibilities in the matter of our ministerial students and full time Christain workers?

Please be assured that Elon College is always happy to abide with the Convention's decisions and will do its utmost to discharge its responsibilities to the fullest possible extent. It would be most helpful if our churches would come to the rescue of the college and make up the deficit on apportionments before the end of the year.

**Churches.**

| | |
|---|---|
| Previously reported | $11,590.86 |
| Eastern N. C. Conference: | |
| Liberty (Vance) | 65.00 |
| N. C. & Va. Conference: | |
| Long's Chapel | 5.27 |
| Total | $ 70.27 |
| Grand total | $11,661.13 |

## OUR CHRISTIAN CHRISTMAS.

It is strange to suggest that the Christian community return to the real meaning of Christmas. It is needful to remember that the celebration of the gift of God to the world of the Saviour is distinctly a Christian occasion. The strange part about it is that it should be said.

We cannot but be glad that other interests have taken up the idea with such gusto. Surely there is no harm in everybody enjoying the carols, the gift-exchanging, the general good will and joyousness. Let everyone who can respond to the magic of the season.

The especial plea to the Christian fellowship is to beware of following this popular procedure without recognizing the deeper meanings and implications of the season of remembrance. It may lead to the folly of impertinence and the sin of triviality.

Let the Christian provide for the spiritual interpretation of this festival. This is the distinct difference between making the occasion another holiday and making it a holy day.

**A MODERN MISSIONARY JOURNEY.**

Missao de Elende,
Cuma, Angela,
Porteguese West Africa,
September 25, 1948.

DEAR FRIENDS:

We are just back from twelve days in the villages and we want to share with you some of the experience of that trip.

Our first stop was a Thank Offering Service in Pastor Marcolino's area. Harvest is just past, a good time for a Thank Offering service. This is a new area and the services were held in a village in the most distant and newest part of that district. On the way we doubted the wisdom of the pastor in choosing that place for the meeting. How wrong we were!

The village couldn't begin to hold the crowds that came, so people slept everywhere in little grass shelters. A nice grass house had been built for us, and the people had built two and a half miles of road, so that we could drive right to the village. True, the road was not what you would call a road. We had to take most of it in low gear as we bounced along over old worn-out fields and through dry creek beds. But it was truly a "Road of the Loving Heart," so we gladly chugged and bounced along in our Pennsylvania Jeep, "Penny."

We were greeted by the choir, with songs and flowers, and then by the stalwart pastor, son of a famous king, and his lovely wife, and by their people. Then the work began, as the pastor outlined the work he had planned Carl was to preach that night and Lois was to close the service by playing some Portuguese and Uumbundu hymns on the victrola. Lois was to preach the next morning, Carl in the afternoon, and both help with discussion groups. That night, Saturday, Lois gave a stereoptican lecture on the the Life of Christ while Carl operated the machine. Sunday morning Carl served communion, baptized seventeen babies and twenty-one adults and preached. The afternoon found us in another conference, and at 8:30 p. m. we went into the last conference of that weekend.

Such a brief description can't begin to tell the story. Pastor Marcolino has some 400 church members scattered in forty villages where worship services are held regularly by village leaders. On Saturday Lois preached to over 1,200 people. Pastor Marcolino said it was the first time many of the women had heard the story of Christ told by a woman. Once, as Lois said in her sermon: "O my sisters, recognize what this means to us as women" it seemed as if all the women just leaned forward as one. They weren't missing a word. The woman's lot is a hard one here in Africa, especially in pagan society, and most of the women present were pagans. But here was a woman talking to them of a faith that was interested in helping them not only to know God, but to find a full, new life. A faith that was interested in helping them save their babies—there was hardly a woman there who had not lost at least one child. A faith that could bring song and joy into otherwise drab and burdened lives.

On Sunday there were over 2,000 people present, 2,068 by actual count. And that in an area where we have only 400 church members. That meant Carl was preaching to some 1,600 people who were not believers, and to many who were hearing the gospel message for the first time in their lives. You who are preaching at home, ask yourselves what you would do in a situation like that. I prayed, and prayed hard, while the pastor conducted the worship service. I did not hear much of the orderly service he led. I was frankly scared. Finally, I sort of put it up to the Lord this way: "Lord, this is too big a job and opportunity for me. I don't know what to preach. Please make me say the right thing to touch these people's hearts."

This week Pastor Marcolino was here for a meeting of all the pastors. He told of how the people had come to him after we had gone, both Christians and pagans; to tell him how much spiritual help they had received from that weekend of meetings. He said: "You can't realize how much good you did for us. My people will talk about what you said for years, actually years." It surely makes one humble, and most careful of what one says, in trying to present the Christian faith to a non-Christian people.

Tuesday evening found us in Pastor Gaspar's district, at the Center village. Before the Thank Offering service that week-end, Carl wanted to help them lay out an irrigation ditch. The people now walk over a mile—round trip— for every drop of water they use. We felt guilty every time we took a drink, knowing that some woman or child had made that long trip for the water. Lois had a conference with the deaconesses while Carl, the pastor and the men of the Center went to see if they could get water to run to the village. Before leaving the mission, Carl had assembled a home-made transit with some pine boards from a packing box, a carpenter's level, and a mirror from Lois' purse. The ranging pole was a pine board with a piece of white paper taped onto it. The only possible place to get water high enough upstream to reach the village proved to be some two miles from the village along the side of a big, rock-strewn mountain. We sighted and measured, went forward until stuck, then backed up along our line of stakes and tried a new path. After six hours of steady going in the boiling hot sun we had crossed or skirted four small ridges and three hollows and ended up in the very center of the village. In all our measuring, Pastor Gaspar learned to operate the transit. So now we are fixing him up an outfit to use when they begin the actual digging of the irrigation ditch—they are waiting for the rains to come, when the ground will soften up. Rocks as big as a truck had to be circled. Some just couldn't be by-passed, so the people will build fires on them until they are good and hot, then crack them by throwing on cold water.

That week-end found us doing more preaching and holding more conferences. On Saturday afternoon the conference was on agriculture and its relation to the whole program of the church. Carl was no longer a pastor, but with ears of corn as his starting point, held forth as a sort of "County Agricultural Demonstration Agent," discussing seed selection, soil conservation, plant diseases, vegetable gardening, diet and health.

On Sunday afternoon we held a conference on the Christian Home and Family Life. What a session that was! Here were people just a step away from paganism and its lack of respect for women trying to measure their family life by Christian standards. The men, at first, tried to blame the women for all that was wrong, then

(Continued on page 13.)

# Church Women at Work

**With Emphasis on Missions**

Mrs. W. J. Andes, *Editor*

637 S. Sunset Drive, Winston-Salem, N. C.

### WORLD DAY OF PRAYER ON MARCH 4, 1949.

*The Service*—Written in China.

Write to the United Council of Church Women, 156 Fifth Avenue, New York 10, New York: Call to Prayer—10c per 100; Adult Program—5c; Children's Program—5c; Helpful Hints—15c; Posters—10c; Packets—35c (contains sample of each).

### MISSION STUDY GUIDES.

If you are planning Mission Study groups, order one or more of the following guides from Friendship Press, 156 Fifth Ave., New York 10, N. Y.:

*Puerto Rico Today and Tomorrow* (50c) by William F. & Ruth A. Hastings. A study course for young people.

*Political Map of China* (35c). In four colors, size 30 x 24 inches.

*Political Map of Alaska* (35c). In five colors, size 30 x 24 inches, showing the five areas included in the home mission study.

*Picture Map of China* (60c). Suitable for coloring, available in size 50 x 38 inches, and accompanied by a sheet of cut-outs and text.

*Picture Map of Alaska* (60c). Decorative map which may be colored, together with insert sheet of explanatory text and cut-outs.

*Eagle Books* (10c each) are true stories of real people, comprising episodes from the lives of great men and women. Order the following for your young friends: No. 9—"On the Roof of the World" (Sam Pollard of China), by A. G. Castleton; No. 22—"Friendly Foreign Devil" (David Hill of China), by Pat Yates; No. 25—"Wings Over China" (The Chiang Kai-sheks), by Basil Matthews; No. 41—"Doctor Apricot" (Duncan Main of China), by P. J. Doherty; No. 44—"Rough, Tough and Far Away" (James Edgar of Tibet), by A. G. Castleton; No. 45—"Tom Tiddler's Ground" (William Bompas of the Arctic), by Mary Entwistle.

### WOMEN AND WORLD PEACE.

Women more than men? Yes, women more than men. There are more of us—a million more of us in the United States; so our vote decides—we will be to blame if there is another war. Also we women are more used to dealing with underlying causes. Said his Grandfather, "That child needs a spanking." "It's temperature, not temper, I think," replied his mother; and finding it was 103 degrees, she put him to bed. Such experiences should prepare women to cure the sickness of nations which produce behaviors that men want to punish. Moreover, most women have more time than men—though we all think we are too busy. Some of that busy-ness is due to tinting our canned pears pink and green as I did last week, or doing other things that make us feel virtuous, but wouldn't seem essential if our homes were destroyed.

"But won't our denomination work suffer if we do all this Council work for relief and the United Nations? I haven't time for both," said a local denominational chairman. Most of the "added" work was recommended in her denominational program, and so far had not been done. Time would be saved, and efficiency increased if this work were done together. And she is trying to do everything herself, instead of hunting and training new younger women. A Christian World Order cannot be built with the spare minutes and pennies of already overtaxed budgets and days. The rest of life must be built around that purpose, as a woman would do, even to become President of the city "Woman's Club."

Building a Christian World Order is particularly women's responsibility. It is a task more important to our families than what goes on in our homes. It must be expected to take a great deal of time. But there *are* enough women with enough time and ability, if only we will discover them, train them, and so fire their interest that it is the other things for which they are too busy.—*Mrs. George B. Barbour in the November issue of Church Woman.*

### EURE WOMEN TO HOLD MISSION STUDY COURSE.

The Women's Societies of Eure Congregational Christian Chnrch and the Harrell's Methodist Church were joint hostesses for the presentation of the mission study book, *On Our Own Doorstep*, by Frank S. Mead, on November 29. The theme of this study was "America's Geographical Frontiers." This inrludes the Panama Canal Zone, the Virgin Islands, Hawaii, Alaska and Puerto Rico.

Miss Mary Parker of Norfolk presented the study on the Panama Canal Zone. She spent last year teaching at Cocoli and brought many illustrations of her work which were helpful for our understanding of the work she did.

Others taking part on the program were: Mrs. Linwood Askew, who discussed Hawaii; Mrs. T. A. Collins, Alaska; Mrs. John Artz, Puerto Rico, and Mrs. Lycurgus Howell, "Tomorrow."

The ladies of these two missionary societies had as their guests four other missionary societies (total of six missionary societies). There were: Sunbury Methodist, Gatesville Methodist, Winton Methodist, Zion Methodist, Eure Congregational Christian, and Harrell's Methodist.

The study began at 7:30 p. m. and met in the Harrell's Methodist Church. The hostesses served at the social hour delicious refreshments. Dr. and Mrs. Luther Grice, pastor and wife of Eure's Church, were present also. The fellowship existing among all these churches was most delightful. A wonderful time and a lovely way it was to enjoy a real study course. About 85 ladies and three men were present.

Mrs. John W. Artz,
*President.*

### PLEASANT GROVE MISSIONARY SOCIETY MEETS.

The Pleasant Grove Congregational Christian missionary women held their regular meeting December 11 at Mrs. H. H. Brays. The meeting was opened with Devotional by Mrs. G. P. Bray. Mrs. James Caviness, president, presided over the business session. Mrs. Kermit Brady read a Christmas story. Also the study and discussion of Galatians Unlimited was studied by the group.

The members present enjoyed a Christmas party. Gifts were exchanged around the Christmas tree. Also the hostess served delicious refreshments in the Christmas colors.

The meeting adjourned to meet with Mrs. James Caviness on January 8.

Mrs. Lacy Pressnell.

Nelation, the great French surgeon once said that if he had just four minutes in which to perform an operation on which a life depended, he would take one minute to consider how best to do it.

—*Baxendale's Anecdotes.*

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Children:

One of the many symbols used for Christmas is the candle. A *symbol* means a *sign*. When you see folded hands and a bowed head, you think of prayer. A pumpkin may remind us of Hallowe'en or Thanksgiving. Candles, trees, reindeer, pine cones and branches, holly and the Infant Jesus with his mother are symbols of Christmas.

I made a linoleum cut to illustrate our page but the printer says it will not stand the weight of the heavy presses. You might like to try doing some. If a commercial printer is going to make your prints on a job press you must have it type high, otherwise just a piece of linoleum will do. Whitecoated is fine for you can see the design more clearly. Mounted blocks cost as little as 12c. Draw your design and if you use any word, remember to make them in reverse for the left side will be the right when it is printed. Next come the tools—you could use a razor blade, pen knife or paring knife, but linoleum cutters are so cheap that it is better to use them. A good line cutter (or veiner) as it is called can be had for 35c. It is good to have *v* and *u* shaped veiners for deep gouging.

Now you are ready to cut your design. What will you do—have black line or white? What is cut away will be white, what is left will be black. You can have a combination. Then cut your design very slowly and carefully. Too hasty work may result in a cut in the wrong place or a cut finger! After the design is cut go over it to make additional touches and remove all high spots of the cut-away areas.

Next comes the printing. Here again you must be careful! If you are going to have a commercial printer to do it—no worry, but if you are going to do it. You must have paper, ink, roller and a press. Printer's ink can be used. You can use colors but black is usually chosen for wood and linoleum cuts. A composition roller is good to spread your ink, but a small rubber brayer can be bought at a stationery store. If he has water-color ink you might use that in preference to printer's ink. It is easier to clean up afterward. Wipe the roller clean, smear your ink on a slab—a piece of glass will do or a piece of marble is fine. Get ready and roll ink on your cut.

To print without a press is fun but it takes weight! If your cut is small use hand pressure, larger, use your feet. Lay your paper down, put the block on and push evenly if possible with your hands. If using your feet, put magazines on floor to make a cushion, lay down paper, then the inked cut. Center it on paper and place the ball of your foot on its back and gently let your weight on it. Might be good to have mother or dad help with this. Remove linoleum block carefully. Let your prints dry. Use as cards or pictures for gifts. Any paper will do except linen which gives a ragged finish. It is work but lots of fun.

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## EVERYTHING IN MODERATION—EVEN MOTHER.

*By* Helen Gregg Green.

*Issued by the National Kindergarten Association.*

While living in a family hotel, I had repeatedly observed a young mother and her three-year-old who came once each week for luncheon. Just the two came. After the meal the mother would sit in the foyer, and her small daughter would go from one guest to another, as if each person were a member of the family or an old friend.

One day I remarked to the mother, "What a friendly little girl you have!"

"Thank you." The mother's eyes lit up with interest. "We came to this town as strangers. My husband had to be away most of the day, and when he returned home it was Carol's bedtime. I discovered she was becoming too engrossed in 'Mother,' so I consulted an acquaintance who has made a careful study of young children.

" 'There are many mothers who have your problem,' she said. 'That is because there are many families where there are no grandmothers, other relatives, or even household employees living in the home. Such very small families often become emotionally overcharged I suggest you go out and make new friends for yourself and Carol Help her to acquire a *talent for friendliness*. Teach her, as she grows older, to understand people and to expect them all to be different from one another. So many adults have a secret resentment toward those who do not conform to their idea of what a human being should be.' "

It was delightful to watch this little one's expanding personality. The hotel foyer was like a large, comfortable living room, and most of the guests were residents. From time to time one guest would tell Carol a story, another would take her to see the garden or the picture of *her* grandchild, still another would read to her. This child never appeared to make herself troublesome. The mother sat by, chatting and knitting, seemingly oblivious to what her small daughter was doing, but, in reality, being quietly watchful.

Not every mother can solve the problem of making new friends for herself and her child as easily as this one did. However, when a mother sees a youngster becoming too dependent upon her, she should make a conscientious effort to broaden the environment. This might be accomplished through any of several ways—by engaging in selected church, welfare, or club work; by taking walks through the neighborhood or the park; or by a little simple entertaining.

Every child should spend a part of the time away from Mother, if possible. In a neighborhood where there are several mothers who have children of about the same age, it has been found to beneficial to take turns in entertaining small groups of children. This is especially true when all the mothers belong to the same child-study group. The youngsters learn the casual give-and-take that is an asset in helping them to acquire the art of getting along with others.

One grandmother, who I know, is glad to have her daughter-in-law choose one day a week on which Grandma calls for her small grandson and keeps him from morning until bedtime. This grandmother lives in an apartment building which has a children's playground, and Bobby looks forward to seeing his once-a-week chums.

It often happens that children who become too much attached to their mothers become jealous even of Dad. When the young lieutenant father of my four-year-old neighbor, recently returned from World War II, playfully put his arm about his pretty wife one evening and began to dance with her, Michael became almost hysterical with jealousy.

A child, like an adult, needs a well-rounded life with everything in moderation—even the time he spends with mother! His emotional growth should at all times parallel his physical development.

URGENCY OF THE PRESENT.
(Continued from page 3.)

with a friend. The other occupants of the car were his wife and a neighbor's wife. My friend drove along the highway at a speed of about forty or fifty miles an hour. But on ocsion, suddenly and without warning, he would speed up to seventy or more. When we returned home, I questioned him about his unusual method of driving. He answered, "Didn't you see those antique signs? You know what would have happened if the ladies had gotten a glimpse of them! Every time I saw an antique sign, I stepped it up to seventy."

There is something commendable about this passion to recreate the past, but at the same time there is also something very disturbing. In the first place, we are laboring under a false delusion. Distance always lends enchantment to the view. The "good ole days" have never been as good as we picture them to be. We visit such historic spots as Mt. Vernon, Monticello and Williamsburg. We are completely captivated by their charm and beauty. How pleasant and peaceful life must have been in those "good ole days." But there is another side to the picture. Those were days of strife and sacrifice and conflict. Days when the colonies were fighting for their freedom and life was neither easy nor quiet nor peaceful. What we are prone to forget is that the majority of our people in those days didn't live at a Mt. Vernon or a Monticello. Most of our people possessed only the bare necessities of life. If anyone pines for the "good ole days" let him read Woodward's book, *How Our Poor People Lived.* A hundred years ago not a pound of coal had been burned in this country. No iron cook stoves were used; pine knots or tallow candles furnished lights for the long winter nights. Only one room in any house was heated Men and women of a hundred years ago undressed and went to bed in a temperature colder than our barns and woodsheds. Roads were often impassable and travel was slow. It took two days to go from New York to Philadelphia. Of course, this homesickness for the past is not too difficult to understand. How nice it would be to go back to a day when there were no Communists and no atomic bombs. However, no matter how much we long for the "good ole days" we know that we cannot turn back the hands of the clock. No generation can escape its times.

Another disturbing feature about this nostalgic mood is that sometimes it leads to stagnation and stark tragedy. Consider the field of politics and international affairs. Have you ever noticed that tyrants and dictators always want to return to the past? Hitler hypnotized the German people with a dream of world conquest. He tried to bring back the ghost of Bismarck—Bismarck, who believed that man is only an animal, that nations are herds, and that God Himself is a god of blood and iron. Mussolini sought to restore the glory of ancient Rome The Jew has never been able to forget the golden age of Solomon. In our own country, there are those who would like to return to the days of isolationism. They want to go back to the days when there were no entangling alliances and we could carry a big stick and walk softly. A short time ago, an article appeared in one of our leading periodicals under the title, "The Decline and Fall of the United States." The authors, Joseph and Stewart Alsop, tell us that at a political convention held in Philadelphia a dark horse was chosen as the nominee for President. His name was Homer Winsome, popularly know as "Pop" Winsome. His political slogan was "Give business the green light" He was an out and out isolationist, but in his political speeches mentioned little about international affairs. However, he talked a great deal about what we might do with the atomic bomb. He was elected to office. Under the pressure of his political friends, he practically cut off all aid to Europe and increased our expenditures for defense by many billions of dollars. Our country was thrown into a state of hysteria when it was discovered in the year 1950 that Russia had the atomic bomb. Europe fell to Russia without striking a blow. On October 11, 1951, Winsome flew to Moscow and made a deal with Stalin to divide the world. He introduced a reign of terror in America, establishing a gestapo similar to that in Russia, and gave them the name "Rowden's Roughies." Such men as Dewey, Taft, Thomas and Truman were executed or sent to concentration camps, and democracy died in America. Now, of course, we say that that couldn't happen here, but let us not be so sure. Recent events have proven that the forces of isolationism are not dead. They are patiently waiting to find a weak place where they may make a breech in the wall and go over. The writers of this article say that this tragedy might never have taken place if our country had adopted a policy of dispassionate firmness toward Russion If it had determined to help a war-shattered world to its feet and if the American people had the character and determination to carry the freedom and liberty placed upon their shoulders. To return to the days of isolationism is to return to democracy's certain death.

Again, there are some people who want to go back to the good old days of denominational competition The days when every denomination believed that there was only one way to heaven and that they had it. May I tell this story, and let it be said that this story is no reflection on the Presbyterian Church—a church which has always been most friendly and cooperative. In a city in North Carolina there is a Presbyterian minister who has several sons. One Sunday at dinner, one of the smaller boys said, "Dad, our Sunday school teacher said that Jesus was a Jew." His father replied, "Yes son, that is correct." The little fellow answered, "Well, Dad, I always knew that God was a Presbyterian, but I never knew that Jesus was a Jew." Now, there have always been some denominations who have felt that they had a corner on God. Happily, those "good ole days" are passing. Surely the things that unite us are more important than the things that divide us. We are moving toward the day when, in letter and in spirit, the dream of the Master will come true, when there will be one fold and one Shepherd.

What I am advocating, of course, is not that we should completely sever ourselves from the past. I am not one of those who believes that history is "bunk." A nation must be true to her ideals and traditions. I am in favor of going back to the "old time religion"—provided we go back far enough. However, and at the same time, we cannot permit the past to become a millstone around our necks, nor can we permit it to paralyze our minds and our hearts so that we forget the duties and obligations of the present and the hopes of tomorrow. Too many people today live in the past tense, and to too many church members Christianity is a memorial rather than a challenge and an adventure.

If there are people who live in the past tense, there are also many people who live in the future tense. The dominant mood of their lives is the mood of tomorrow. They are like Felix pleading for a more convenient season which never comes; like the rich farmer in the parable who counted on a dawn which never broke. You remember how this man counted on tomorrow. He said, "I will tear down my barns and build greater and say to my soul, Soul, thou hast much goods laid up for many years—take

(Continued on page 15.)

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## APOCALYPTIC LITERATURE IN THE BIBLE.

Lesson XIII—December 26, 1948.

Memory Selection: *The kingdom of of the world has become the kingdom of our Lord and of His Christ, and he shall reign forever and ever.* —Revelation 11:15.

Lesson: Daniel 7; Revelation; 4, 8b, 11:11, 15b; 1:3b-4; 21, 22.

Devotional Reading: Revelation 7: 9-17.

*Apocalyptic Literature.*

We come today to a strange form of literature, the apocalyptic literature. To be sure if we had studied all the prophets carefully, we would have found something somewhat similar to it, at least a first cousin, if not a brother to it. For in some of the prophecies there are visions and symbols and signs, strange, mysterious things that border on the apocalyptic literature found in today's lesson. The word means literatlly, the "unveiling" or a "revelation."

Even a casual reading of apocalyptic literature such as Revelation of St. John reveals the fact that it is made up of strange and mysterious signs and symbols and figures and visions, and what have you. This sign language is very difficult to follow, and students and scholars are baffled in their attempts to interpret some of the language. To be sure there are those who "know all the answers"—they have it all figured out to the last detail. But many other sincere, studious Christian people are not so sure.

On one thing most folks are agreed. Apocalyptic literature was purposely written in signs and symbols so that the hidden meaning of the books would not be celar to the enemies of the righteous. These books were written to men and women who were being persecuted for their faith, who were undergoing great hardships and suffering, who were being tempted to give up their faith, who could not seem to make sense out of the fact that God did not seem to be doing anything about matters, and that evil seemed to be in the saddle. Throughout these books or sections of books there runs the refrain, "Be patient, be strong, be brave, be steadfast. God is not defeated. God will fulfil His promises. God will win the victory. God will vindicate your faith." Read in the light of these truths apocalyptic literature brings comfort and courage and conquest to its readers. It is when every detail is taken literally that difficulty begins. One must look for principles. One must take into consideration that ideal conditions are pictured for the future.

*A Letter from a Concentration Camp.*

That is just what the Revelation of St. John the Divine—that is the title of the last book in the Bible—is, a letter written from a concentration camp. For this man, John, the aged apostle it seems, had been banished for His Christian faith to the lonely island of Patmos in the Great Sea. He was probably too old to take part in the forced slave labor of the place, but he was a prisoner nonetheless. And as he was "in the Spirit," God gave him this strange message for his fellow-Christians who were undergoing cruel treatment and bitter persecution at the hands of the Roman Empire. Beneath all its strange symbolism and signs there is the central and significant message to these harassed people: "Be patient, endure, believe, stand fast, make no compromise. God is still active in His world. Evil is doomed. Righteousness shall triumph. Christ will be crowned King and He shall rule forever and ever."

One can readily see how a message like this, coming as it does from a man who is also suffering for his faith, would bring courage and hope to his fellow Christians. Its message hidden from the unsuspecting Romans and Gentiles by its signs and symbolism would be understood by the suffering Christians. And in succeeding centuries men and women have turned to it in times of persecution and suffering and doubt, and hearts have become brave again and arms have become strong.

*Warnings.*

There are solemn warnings in this book. Evil is powerful and sometimes it is organized. Its purpose is diabolical and its end is death. It is not to be trifled with or blinked at. Neither is it to be compromised with. But it does not have the final say. The future does not belong to it. Ultimately it shall be put down and destroyed.

*Anthems of Praise.*

The outstanding note of the Book, however, is praise and adoration. Great choirs of the redeemed sing again and again noble and resounding oratorios before the Throne and unto the Lamb. In them are the notes of victory, not yet won but assured and proclaimed because of a simple sturdy faith in God and in His power and purpose. Handel incorporated a portion of one of these triumphant anthems in his "Messiah." Who can hear that immortal oratorio without being moved to his depths! And what must be the effect of that celestial choir, a great host which no man can number as they sing in perfect harmony "the song of Moses and the Lamb"? The writer of these Notes will hardly qualify for a place in that choir if skilled musical ability is a condition for membership, but he will be among the congregation when that celestial choir, accompanied by the celestial orchestra gives a concert. To be sure one must not take literally all the things that are said and pictured about the Holy City, the New Jerusalem. But it would be strange indeed, if music which has such a large place in the religious life here, should not have any place in the redeemed life hereafter.

*The Lamb on the Throne.*

It is a striking statement, a Lamb on the throne. But it is all of one piece with what the Master himself said. At the beginning of His ministry He said, "Blessed are the meek for they shall inherit the earth." And in this book of "Unveiling" "the Lamb made war with the beast." But it was the Lamb and not the beast which won. The brute powers of blind force and sheer material resources are not to have the victory. The Lamb of God, slain from the foundation of the world, reigns from His throne, and He shall reign forever. "Wherefore my beloved brethren, be ye steadfast, unmoveable."

*Blueprint of the City of God.*

John, in his inspired vision and spiritual insight, saw the New Jerusalem, coming down from heaven, dressed as a bride for her husband. Language was inadequate to describe her perfectly, streets of pure gold, walls of jasper, gates of pure pearl, precious stones and jewels in the foundations of the walls, and so on. But emphasis was not upon a place, but upon persons. One must not take the description literally—spirits do not need a material city for their abode. But although he was using material objects and pictorial and poetic language, he was dealing with hard facts. Life here and hereafter is undergirded with reality. There is an abode for the spirit. When the

earthly house of our tabernacle is dissolved, we do have a building of God, a house not made with hands, eternal in the heavens. In the Father's house there are many mansions, and room for all the redeemed of God.

In this city of God there is no pain, no sorrow, no tears, no death. Neither is there any evil thing. There is no night there, and they shall not need any light of a lamp or of the sun—the Lord shall give them light. And strangest of all, there is no temple in that city—God's presence will be so real and personal that there will be no need of a symbol of His presence.

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EDITORIAL.

(Continued from page 5.)

people are worthy of reverence not because they have lived so long, but because they have lived so much!" Approval was voted of an intensified program of study and publication in this field.

The Section on Plans for the United Evangelistic Advance was presided over by Professor Elmer G. Homrighausen of Princeton Seminary, whose recent work on evangelism for the World Council in Geneva provided fresh background, was keynoted by Dr. Edwin T. Dahlberg, Baptist pastor in Syracuse. Calling for 1950 as a "Year of Evangelism" Dr. Dahlberg, president last year of the Northern Baptist Convention, commented that the century's "first fifty years have been tragic beyond measure, with wars, depressions, and skepticisms that have worked havoc in all the relations of men with God and with each other. The second half of the century should be a challenge to redeem our record"—inaugurated with a dynamic campaign. This Section report was enthusiastically approved by the Council.

*Back Human Rights Proposals.*

New history was made by the adoption of the Section report on the Churches and Human Rights. Professor William G. Mather of Pennsylvania State College gave the initiatory address, declaring that "Christians must decide whether men are to treat each other as if each were a nuisance to be suppressed or tolerated . . . or a son of God whom Jesus of Nazareth thought worth enough to die for."

For the Section on Church and Juvenile Delinquency, the chairman was Dr. Shelby Harrison, executive director of the Babe Ruth Foundation. In his address dealing with this field, Mr. George Stoll, Louisville, Ky., attorney, described the program carried on by the Louisville Council of Churches' committee on institutions, whose club and legislative program has cut down materially in delinquency there. He called for church programs based on the claim, "no action without research, no research without action" in dealing with youth problems.

In addition to the Section reports, the Council received with considerable discussion a report of the Commission on the Witness of the Church in Our Time, presented by Professor Walter M. Horton of Oberlin Graduate School of Theology. Its three main chapters — Security, and Almighty God; Peace on Earth, and Christ the Reconciler; Moral Stamina, and the Holy Spirit — were summed up as the basic concerns of the Kingdom of God.

Climaxing the discussion of program content, and bringing to a close the inspirational sessions of the Council, was a solid address by Rt. Rev. Stephen Neill, formerly Bishop of Tinnevelly, India, who is now associate general secretary of the World Council of Churches. He declared: "I can devote myself to the service of the World Council only on the understanding that its primary concern is just this, to get the Gospel of redemption through Jesus Christ out into all the world, to see to it that this message is proclaimed literally to every human being now living in the world." Formerlly, Bishop Neill said, "Our ancestors were quite clear that all eternity depended on the answer demanded by the Gospel. It was literally a matter of life and death. But why should the world be concerned about all that," he asked, "when we are so little concerned about it ourselves?"

*Bishop Stamm Is President.*

Selecting its leadership for the biennium of 1948-50, the Council took unprecedented action in the choice of a president and vice-president. At the Friday morning session the delegates elected Bishop John S. Stamm, Harrisburg, Pa., as the successor to Mr. Taft and chose a woman, Dr. Mildred McAfee Horton, vice-president. Bishop Stamm, vice-president the past two years, and senior bishop of the Evangelical United Brethren Church, is the first representative of the evangelical churches to head the 40-year-old Federal Council.

*Mr. Taft Turns Over Gavel.*

In the closing hours, the new president was inaugurated. Mr. Taft, still recovering from an attack of virus pneumonia, smilingly turned over the symbol of his authority—the 40-year-old gavel—to his successor.

Bishop Stamm said he was humbled by the responsibility but had accepted "with a firm dependence upon Him whose wisdom is unfailing and Whose strength is all sufficient—the great head of the Church—Jesus Christ our Savior and Lord."

He paid tribute to the selection of Mrs. Horton as vice-president with the statement that "this year a new approach to the total task of the Church is made in the selection of one of America's great Christian women to serve in this capacity. . . . I have every confidence that the influence and work of Mrs. Mildred McAfee Horton will add much to the work of this Council."

In praising the administration of President Taft, first layman to serve as president, Bishop Stamm said, "I share with all of you in my sincere appreciation of the devoted and distinguished leadership he has given."

"The years immediately ahead will no doubt present added urgencies for united Christian action," he continued. "The task facing the churches can only be accomplished if the thought, prayer and service of the churches are pooled in a larger way. There are those who believe this can be accomplished through a complete change of patterns. Those who see the only hope in church union. Others see through the kindling of a greater sense of unity in and through the spirit a more spiritually dynamic way. By the use of the churches they believe the larger measure of united service can be achieved. Perhaps both methods must be used. There are more churches which can and should unite. The most important thing is not church union but Christian unity. Only as there is achieved unity in union will there be progress in united action."

---

MISSIONARY JOURNEY.

(Continued from page 8.)

the women blamed the men. After a time, however, things settled down to "what can we do to have a better home and family life?"—with some real earnest seeking.

Later the Pastor said people came to him on Monday morning asking to hear more about how to achieve a better family life. One non-Christian in the group said, "Why, we never thought of such things before. We didn't know your faith had anything to do with homes and families. We want to know more."

These two pastoral districts flank what we know as the Seles area. If the Program of Advance you are now

(Continued on page 15.)

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

Thank Offerings are still coming in very nicely. Our financial report shows that the churches and Sunday schools have sent in the sum of $16,-542.62, and from sources outside our church we have received the sum of $19,774.70. We still lack $13,682.68 of being to our goal. Will you help me reach it?

Our children are looking forward to Christmas with a lot of expectation. I hope "Old Santa" will not disappoint them. The writer well remembers many years ago how anxious he was for Christmas to come, and when it was passed it seemed the next one would never come. Little boys and girls today are about the same as they were then, except they have finer opportunities now than we did. There is no excuse for a boy or girl today not to get an education and do something worthwhile in life. So many of them have friends they can borrow from and pay it back when they begin to draw a salary. Out of the many boys and girls we have helped to further their educations, all of them have paid their notes in full. Not one has failed to pay.

The orphanage has trained and sent out many boys and girls of whom we feel very proud. Twenty years ago we took in a little boy from a cotton mill community. He looked so frail and undernourished that we felt uneasy about his health. He began to grow and develop into a fine appreciative young man and honest as the days are long. When he reached the age limit he got a job in a mill in the western part of the state, but he did not forget the institution that gave him a home when he had no other, and gave him a chance when he had no other. He says there is no place like the Christian Orphanage to him. It is the only home he had. He appreciates what the orphanage did for him so much that he contributes five or six hundred dollars each year to help give other unfortunate children a home and a chance, too.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR DECEMBER 16, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $15,213.91 |
| Eastern N. C. Conference: | | |
| Auburn | $ 19.00 | |
| Beulah | 16.65 | |
| Liberty (Vance) | 235.11 | |
| | | 270.76 |
| Eastern Va. Conference: | | |
| Bethlehem (Disp.) | $ 15.00 | |
| Norfolk, Little Creek | 20.00 | |
| Second (Norfolk) | 85.00 | |
| | | 120.00 |
| N. C. & Va. Conference: | | |
| Ingram S. S. | 14.83 | |
| Liberty | 30.20 | |
| Long's Chapel | 19.37 | |
| Mebane | 25.00 | |
| Pfafftown | 37.35 | |
| | | 126.75 |
| Western N. C. Conference: | | |
| Brown's Chapel | $ 19.00 | |
| Hank's Chapel S. S. | 28.30 | |
| Ramseur S. S. | 45.83 | |
| | | 93.13 |
| Total this week from Regular Offerings | | $ 610.64 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Morrisville | | $ 1.25 |
| Eastern Va. Conference: | | |
| Antioch | $ 17.76 | |
| New Lebanon S. S. | 31.00 | |
| Oakland S. S. | 100.00 | |
| | | 148.76 |
| N. C. & Va. Conference: | | |
| Berea | $ 10.00 | |
| Bethlehem | 62.50 | |
| Carolina | 10.30 | |
| Graham, Prov. Mem. | 39.35 | |
| Lebanon | 42.00 | |
| Liberty | 10.00 | |
| Monticello | 27.08 | |
| New Lebanon | 58.00 | |
| | | 259.23 |
| Western N. C. Conference: | | |
| Ether S. S. | $ 25.00 | |
| Grace's Chapel | 100.00 | |
| | | 125.00 |
| Va. Valley Conference: | | |
| Leaksville S. S. | $ 40.43 | |
| Winchester | 10.00 | |
| | | 50.43 |
| Total this week from Thanksgiving Offerings | | $ 718.07 |
| Total this week from churches | | $ 1,328.71 |
| Total this year from churches | | $16,542.62 |

**Specials Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $18,470.34 |
| Mrs. Leigh, children | $ 38.99 | |
| Mrs. Black, children | 20.00 | |
| Mr. Geo. Rowland, children | 20.00 | |
| J. B. Taylor, rent | 50.00 | |
| Mable Haith, rent | 2.50 | |
| Refund on coat | 2.13 | |
| Big Oak Independent S. S. | 5.74 | |
| Friendship Bible Class of South Norfolk Church, F. Rowland | 25.00 | |
| | | 164.36 |
| County: | | |
| Guilford (Ridge children) | | 60.00 |
| Thanksgiving Offerings: | | |
| Mr. & Mrs. J. H. Alford | $ 10.00 | |
| Mr. Odell H. King | 25.00 | |
| Richie E. Brittle Missionary Circle, Bethlehem Church | 5.00 | |
| Mrs. H. C. Simpson | 5.00 | |
| Burlington Rotary Club | 1,035.00 | |
| | | 1,080.00 |
| Total this week from Special and Thanksgiving Offerings | | $ 1,304.36 |
| Total this year from Special and Thanksgiving Offerings | | $19,774.74 |
| Grand total for the year | | $36,317.32 |

## INTERESTS IN CHINA.

(Continued from page 6.)

about 250 with a total of more than 500 foreign doctors and nurses, about one-half of them being Americans. With a total bed capacity of some 16,000 and caring for about 200,000 in-patients annually, the influence of this particular type of missionary work has had a telling effect.

Prophecy as to what will be the ultimate outcome in China, and what effect internal changes may have on religious and general cultural activities is risky. But it appears that deep-rooted influences in the country by altruistic efforts will survive regardless of what economic and political changes the final struggle may bring.

C. B. RIDDLE.

## HOLY NECK JUNIORS.

(Continued from page 2.)

Juniors drew names and exchanged gifts.

In the summer we had a "weenie roast." Nearly all of our juniors and several of the parents were present.

In June, we had a very good Vacation Bible School. Our Junior group represented a large per cent of the attendance.

Our Friendly Service gift was a gift of pillow cases sent to Franklinton Center.

We paid for all our literature for the past year and also for all literature to be used during 1948-49. We paid our apportionment over and above the required amount.

Two of our boys built a bookcase and we are collecting all the old Junior Missionary books we can to put in it so that all of our Juniors might have a chance to read them.

As we begin a new year's work our hope is that we may do greater things to help carry on the work of our Master.

MRS. ROBERT WARREN.

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## URGENCY OF THE PRESENT.

(Continued from page 11.)

thine ease, eat, drink and be merry!" But he never saw the new barns and he never reaped the golden harvest. God said to him, "Thou fool, this night thy soul shall be required of thee." It is folly to count too much on tomorrow. Tomorrow we will be kinder, tomorrow we will accept Christ, tomorrow we will cast out some besetting sin, tomorrow we will saddle a dream and ride to the mountain top. But tomorrow may never come—"the night cometh when no man can work."

Dream not too much of what you'll do tomorrow,
How well you'll work perhaps another year;
Tomorrow's chance you do not need to borrow—
Today is here.

Boast not too much of mountains you will master,
The while you linger in the vale below;
To dream is well, but plodding brings us faster
To where we go.

Swear not some day to break some habit's fetter,
When this old year is dead and passed away;
If you have need of living wiser, better,
Begin today!

Finally, there are people who have lofty ideals and noble dreams, but who are perfectly content to put off their realization to some far distant future. One generation shifts its responsibility to the next generation, and the result is a vicious circle of inactivity and stagnation. If a generation cannot escape its times, neither can it escape its responsibilities. The responsibilities of today cannot be put off until some happy tomorrow. There are many things which should and could be done today if we had the courage, the faith and the vision to do them. We are willing to discuss the problems of juvenile delinquency: we all agree that something ought to be done, but how much are we willing to do today? Tomorrow may be too late for hundreds of our boys and girls. What are are you and I doing about this important problem in our own community? Now is the time to work for better housing conditions and better educational and recreational facilities for our young people. I spent the past few weeks in the New England states. I went to Maine for the express purpose of catching the fish mentioned in the Fisherman's Prayer, "Lord, help me to catch a fish so big that even I, when speaking of it afterward, need never have to lie." I caught that fish Right now I can feel the strike, hear the whir of the reel, see the fish break water, and then at last my companion slip the lading net under him. It was a good fish; it was a great thrill. I could talk about that fish for a long time. But the greatest thrill was the thrill of God's out of doors. I saw the sun sink like a ball of glowing fire behind the green woods of Maine and leave a shower of rainbow jewels dancing on the waters of the silver lake. We traveled through the White Mountains, the Berkshires, one one's soul was filled with the majesty and the beauty of it all. But when one visits the slums of Boston and New York City, one is struck with the terrible, tragic contrast. There are thousands and thousands of cows, horses and sheep in this country that are more comfortably housed than many men, women and children. These conditions exist on a smaller scale in many American communities. Such conditions condemn many people to misery, poverty and crime, and dishonor the Father of us all. What are we doing to bring about better housing and living conditions for our less fortunate brethren? Not what are we doing tomorrow, but what are we doing today?

Again, we are willing to see the Kingdom of God come tomorrow. But how much are we doing to make it come today? What are we doing today to make our Church a better Church, to further the missionary program, to bring others to Christ? One of the cleverest devices that the devil ever invented is the idea that the Kingdom of God can be put off until tomorrow. Not what did we do yesterday, nor what we will do tomorrow, but what have we done today? "The night cometh when no man can work."

I didn't know, when I came here, that the motto of the Assembly was "America needs a Great Spiritual Awakening — why not *now*." Yes, why not now?

If we are going to live, we must live today. If we are going to speak out for Christ, we must speak today. If we are going to act, we must act today. There is an urgency about the present world situation which makes immediate action imperative. It may be later than we think. One of our leading columnists has written the following words "We have improved our world but failed to improve man. And now we possess miraculous machines and horrifying engines of destruction, but the world still lives in spiritual darkness and we are afraid. There is no hope for mankind except in spiritual regeneration. For every weapon there is a defense, but against the atomic bomb there is no defense except the one given to us by Jesus of Nazareth 2000 years ago, 'A new commandment I give unto you, that ye love one another. Thou shalt love the Lord thy God, and thy neighbor as thyself.' Synics may scoff and the complacent may be unable to fear a danger they cannot see, but people of understanding must work together quickly and with all their might." People of understanding must work together quickly and with all their might, for "the night cometh when no man can work."

Trust no future, however pleasant;
Let the dead past bury its dead.
Act, act in the living present,
Heart within, and God o'erhead.

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## MISSIONARY JOURNEY.

(Continued from page 13.)

engaged in brings in the extra funds we are all hoping and praying it will, we have hopes of being able to really open up that area for Christ. At present Bailundo and Elende Mission Stations are doing the best they can to evangelize the area, and the progress has been remarkable, considering the time and funds and leadership available. But our work has only touched the surface.

Imagine some 1,600 pagan people coming to hear the gospel preached in a village on the edge of the area. Sixty-eight of them made a public confession that Sunday. We are hoping the Program of Advance will make it possible for us to have enough missionaries out here to really develop the work in that area. The opportunity is tremendous, a vast, almost untouched country. Only through increased Apportionment Giving can the Board send us workers for that and other needy fields. Our prayers are with you at home as you face the big task, and opportunity, of putting over the Program of Advance in a *big* way. The fields are truly white unto the harvest here and the laborers are so few. But our African leaders here are remarkable. We feel very humble in the presence of our courageous African pastors and their wives. They carry a tremendous load, and with a high heart and a brave smile in spite of difficulties that would crush lesser spirits. Pray for them, and for us that we do not fail them.

Just a personal note in closing. Nancy and Tommy are in the school for missionary children in Dondi, some 120 miles from here. We have our Rural Life School started, with fifteen fine young men (about all we can handle this first year) training for village church leadership. Our next letter will have to tell you more.

Sincerely yours,
CARL & LOIS DILLE.

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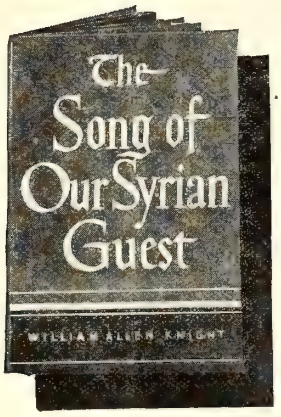


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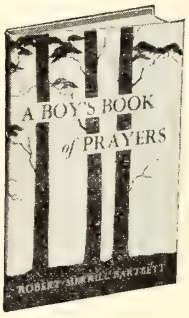


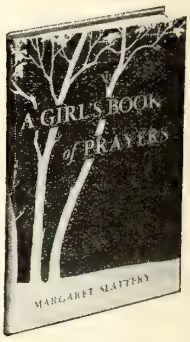


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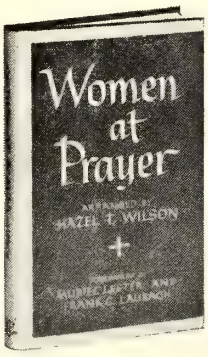


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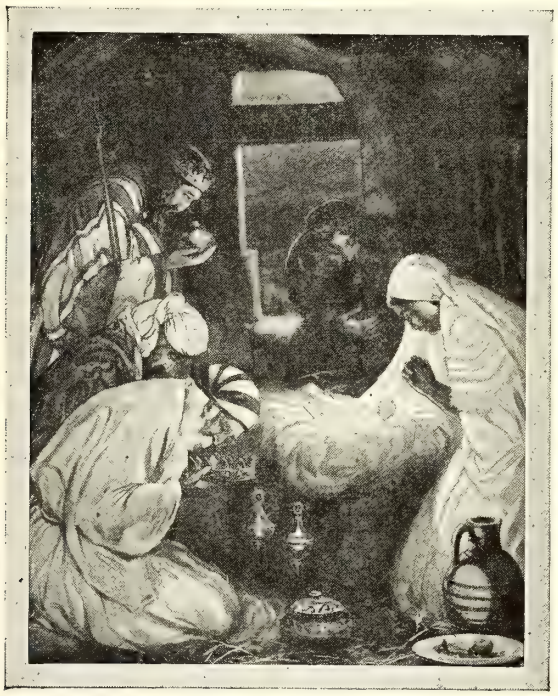
# The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME C. RICHMOND, VA., THURSDAY, DECEMBER 23, 1948. NUMBER 51.



## *Immortal Christmas Gifts*

*By* C. REXFORD RAYMOND
Circular Congregational Church
Charleston, South Carolina

*The baby born in Bethlehem became*
*The seer who brought eternal life to light;*
*Today His life puts mortal fears to flight.*
*His loving service and His Cross proclaim*
*That death cannot destroy love's glowing flame*
*The tides of time have no enduring might;*
*When sunset draws the curtain of the night,*
*The starlit sky, exulting, sings His name.*

*Immortal Christmas gifts we would bestow*
*On our beloved ones who live afar,*
*Beyond the darkling purple sunset sky.*
*Bereft, we ask our Lord to let us know*
*How gifts can go beyond the vesper star:*
*To feed the hungry here, is His reply.*

# News Flashes

According to an established policy of publication, there will be no issue of THE CHRISTIAN SUN next week.

We are glad to learn that Mrs. J. E. McCauley of Waverly is convalescing after an illness of several weeks.

The North Carolina Recreation Work Shop, scheduled for Mitchell College during Christmas, has been cancelled.

Mrs. R. L. House spoke to the Eastern Virginia Ministers last Monday on her recent trip to Milwaukee to attend the National Council of Church Women.

At this Christmastide the editor, the editorial staff and office of publication join in very appropriate good wishes to all our subscribers. May it be a blessed Christmas!

Dr. H. S. Hardcastle visited his mother at her home in Delaware just recently. Mrs. Hardcastle was eighty-three years young the first of last November. We wish for her all of the joy that the sunset of life can bring.

South Norfolk is responding to the call of the Board of Publications for new CHRISTIAN SUN subscriptions and proposes to send the church paper as a Christmas gift to twenty shut-in members. An excellent idea for all our churches! Rev. O. D. Poythress has received thirty-four new members since conference.

THE CHRISTIAN SUN learns with deep regret of the death of the brother of Dr. H. S. Hardcastle on Saturday, December 12. Known to his many friends as "Hap" or "Happy," Mr. Hardcastle had been with the Jarman Motor Company of Baltimore for over thirty years. He leaves a wife, a daughter, a grandson. He is also survived by his mother and our own "Hardy," his brother. To all of them we extend our sympathy.

## THE MODERATOR SPEAKS.

TO OUR BELOVED FELLOWSHIP:

Perhaps I have kept silent too long. I keep remembering, with gratitude, that at the General Council meeting in which I was elected moderator, an overwhelming majority of our thousand and more delegates, each representing a thousand of us, showed clearly by their vote that they desired union with the Evangelical and Reformed Church and that they also desired to resolve differences in our denomination.

I want you to know that our Executive Committee and the Committee of Fifteen are patiently trying to carry out both of these directives. I hope and pray that before the ending of this year the Union may be forwarded and that peace may have descended upon our hearts.

At this season with especial meaning, we hear Jesus' quiet words to his disciples: "Even as my Father hath loved me, so have I loved you, continue ye in my love. This is my commandment, that ye love one another."

HELEN KENYON.

## A CHRISTMAS PRAYER.

**Our Heavenly Father, we give thanks unto thee for this greatest of thy mercies: that thou didst send the holy Child, the Prince of peace, the Lord of life, to lead us into a truer knowledge and to lift us to larger love of thee.**

**We are gathered for prayer, but prayer is praise upon our lips for that thou hast spoken to us so simply, hast come to us so fully, and hast revealed thy redeeming power and purpose so movingly.**

**O grant us eyes to see, and ears to hear, and minds to know. So touch us now that we may make room for thy coming; we ask it in the name and for the sake of Jesus Christ, whose birth into the world we celebrate. Amen.**

**—A Book of Worship.**

## REIDSVILLE CHURCH ADDS MINISTER OF MUSIC.

Miss Margaret Burdell of Florence, South Carolina, has accepted a position with the Reidsville Church as Choir Director and Organist, according to an announcement of the pastor, Rev. Joe A. French.

Miss Burdell graduated last spring with a Bachelor of Music degree from Greensboro College. For her degree in music she did her major in piano and her minor in voice. She is continuing her graduate study this year with a major in organ. Miss Burdell has studied musical theory with Prof. Carl C. Baumback; she has studied piano with Prof. Gustav Nelson, and voice with Prof. Charles Coll Underwood.

Growing up in the Central Methodist Church in Florence, South Carolina, of which she is a member, Miss Burdell has served in many capacities in her own church. She has been a member of the church choir and has done solo work in her own church, in Greensboro church, and over the radio. She has worked in Vacation Bible Schools during the summers of her college work.

## REPORT FROM HEBRON AND LEBANON.

The Sunday schools of the churches in the Southern Convention play a vital part in the promotion of the work of the Kingdom. To use the oft quoted phrase, the Sunday school serves as a "feeder" for the church. Whenever a Sunday school is not on the forward march, it seems to sap strength from the church of which it is a part. On the contrary, when the Sunday school is glowing with vitality, the church as a whole seems to sense the heat from the spiritual fire.

Two conspicuous examples of the effect of the Sunday school on the church are found at Hebron Congregational Christian Church, Nelson, Va., and at Lebanon Congregational Christian Church, Semora, N. C. These two Sunday schools have recently regrouped their members and added classes and teachers and pupils.

Hebron Sunday school has had an enrollment and attendance of ten to twenty, with no Sunday school during the winter months. The people felt the need of a stronger Sunday school and under the leadership of their Superintendent they went to work. Mr. Carl Chandler, a veteran of the war, is their Superintendent. Through his inspiration and guidance, new classes were formed, additional teachers secured, and new pupils enrolled. The Sunday school is now on a twelve-month basis instead of the nine-month plan. Their enrollment now reaches the forty mark with an above-the-average per centage in attendance.

The story is quite the same with Lebanon. They were struggling along with about a dozen to twenty members in attendance. The leaders got together and made plans to expand their Sunday school. Three new classes were formed and prospective pupils were listed. A letter invited them to Sunday school and this was followed by a visit of the teacher or of the Superintendent, Mr. R. Stickney Taylor. On the opening day when the new classes met for the first time, thirty-seven were enrolled. Forty to forty-five are now in attendance.

When the writer is present in each of the Sunday schools once a month, he feels the atmosphere of progress and new interest. With the Sunday schools of these churches evidencing new life, the church as a whole has been stirred to greater enthusiasm. May the guidance of the Father God lead these churches to greater service still.

MARK W. ANDES, *Pastor.*

## MEMORANDUM ON RELIEF AND RECONSTRUCTION IN 1949.

(Emergency Services.)

By vote of the General Council at Oberlin the Committee for War Victims and Reconstruction will complete its promotional task on December 31, 1948. However, the job of relief and reconstruction is by no means finished and the following plans are made for continuing that work in 1949.

1. The unified budget of our Christian World Mission for 1949 carries an item of $1,000,000.00 for relief and reconstruction (Emergency Services). Relief and reconstruction is the term to be used henceforth, rather than C.W.V.R. or Emergency Services, in speaking of this work.

2. The Executive Committee of the General Council will appoint an Allocation Committee to allocate the Relief and Reconstruction funds. The treasurer of the American Board will be the receiving treasurer for these funds, and he will pay them out, on order of the Allocation Committee, to our Congregational Christian Service Committee, Church World Service and other agencies to which funds are voted by the Allocation Committee.

3. The Missions Council has elected to its staff the Rev. R. Norris Wilson of Wakefield, Massachusetts, as Associate Minister and Executive Secretary. He, aided with adequate office assistance, an advisory committee and Joint Staff cooperation, will assume primary responsibility for the promotion of the item of Relief and Reconstruction in the unified budget of our Christian World Mission. A National Committee, made up of the chairmen of the Conference Committees on missionary education, promotion and stewardship, will function for the total program as did the Conference Chairmen under C.W.V.R.

4. Relief and Reconstruction (Emergency Services) will receive its proportionate share of the receipts for our Christian World Mission. Special offerings and individual gifts received during the year will be credited to the Conference and Church from which they come. Churches are and will be urged to channel all Relief and Reconstruction giving to whatever purposes (such as CARE and other non-or interdenominational agencies) through our denominational channels. Designated gifts will go to the purpose designated and credit will be given therefor to the Conference and the Church from which they come on their accepted budgetary goals in our Christian World Mission.

Inasmuch as Relief and Reconstruc-

(Continued on page 15.)

## OFFERING FOR AGED MINISTERS AT CHRISTMASTIME.

The Convention authorized a special offering to be received at Christmastime for our retired ministers, ministers' widows, and dependents of ministers. This offering is administered through the Division of Ministerial Relief of the Board of Home Missions through which the superannuation gifts of the Southern Convention are channeled.

The Christmas Fund is an extra and constitutes an emergency fund from which our Veterans of the Cross receive at Christmastime an extra check in addition to the regular payment on superannuation. The superannuation paymens are too small during these times of high cost of living, and a Christmas check going to our retired ministers, ministers' widows and ministers' dependents will mean a great deal. It is hoped that our churches will be generous in their gifts this year to the Christmas Fund. These offerings should be sent to the Convention Office and designated "for the Christmas Fund." The Christmas Fund does not count on superannuation apportionment, but any church desiring to have apportionment credit for offerings taken at Christmastime should so designate, it being understood that such offerings will go to the regular apportionment and not to constitute an additional gift at Christmastime to our Veterans of the Cross.

As a result of our Christmas Fund offerings in 1947, the superannuated ministers of the Southern Convention received last Christmas checks of $65 each, and widows received $55 each. Won't you help to make it possible for these servants of the church thus to be remembered in 1948?

Wm. T. Scott.


# The Christian Sun

**Established 1844 by Rev. Daniel W. Kerr.**

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

**Our Principles.**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.



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## WHODUNIT?

The widespread manifestations of religious influence demand an explanation. There must be a cause for every effect. There must be a Character back of Christmas. Here are multiplied evidences of altruism. Good works abound. Whodunit?

This question persists in the Bible. "Who hath believed our report and to whom is the arm of the Lord revealed?" . . . "Who is he that is born King of the Jews?" . . . "Who is this that forgiveth sins?"

We know the answer; the brief, simple, but all inclusive answer—**Jesus.** Dr. John Henry Jowett once tried to visualize the achievements of Jesus by picturing the world minus his influence. He wrote: "In the realization of such a plight we have to transform the world; merely to imagine it we should have to be busy for days and weeks, turning our lights, and darkening windows, shutting doors, and cutting up literature, and destroying art, and silencing music and song."

A prodigious amount of energy and money is being expended just now to carry out the spirit and teachings of the eternal Character back of Christmas. The Christian Century tells the story of three Congregational Churches. The women of First Church in Oak Park, Illinois, do a large part of sewing on garments destined for use overseas, and in addition are giving $5,000 for aid to war victims. The church school is giving $1,000 and the church, including the school, expects to complete at Christmas a total sum of $16,500 for foreign relief. First Church in Washington has secured names of people in Asia as well as Europe for church organizations and families to help with packages. First Church in Berkley, California, is alive with social concern. One section of the woman's organization of the church is giving $680 to the United Nations Appeal for Children, and is sending 325 articles of clothing to Finland. Another group has sent several encyclopedias to impoverished schools abroad. A youth group has forwarded many parcels to Japan. A sewing circle has collected 284 boys' sweaters, girls' dresses, infants' garments and quilts. Half of the Christmas offering, which usually exceeds $3,000, will go to Church World Service and the remainder to denominational benevolence.

Look out upon our world today with its churches, colleges, hospitals, orphanages, ministers, social workers, missionaries, etc. Go from continent to continent and estimate the quantity and quality of institutions set for the amelioration of society. Whodunit all? The answer may be epitomized in one word, Jesus, and the spirit is reflected in another, Christmas.

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## IMPERIAL MEGALOMANIA.

Man's egoism is God's greatest problem. Sin and egoism are practically synonymous. Megalomania, a form of mental aberration marked by delusions of grandeur, was conspicuously documented by Adolph Hitler. The penalties of egoism are far-reaching.

How much of our religion is tinged with egoism? P. T. Forsyth describes a "belief in immortality which hankers for a life after death just to give the old egoism supernatural opportunities." Such is the stark and brutal reality of selfishness. Jesus found it necessary to warn his followers to beware of engaging in religious practices "to be seen of men."

Proud, egotistical Herod is remembered only for the evil he wrought. Christmas with its story of the humble birth of Jesus, should purge us of all haughtiness. Jesus proclaimed and exemplified the truth: "The meek shall inherit the earth."

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## CELESTIAL VISITS.

An ordinary visit may prove to be an extraordinary event. A visit is a revelation of purpose and interest. From the time the Queen of Sheba visited King Solomon, the Wise Men visited the Child Jesus, down to the current visit by Madame Chiang Kai-shek to the United States—a visit has been a thing of interest and of destiny.

Happy memories of childhood cluster around visits: neighbors, relatives, and an occasional celebrity. There was a cousin, this writer recalls, who spent his annual vacation visiting relatives. He came from a distance. His interest, and affection were unmistakable. Other cousins had vacations, but lacked the visitation motivation. This cousin was a singer. He brought melody and harmony into the home. His visits were anticipated with eagerness and remember with satisfaction.

An uncle made periodic visits. Since he owned and operated a store, he could be depended upon to bring along a box of candy. Sweet uncle! He never wore out his welcome.

The minister, a man of rare charm, thorough training and wide experience, made his established itinerary. His conversation ranged over many subjects. News from other churches and communities came as a refreshing diversion from shopworn subjects. He had an answer for our long pent-up questions. He brought illumination. All our problems, even our sorrows, were transfigured by his contagious spirit.

Music and harmony, sweetness and light—are these not the needs of every home? Thank God for all celestial visitors who dispel strife with harmony, bitterness with sweetness, and darkness with light.

At Christmas we gratefully remember that "the Dayspring from on High hath visited us." Let this momentous truth startle us. God has visited—and does visit—**us!** Remember what happened when Jesus visited people. A dishonest man was moved to restore fourfold. The sick forgot their weakness. Those who sat under the shadow of a great darkness saw a new light. The centuries testify to the harmony, sweetness and light which His visit brought to our world. There are still darkened hearts and homes which need a visitation from on High. Let us go forth to visit in His name and Spirit. That is the Christmas Way.

# One Evening in 1216

*By* Samuel L. Johnson, *Minister, Park Manor Church, Chicago, Illinois*

"Hear ye now, m'lords and ladies, to the story of Achan the Egyptian. I would tell ye of the greatest soothsayer of the ages," cried Roderick the minstrel.

The great hall of the castle was bedecked with holly fresh picked that very morning from the hedge rows. The waxy surfaces of the fresh green leaves reflected yellow light from the smoking torches which surrounded the room. Branches of evergreen were piled up in the corners and festooned round the huge pillars.

In the immense fireplace at the north end a tremendous fire was blazing. During the afternoon knights and pages had gone gayly forth into the woods to cut the yule log—while others brought forth what remained of the last year's fire, for all knew that it would bring bad luck in the year to come if the fire were not started with a bit of last year's blaze.

The log had been chosen by the master of the castle early in the fall. One day as he was riding with his retainers, hunting the wild boar, he had called it to their attention. "See ye yonder stump," he had said, "mark it well for that must burn on our hearth come this Christmastide."

It was such a large log that preparations were made for several horses to be harnessed together in order to pull it home. The pages had gone ahead with axes and adz to clear the brush. The horses had had to strain every muscle to move the cut tree. Fortunately, there was snow on the ground and once it was started it slid along quite easily.

The maids and ladies of the castle had stood on the wall above the main gate and watched excitedly as the men dragged the log across the field of joust up even to the draw bridge. Those at the chains had been ready and lowered the bridge and drew up the port-cullis that the men at arms might ride in.

Now it was there as the backlog of the night fire. Last year's yule log, or what was left it—dry as tinder—was the forestick and a lively blaze leaped up between them.

Sir Leonard was loved by his peopeople for he was just and kind. None had ever been in want since he had become lord of Absworth. And different from people at some of the neighboring castles, they paid their rent—it was more like sharing with their master as he so often shared with them. Knights, ladies, or serfs, it made no difference to Sir Leonard—he loved his people, "his children in the Lord," he called them.

Tonight they were all there. Tables had been arranged about the great hall facing the fire. Sir Leonard and Lady Irene were seated on a raised platform at the south end of the great hall.

The seneschal had been preparing for months for this night. The tables were loaded with food, enough for all. It took four men to carry in the platter upon which rested a whole pig, well cooked—holding a red apple in his mouth. Chestnuts, freshly roasted, were piled high on plates of silver. Bowls of fruit, strange to the eyes of many, were brought in. Pomegranates from the tropics filled with deep crimson juice, so refreshing after a hearty meal; grapes in profusion, all the way from sunny Spain, beckoned cheerfully. Oranges and olives from Italy added color. There were flagons of white wine from Southern France and dark red wine made from currants crushed during the summer in the castle's wine cellars.

It was this wine the friar liked to use when he gave communion in the little chapel. "Made by our own hands," he would say, "a worthy gift to offer to our Saviour." He would probably repeat those words tonight before the supper was done—he did so every year when Sir Leonard called for a toast. Then everyone would lift his cup and say as with one voice, "Little Jesus child, baby of Bethlehem, be with us in our hearts throughout the year." Then the friar would pray.

Early the day before, Roderick the minstrel had come to the postern. No one knew from whence he came, nor where he went but every year for so long—as long as the oldest could remember, just two days before Christmas, Roderick had come to the small door. Roderick liked cold duck and each year for so long—as long as the oldest could remember, cold duck had been waiting for him. Christmas wouldn't be Christmas for anyone without Roderick's annual story.

"He told last year how the great stone Sphinxes spoke to the Christ child," little William.

"Aye, but the year before," cried Anne, "do you remember the tale of the nine seraphs who saved the baby when brigands would have stolen him to sell as a slave?"

The great hour had now come. The seneshal himself stirred the fire. He did it that way every Christmas eve, it was almost like a signal, for everyone became quiet. A chair was moved out into the center of the hall into the open end of the "u" made by the tables. Old Roderick, tall and thin as a hop pole, his head a mask of hoary white with the snows of many winters, walked to the chair carrying his lute in his hands.

"Here ye now m'lords and ladies, the story of Achan the Egyptian." He hesitated, the room was quiet except for the crackling of the logs. "No one had greater fame in all Egypt than Achan." A warm glow spread over the face of the minstrel as though he were happy at meeting an old friend.

"Achan read the stars with such skill that the great of Egypt all consulted him. He had the art of mixing herbs and strange unknown things in such a way as to cure diseases. When men broke bones none had more knowledge of how to set them and do so without hurt than Achan. 'Perhaps,' men said, 'there may be something in this talk of his about this Nazarene . . . tis said that he, too, cured diverse diseases.' Said Achan, 'I do all things through Him.'

"Achan, though he lived many years in that strange place, was not an Egyptian. He was born in a little town in that land which we now call Holy. His father was a shepherd, his grandfather had been a shepherd and his father before him, way back to the beginning of time. His father, his grandfather and his father before him, way back to the beginning of time had watched the stars and followed them in their courses.

"One evening when Achan was a little boy he took food which his mother had prepared and carried it out to the mountainside where his father and brothers were herding sheep. It was a beautiful night—clear as the clean, fresh, cool water his sisters brought from the well. The air was fragrant as the dew fell on

(Continued on page 13.)

### CHRISTMAS.

**God whisphered, and a silence fell; the world**
**Poised one expectant moment, like a soul**
**Who sees at heaven's threshold the unfurled**
**White wings of cherubim, the sea impearled,**
**And pauses, dazed, to comprehend the whole;**
**Only across all space God's whisper came,**
**And burned about her heart like some white flame.**
**And earth again jarred noisily to life,**
**With a great murmur as of many seas;**
**But Mary sat with hands clasped on her knees,**
**And in her heart, the rapture of the spring**
**Upon its first sweet day of reckoning.**

**—Anonymous.**

# CONTRIBUTIONS

## SUFFOLK LETTER.

The "Suffolk Cook Book" made a full page headline in the Richmond *Times-Dispatch* of Sunday, December 12. Mrs. R. Fillmore Norfleet in the full-page article says, "Suffolk has other treats besides peanuts, especially at Christmas," and then she goes on to set forth some of the best recipes of a "*best*" cook book—the last of the bests with the help-quotes is my own, for I have eaten many things cooked according to that book. Mrs. Norfleet is the distinguished wife of one of our own Suffolk boys who has made a place for himself in the literary and educational circles of Virginia. She describes how she herself, after patiently striving for a number of years, learned the Suffolk art of cooking. To properly learn to cook by the Suffolk recipes one should stand by one of the ladies who helped to write the book and see how she does it, because according to Mrs. Norfleet, in the recipe she forgets to tell you some deft trick which she thought you knew all along. In other words a very good cook would know some things which are not written into the book. The article is quite cleverly written and describes a typical Suffolk Chrismas dinner, tells how Suffolk ladies prepare their white fruit cake, their chicken salad, other cakes, etc.

The funny thing about it is that although the book was first published when the now W. W. Staley Missionary Society was the Girls' Society of the Suffolk Christian Church, and has been making some sales all across the years, this article has brought forth new interest and new customers. From different sections of the State requests have come in for the book. One Suffolk girl now married and living far away says when she gets lonely for home she sometimes takes up her Suffolk Cook Book and turns its pages to read the recipes and the names of her friends who put them there, and she is back on the wings of memory to other days. She sees such names as Mrs. C. A. Shoop, Mrs. George W. Nurney, Mrs. Frank Butler, Mrs. A. T. Holland, Mrs. C. R. Wallace, Mrs. C. J. Dennis, Mrs. H. Ralph Artman, Mrs. David L. Rawls, Mrs. Emmett H. Rawles, Mrs. W. V. Leathers—and one could go on and on. Some of those who have gone on to the better land are: Mrs. Hersey Woodward, Sr., Miss Julia Brinkley, Mrs. J. M. Butler, Mrs. Susie Holland, Mrs. John King, Mrs. O. S. Smith, Mrs. W. W. Ballard — and again I must stop with saying one could go on and on.

Memory of yesterday—and knowledge of today for many Suffolk firms hold fast across the year—is to be revived by a short section of advertising. There are Ballard & Smith, Holland & Beamon Company—now Beamons Inc.—R. R. Allen & Son, H. J. Bowen & Co., I. Q. Hill & Co., R. J. & J. B. Norfleet, R. W. Baker & Co., Brewer Jewelry Co., The Chadwick Theatre, Woodard & Elam, Jos. P. Hall, Inc., Nansemond Drug Co., The Holland & Lee Company—well, I cannot go further, else I shall be charged up for advertising. Let me conclude by telling you that even the revised edition is now twenty-one years old, and that by and large it is a great book.

JOHN G. TRUITT.

## SONG OF THE ANGELS.

**By Robert Armster Whitten.**

**Angels from the realm of glory**
**Sang the news to men of earth.**
**Shepherds heard the simple story**
**Of our blessed Saviour's birth.**

**Christ was born in Bethlehem's manger.**
**In the Inn no room was found.**
**Son of God—to men a stranger**
**Holy place—that sacred ground.**

**Lowly cattle bowed before Him,**
**While the men of Bethlehem slept.**
**Shepherds brought their gifts unto Him**
**While the stars their vigil kept.**

**Born of Mary, virgin mother;**
**Clothed in flesh, the son of man**
**Born to every man a brother.**
**Bear the news to every land."**

**—From "Along Life's Way."**

## WISE MEN AND A STAR.

"We have seen his star in the east and have come to worship Him."

Christmas itself may be a portent for us, as the star was for the wise men. They saw a sign, a promise of joy and power and of a beautiful new world. In answer to the sign they sought a person, they brought rich gifts, they changed and dedicated their lives. Christmas summons us to change and dedication. It is a portent of a world to come, a world of peace, and of invincible good will. To our glad surprise we discover it *is* more blessed to give than to receive. We learn again that ties of friendship are stronger than distance or neglect. We see that love is mightier than hate; that what is false and mean must give way to what is beautiful and true.

Let us renew our hope at Christmas, and our faith, and love. Let us say to one another, as did, perhaps, the wise men on the way to Bethlehem as they pondered the meaning of the star and of the King they were trying to find and the gifts they were to give, "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God. Beloved, if God so loved us, we also ought to love one another."

W. R. CATTON.

## HOW CAN A MAN CONTINUE TO PREACH.

How can a man continue to preach the transforming power of God in Christ, when he can't discover the fruits of that power in the lives of his parishoners? How can a man continue to preach the power of God in Christ to transform self-centered spirits into loving self-sacrificing spirits, when he can't discover any signs of such transformation within the lives of those to whom he has preached? How can a man continue to preach about the "fellowship-making power" of the Holy Spirit of God in the Church, when he can't discover any such fellowship existing within his parish? How can a man continue to preach the power of God in Christ to transform a man until nothing stands prior to "seeking the Kingdom of God and His righteousness," when he can't even count the number of things which stand prior to the Kingdom in the minds and lives of his congregation? How can a man continue to tell the Christmas Story of the birth of "One who will save His people from their sins," when sinfulness so abounds in the lives of those who know the story at best?

I have my own answers to those questions. Except in my most "despairing" moments, these answers satisfy. However, because I feel that I am not alone in seeking answers to these questions, I am wondering if there are ministers or laymen in the Southern Convetion who are willing to take the time and effort to suggest answers? If you have an answer for me, or for any of the other brethren who need their faith strengthened, and their long-suffering patience increased, won't you please send those answers to THE CHRISTIAN SUN! Who knows, your answer may be one which will enable many of us ministers to gain new power and inspiration for our work. Who will be the first to share his answer with his brethren?

A BLUE PREACHER ON A BLUE MONDAY.

# News of Elon College

*By* President L. E. Smith

### THE CHRISTIAN SUN.

Our church paper has served the churches of the Southern Convention for more than a hundred years. It has served well, not as well as it should, perhaps, but nevertheless it has served. The Christian Sun may not be the kind of paper that we like. It may not be as good a paper as we should have. It isn't, I am sure, but after all, it is the only paper that we have, and we have made it what it is. It is our product. It is the product of our church. If we do not like it, we should make it better. If we are not capable of making it better, perhaps, it is as good as we should have. If it were better perhaps we could not appreciate it. It may be a better paper now than some of us realize.

We are inclined, I fear, to call attention to failures and not express appreciation of successes; to magnify imperfections and minimize virtues. In our attitude toward The Christian Sun, our church paper, we should remind ourselves that our paper is the projection of the mind and the personality of its editor, associate editors, and contributors but largely of the editor. We of the church are asking a great deal of our editor. We expect him to serve as pastor of one of our city churches, a church that demands good preaching, morning and evening, a full program of religious education, multiplicity of pastoral services daily, and a good clean cut business administration for the church. This is quite enough to ask of any one man but, in addition, we demand of our editor a first-class religious journal representing every phase of our church's life, world-wide religious news in step with the recognized religious press of the world. In addition, editorials that are timely, informative, convincing, and succinct. All this and more of one man. Brethren of the Southern Convention, it can't be done. There is a limit to human abilities as well as mental capacities.

For one, I would like to see The Christian Sun improved, greatly improved, but really, aren't we getting more than we are paying for? Two dollars ($2.00) for a sixteen page paper going to our homes weekly throughout the entire year.

Under existing circumstances, isn't our editor doing a very good job? Better, I fear, than the most of The Christian Sun critics. Our church paper has served a good purpose. It is needed today. We shall need it tomorrow. Let the church take counsel, enumerate its needs, determine its course, and consecrate its abilities to higher ends for the Kingdom.

Let us not underestimate the value and necessity of The Christian Sun. If our churches live, they must live together. No one church can live alone. Our church paper is our medium of communication, information, and instruction. We should remind ourselves that the Apostle Paul felt it necessary to communicate with the churches that he established and that we are blessed with his glorious epistles to this day. The Christian Sun must continue. We, of the church can make it a better paper if we want to.

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### APPORTIONMENT GIVING.

The old year is coming to a close. The door of opportunity, so far as 1948 is concerned, will be shut tight. Time has a way of closing its records. They cannot be re-opened for corrections or additions. They may be improved upon in the days that lie ahead but they cannot be changed. What the churches have given to Elon College on conference apportionments, they have given. What they have failed to give remains a part of the record. To date, the churches are in arrears with the college $748.87. I can't feel that in the light of amounts contributed to other causes that the churches of our Convention will be content to let this deficit stand. One church says "We paid our apportionment, that is our share." But is it? Some churches, a number of churches, have failed. They are either too weak or too indifferent to pay. Shall our willing and generous churches be content with the deficit? Would it not be better for the interested churches to take upon themselves the responsibilities that are abandoned or neglected by other churches.

We have yet another Sunday in which to make our contributions on the college's apportionment for 1948. I believe that this is the only apportionment for any of the causes that is in the red. Will we change it or leave it there?

The college is most appreciative of every kind thought and generous contribution for the support of its program of Christian education for the church.

**Churches.**

| | |
|---|---|
| Previously reported | $11,661.13 |
| Eastern N. C. Conference: | |
| Pope's Chapel S. S. | 5.00 |
| Eastern Va. Conference: | |
| Windsor | 75.00 |
| Western N. C. Conference: | |
| Mt. Pleasant | 10.00 |
| Total for week | $ 90.00 |
| Grand total | $11,751.13 |

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### LITERACY MISSION.

Dr. Frank C. Laubach, noted pioneer missionary educator, will leave New York by plane December 28 for Bangkok, Siam, where he has been invited by the Siamese Government to spend ten weeks initiating a nation-wide literacy campaign, according to an annoucement made recently by the Committee on World Literacy and Christian Literature of the Foreign Missions Conference at 156 Fifth Avenue, New York.

The invitation was forwarded by the Siamese Government's Department of Education and constitutes the first time a westerner has been invited to head a campaign of this kind, the announcement revealed. American missionary groups and UNESCO, United Nations education organization, will cooperate in the campaign, the announcement added. Dr. Laubach will be accompanied by his son, Robert, who will serve as business manager and reporter. The literacy team also will include two artists, Mr. and Mrs. Philip Gray, of Boulder, Colorado, who with local workers will devise and construct literacy lessons.

Instruction of key personnel in the use of Dr. Laubach's literacy methods and a promotional tour utilizing radio, newspapers, and other mass media will be part of the campaign, it was revealed.

The campaign will be aimed at the forty-five per cent of the population unable to read or write, the announcement said. The Siamese language, reported to be one of the most difficult to learn, will be translated by Dr. Laubach into simple charts utilizing the association of pictures, words, and syllables. Dr. Laubach's phonetic method, which has been used successfully to teach 162 languages, relies on the depiction of ideas and word sounds through pictures of familiar objects, it was explained.

The literacy team also will visit India to aid in the initiation of a

(Continued on page 15.)

## RETURN TO AFRICA.

A half-ton jeep pick-up named "Pal" accompanied Miss Florence C. Malcolm, Massachusetts teacher, when she sailed from New York December 10 on the freighter *Bastogne* bound for her post among the Ovimbundu in Chilesso, West Africa, which is seventy-two miles from the nearest railroad on which there are only two trains a week!

The jeep pick-up has been named "Pal" for two reasons, says Miss Malcolm. One, because it will do the work of another missionary, and two, because PAL includes the letters from the names of two of the largest donors who made possible the purchase of the automobile. Many other smaller gifts were made toward this much needed means of transportation by people in the Congregational Christian Churches across the country.

Miss Malcolm needs a rugged car to traverse the rough roads of her area which in her earlier days she covered by means of an African hammock carried by two men. Even now she will often have to leave her "Pal" at the beginning of a narrow trail over which she can pass only on foot.

Since she first went to Africa in 1928 Miss Malcolm has witnessed a dramatic change in the attitude of the Africans toward education, especially that of girls. Today there are more pupils than her school can care for.

In her work Miss Malcolm not only conducts a fine school, but does a great deal of traveling among the kraals or African villages. During her last term of service before coming home on this most recent furlough she was adviser and friend-at-large to the seven hardworking Umbundu pastors who try to cover the thirty Christian churches and 210 places of worship spread out over an area equivalent to that of Massachusetts and Connecticut.

In Chilesso Miss Malcolmn has to use Portuguese, the official tongue, and Umbundu, the native language. Her return trip, which is on a freighter, will probably take her over a month. Having spoken 240 times from coast to coast in America during the past year and having traveled enough miles in this country to take her to Africa and back *twice*, Miss Malcolm welcomes the leisurely progress of a freighter in spite of her eagerness to get back to her work.

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## MISSIONARY OFFERINGS.

### NOVEMBER 1- DECEMBER 9, 1948.

**Home Missions.**

| | |
|---|---|
| Antioch (E.Va.) | $ 13.00 |
| Antioch S. S. (V. (Va.) | 5.26 |
| Antioch (C) W. N. C.) | 4.00 |
| Bennett (W. N. C.) | 1.50 |
| Berea (N. C. Va.) | 2.00 |
| Bethel (N. C. Va.) | 18.00 |
| Bethel S. S. (V. Va.) | 3.00 |
| Bethlehem (N. C. Va.) | 19.05 |
| Bethlehem S. S. (Nans.) (E. Va.) | 5.50 |
| Beulah (V. Va.) | 2.00 |
| Burlington (N. C. Va.) | 67.24 |
| Burlington S. S. (N. C. Va.) | 53.29 |
| Carroll County Gifts | 42.05 |
| Durham (N. C. Va.) | 129.17 |
| Durham S. S. (N. C. Va.) | *64.39 |
| Ether (W. N. C.) | 1.61 |
| Ether S. S. (W. N. C.) | 5.67 |
| Flint Hill (M) (W. N. C.) | 5.03 |
| Grace's Chapel (W. N. C.) | 30.00 |
| Hank's Chapel S. S. ((W. N. C.) | 21.00 |
| Haw River N. C. Va.) | 39.00 |
| Hilliard, H. P., Kittrell, . C. | 2.50 |
| Hopewell (E. Va.) | 4.00 |
| Ingram S. S. (N. C. Va.) | 5.00 |
| Kallam's Grove (N. C. Va.) | 14.00 |
| Leaksville S. S. (V. Va.) | 6.68 |
| Liberty Spring S. S. (E. Va.) | 2.50 |
| Liberty Vance (E. N. C.) | 25.15 |
| Linville (V. Va.) | 5.21 |
| Lynchburg (N. C. Va.) | 24.65 |
| Mebane (N. C. Va.) | 4.00 |
| Missions Council | .50 |
| Morrisville (E. N. C.) | 2.70 |
| Mt. Carmel S. S. (E. Va.) | 3.69 |
| Mt. Zion (N. C. Va.) | 24.00 |
| New Center (W. N. C.) | 6.50 |
| New Hope S. S. (V. Va.) | 2.84 |
| Newport News S. S. (E. Va.) | 13.25 |
| Norfolk, Rosemont (E. Va.) | 25.00 |
| Oakland S. S. (E. Va.) | 7.50 |
| Pleasant Ridge (N. C. Va.) (Unseen Guest) | 10.50 |
| Pleasant Union S. S. (W. N. C.) | 10.00 |
| Portsmouth, First, S. S. (E. Va.) | 4.62 |
| Portsmouth, Elm Ave., (E. Va.) | 35.00 |
| Reidsville S. S. (N. C. Va.) | 20.00 |
| Rocky Ford (N. C. Va.) | 7.00 |
| Southern Pines (E. N. C.) | 25.00 |
| Union Grove (W. N. C.) | 6.00 |
| Union, N. C. (N. C. Va.) | 36.00 |
| Woman's Board: | |
| Regular | 1,200.00 |
| Young People | 196.26 |
| Friendly Service, Franklinton. | 18.00 |
| Church Extension | *50.45 |
| Wood's Chapel S. S. (V. Va.) | 3.00 |
| Total Regular | $2,245.67 |
| *Total Church Extension | 114.84 |
| Total for Home Missions | $2,360.51 |

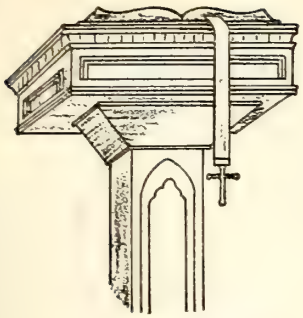
**Foreign Missions.**

| | |
|---|---|
| Antioch (E. Va.) | $ 13.00 |
| Antioch S. S. (V. Va.) | 5.26 |
| Antioch (C) (W. N. C.) | 2.00 |
| Bennett (W. N. C.) | 1.68 |
| Bethel S. S. (V. Va.) | 3.00 |
| Bethlehem (N. C. Va.) | 26.06 |
| Bethlehem (Nans.) (E. Va.) | 2.53 |
| Bethlehem (Nans.) (E. Va.) (Special Christmas gift) | 20.00† |
| Bethlehem (Nans.) S. S. (E. Va.) | 2.97 |
| Beulah (V. Va.) | 2.00 |
| Burlington S. S. (N. C. Va.) | 53.30 |
| Durham (N. C. Va.) | 119.15 |
| Durham (N. C. Va.) | 300.00† |
| Durham S. S. (N. C. Va.) | 15.66 |
| Elk Spur (N. C. Va.) | 3.00 |
| Elon College (N. C. Va.) | 64.39† |
| Ether (W. N. C.) | 1.59 |
| Ether S. S. (W. N. C.) | 5.69 |
| Flint Hill (M) (W. N. C.) | 5.01 |
| Greensboro, First (N. C. Va.) | 49.66† |
| Hank's Chapel S. S. (W. N. C.) | 17.00 |
| Haw River (N. C. Va.) | 30.00 |
| Hilliard, H. P., Kittrell, N. C. | 2.50 |
| Ingram S. S. (N. C. Va.) | 4.23 |
| Kallam's Grove (N. C. Va.) | 8.00 |
| Leaksville S. S. (V. Va.) | 6.69 |
| Liberty Spring S. S. (E. Va.) | 2.50 |
| Liberty Vance (E. N. C.) | 25.15 |
| Linville (V. Va.) | 5.21 |
| Lynchburg (N. C. Va.) | 16.65 |
| Mebane (N. C. Va.) | 2.00 |
| Missions Council | 105.00 |
| Monticello (N. C. Va.) | 28.00† |
| Mt. Carmel S. S. (E. Va.) | 3.69 |
| Mt. Zion (N. C. Va.) | 18.00 |
| Morrisville (E. N. C.) | 2.70 |
| New Hope S. S. (V. Va.) | 2.84 |
| Newport S. S. (V. Va.) | 20.40† |
| Newport News S. S. | 12.25 |
| Norfolk, Rosemont (E. Va.) | 12.50† |
| Norfolk, Rosemont (E. Va.) | 25.00 |
| Oakland S. S. (E. Va.) | 7.50 |
| Pleasant Ridge (N. C. Va.) (Unseen Guest) | 10.50 |
| Pleasant idge (W. N. C.) | 3.00 |
| Pleasant Union S. S. (W. N. C.) | 10.00 |
| Portsmouth, Elm Ave. (E. Va.) | 23.00 |
| Portsmouth, First S. S. (E. Va.) | 9.22 |
| Rocky Ford (N. C. Va.) | .43 |
| Southern Pines (E. N. C.) | 25.00 |
| Union, N. C. (N. C. Va.) | 27.00 |
| Union, Va. (N. C. Va.) | 25.00 |
| Union Grove (W. N. C.) | 6.00 |
| Winston-Salem (N. C. Va.) | 22.00† |
| Woman's Board: | |
| Regular | 1,200.00 |
| Young People | 196.27 |
| Thank Offering | 213.95† |
| Special | 128.00† |
| Penny-A-Meal | 50.46† |
| Children's Education | 29.25† |
| Friendly Service, Japan | 20.00 |
| Chinese Student | 120.00† |
| Personal gift—Timothy Chang | 10.00† |
| Wedding gift—Dr. & Mrs. Riggs | 25.00† |
| Wood's Chapel S. S. (V. Va.) | 3.00 |
| Total Regular | $2,117.23 |
| †Total Shaowu | 1,093.61 |
| Total Foreign Missions | $3,210.84 |

**Summary.**

| | |
|---|---|
| Total for period Nov. 1-Dec. 9, 1948 | $ 5,571.35 |
| Previously reported | 4,653.86 |
| Total since Sept. 1, 1948 | $10,225.21 |

Respectfully submitted,
WM. T. SCOTT,
*Superintendent.*



## THE SIGN OF CHRISTMAS.

*A Sermon*

*By* Rev. Bernard V. Munger,
*Minister, Chapel Hill, N. C.*

*"Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: you shall find the babe wrapped in swaddling clothes, lying in a manger."**

As you know, these words are the climatic words of the Christmas Story as Luke tells it in the second chapter of his record. These are the words which, according to Luke, an angel spoke to the frightened shepherds, that first Christmas night. . . . These words will be my text throughout this Christmas Season. Not because tradition has it that an angel said them. Rather, because these words contain the very heart of the Christmas message.

I want to deal with that portion of the text in which it is said: "This is the sign that your Saviour has been born, you shall find the baby wrapped in swaddling clothes and lying in a manger." Goodspeed and Moffatt both translate this: "Here is proof to you that the Saviour has been born." Which all adds up to this: The angel declared that the proof that a Saviour had been sent by God is to be found in a baby, wrapped in swaddling clothes and lying in a manger." The Sign of Christmas is a baby, wrapped in swaddling clothes, and lying in a manger!

Isn't that easy to forget? The sign of Christmas is a baby in a manger! Who would think of it? Look about you as we are preparing for Christmas. What does it all suggest? You would think that Santa Claus, or the evergreen tree, were the signs of Christmas. But, says the Gospel of Luke, the sign of Christmas is a baby, wrapped in swaddling clothes, lying in a manger!

So long have the poets sung his praises, and so often have the painters pictured him, that since the days of our childhood we have seen him through our imagination or memory, just as they have represented him. We see him crowned with a little identifying halo, and surrounded with all the romantic radiance with which art and poetry could portray the stable of Bethlehem. Yet, this fictitious magic is ignored by Luke. In the tidings imparted to those shepherds, it is but a two-fold identifying sign that is named. Two matters which are significant for the identification of this Saviour of men: He is wrapped in swaddling clothes and lying in a manger. That is all! But, it has something to tell us.

### WE PRAISE THEE.

O Thou eternal Spirit, we praise thee that thou dost mysteriously wait to touch with light and fill with love the hearts of those who wait before thee.

We praise thee that thou hast made the days glad and the nights bright with the memory of the birth of one who revealed the might and gentleness of thy spirit.

Grant that when we rejoice in the nativity of Jesus the Christ, our hearts may be made humble like his heart, and our spirit filled with desire for thy spirit.

We pray that our lives may be so ordered before thee that they shall show forth thy praise. We bless thee. We glorify thee. Amen.

—A Book of Worship.

First, the child that lies wrapped in swaddling clothes is no less feeble and helpless than any other baby born into this world. The mother must care for him lest he perish, must wrap him in swaddling clothes lest he freeze to death, must nourish him lest he die of hunger. The swaddling clothes are a characteristic sign of the Saviour. They speak to us of how much "at the mercy of men" God put Himself when He came into the world to be man's Saviour!

In the second place, the manger, too, is a sign: a sign of the homelessness of this baby: "There was no room for them in the inn." The manger is a sign of the life and death of the Saviour, Who was to be forever without a place that He would call His own: born in a manger, offered as a last resort because there was no other place; growing into manhood, where he was forced to say of himself, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Dead and buried, in a tomb which was prepared for another and given to Him! The manger is a sign of a Saviour Who was from first to last, poor and homeless!

Let us look deeper and ask what the human helplessness and earthly homelessness of the infant Jesus can tell us. They tell us first of all that when God comes to man as Saviour, He came without reliance upon His Lordship over men. He comes without reliance upon His Lordship over nature. He comes relying only upon the response which human responsibility and love will make! He puts Himself at the mercy of men. He puts Himself at men's mercy in a poor, simple, humble home. When God comes to man as Saviour, He comes in such a way as to be cared for only as there are those who respond in love! "A baby wrapped in swaddling clothes"—and this, says the angel, is the proof that God has sent a Saviour. How strange! How amazingly different from what we would expect! How unbelievable of God! . . . Yet, how characteristically significant of the Saviour: beginning life in swaddling clothes, at the mercy of men; ending life in like manner, at the mercy of men who nailed Him to a cross! No wonder an early Church father suggested that, "the passion of Christ begins with His swaddling clothes!" This is the suffering of God: that He enters uniquely into human history as a helpless one, as one to whom men can do what they will, as one who lays aside all protecting power and just abandons Himself to whatever response men would make to Him in His helplessness. "Unto you is born a Saviour, and this shall be a sign unto you. You shall find a babe wrapped in swaddling clothes." Oh, the mystery, and the grandeur of that sign!

The other sign of the Saviour: a homeless baby; a baby lying in a manger. God stakes out no place which He demands for His own. He comes asking for a place in human events and human life. He relies upon men's willingness to give Him a place! And, it was just their unwillingness which made it such that from manger to grave, He had no pace to call His own. God comes as Saviour, as one who asks men to express hospitality. Yet from a manger offered to Him because there was no room in the inn, to a grave which was offered Him because He had no property of His own, the Saviour went His homeless, possessionless way, staking out nothing which He labelled, "My property! Mine! My place!" Instead, He simply asked men that they make a place

(Continued on page 15.)

*This is the text from which Pastor Niemoeller preached Christmas Eve in 1944, in Dauchau concentration camp. His congregation numbered six. It was his first religious service after seven and a half years in confinement. This text is admirably adapted to such an occasion, and Niemoeller made it a truly living word, as his volume of "Dachau Sermons" reveals.

# FOR THE CHILDREN

Mrs. R. L. House, *Editor*

Dear Friends:

Christmas is nearly here. There are lumpy and odd-size bundles hidden in the closets, cards are arriving, cookies are baking and Sunday school parties are in full swing. It is the most wonderful of all birthdays! In the mail there was a Christmas greeting plus a poem and I give it to you now.

**A Christmas Prayer.**

The world so weary grows of war and strife.
The nation now with greed and hate are rife.
The land where once the Prince of Peace was born,
By clash of arms and bitterness is torn.
Where once His words of love and peace were said,
Are people filled with fear and dread.
When will the men who long for pomp and fame,
Yield to His will, acknowledge His dear Name?
Hasten the blessed day and hour,
When saying, Thine, the kingdom and the power,
Nations will bow at Thy dear feet,
And peace at last to all the world complete.
O, that our lives may be so given to Him,
That His sweet peace, and love may dwell within.
That we may seek to help our neighbor, friend.
To trust the peace of God that knows no end.
O, Manger Child so meek and lowly,
O Son of God most high, most holy,
Heal thou the hurt of all the world tonight.
In place of clouds and darkness, give thy light.
Let high and low alike in ecstacy proclaim
The Prince of Peace has come to reign.

—Mrs. T. H. Peters.

This prayer for Christmas was written by a friend in Defiance, Ohio, who helped me recall some of the early men and women of our church. Thanks, and a Christmas of Peace and Happiness to Mrs. Peters and all of you!

June Joy House.

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## THE TRUTH ABOUT SANTA.

*By* Annie L. Gaetz.

*Issued by the National Kindergarten Association.*

"How does Santa come down the chimney, Mother?"

I was watering the house plants and I continued my work as I answered, "I really don't know, Bob."

"Isn't it funny!" I heard Jean remark. "Mother knows so much about everything else, but she never seems to know a thing about Santa."

"I've noticed that, too," said Bob. "Jerry's mother told him that Santa draws a big breath and blows himself up like a balloon. Then, when he wants to go down a chimney he just lets the air out, as if he were an inner tube, only he doesn't make a big bang like a tire puncture does. When he gets out of the chimney he draws a big breath and blows himself up again. That is why he's so round and fat."

"W—ell! Is that how it is done?" said Jean. "I've often wondered, too, how the reindeer get to the top of the house with their load; Edith's mother says that the reindeer give one big leap and sort of fly to the top of the house. It is queer that Mother never seems to know things like that."

Most parents feel that the happy confidence which children have in Santa is too precious an experience to be utterly denied or to be torn ruthlessly away from them. However, it should always be remembered that unquestioning confidence in the world of a father or mother is an even more precious experience. We shall be on the safe side about Santa if we never allow ourselves to be tempted to say anything regarding him that could not be truthfully said of a merry personification of unselfed giving. Gradually, then, as children grow older, the physical Santa Claus will be transformed into an ideal without causing any disillusionment.

Bob and Jean have now reached the years of understanding, and Christmas is again approaching. The other day I heard Bob say to Jean, "Jerry talks dreadfully about his mother. He told the boys he doesn't believe anything she says. He said he never has believed her since he found out that she had lied to him about Santa Claus. Up to that time he had been sure that if she told him anything it would be true. Now, he says, he knows better."

I was glad to know that neither of my children would be likely to talk about me that way. I have always refrained from saying anything if I could not tell them the truth. I want them to feel that my word can be depended on; otherwise, how can I expect to teach them to be truthful and honest?

There are parents who, in their desire to be strictly truthful, refuse to allow their children to have any fanciful ideas about Santa Claus. This, it seems to me, is a mistake. In the years to come these children may well feel that they have been cheated out of something that would have been very dear to them. As they travel up the hill towards manhood or womanhood and down the other side towards old age, from their book of childhood recollections there will be a beautiful page missing—the page that registers the joy and the mystery of Santa's visits. Among childhood memories this can be made one of the most deeply cherished and the most enduring.

Is it not wise to allow our boys and girls to weave their childish fancies around Santa and Santa's delightful visits? It is not necessary to tell them farfetched tales about the manner of his coming. "That's what the storybooks say" is a satisfactory response in many cases when a child asks for the verification of anything that a number of his playmates accept as true. To say, "I don't know" would, of course, often be false. One mother of my acquaintance sometimes says, "Ask me when you are older." Again she will say, "When anything cannot really be known, people sometimes make up 'play-stories' about it."

Actually, it is the *spirit* of the dear Saint that we want to dwell upon and to enlarge upon—the spirit of loving and giving. We must help the children to understand it, and consequently thoroughly to enjoy it, by allowing them to become Santa's representatives.

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## THE STAR OF PEACE.

The world is hoping for peace; the truly wise men of all nations are diligently working and hoping against hope that the forces of misunderstanding, of hatred, of greed, shall not conquer.

It is so much like the search for peace some two thousand years ago; a story that we can well listen to again as it will bedramatized on the air on Sunday, December 26, in that outstanding public service radio program, "The Greatest Story Ever Told."

On that Sunday evening, at 6:30 p. m. (EST), the American Broadcasting Company network will present a dramatization of "Star of Peace," the story of the three wise men searching for the Prince of Peace; going from one section to another, following the star, meeting obstacles, overcoming situations that arose to sway them from their journey.

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Thus oft it haps that when within
They shrink at sense of secret sin,
A feather daunts the brave;
A fool's wild speech confounds the wise
And proudest princes veil their eyes
Before their meanest slave.

—*Walter Scott.*

## REPORT OF RELIGIOUS LITERATURE COMMITTEE N. C. & VA. CONFERENCE.

The texe for our report on Religious Literature might well be taken from the charter of the United Nations. From the charter are these words: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed. . . . A peace based exclusively upon the political and ecnomic arrangements of governments would not be a peace which could secure the unamimous, lasting and sincere support of the peoples of the world. Peace must, therefore, be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind," and we of the church would add, "spiritual solidarity" of mankind.

What is in our minds then, as well as in our hearts, is of great importance. We are reminded that, "As a man thinketh so is he." What are we, of the North Carolina and Virginia Conference thinking? Consequently what *are we?*

What defense of peace have we constructed in our minds since our last Conference? What have we been reading recently that has brought peace to our own minds and hearts and that is now an instrument in helping us to promote understanding and goodwill among our fellowmen?

Surely, if peace is to be founded upon an intellectual, moral, and spiritual basis, then it behooves us to take inventory of our own mental and spiritual resources. Many of us will have to begin by dusting the cobwebs from our unused mental cells and by airing and freeing our minds of the many stale and "lackadaisical" thoughts. Most of us will find our minds quite empty of the highest and best thoughts that come from the reading of religious literature.

There is such an abudance of religious literature or the "literature of power" as someone has expressed it—that one can scarcely give the excuse of not having anything to read. The book stores are full and overflowing with good literature. Our libaries stand willing and able to serve us. Many of our churches have provided ways and means for us to read that which is worthwhile, and certainly we can trust the reviews of the many splendid books carried in all of our religious and church papers. So, a dearth of literature is not our problem. Your Committee is convinced that what we need "is" the inspiration for more and better reading. It seems we must be prodded and guided even through we know the value of good reading.

Our first recommendation then is that our ministers become alert to what is good literature, thus, helping to challenge their people to better reading and encouraging the best in religious literature. An ideal goal might be book clubs within the church or a church-sponsored reading list. During our next Conference Year may we resolve to begin more of our conversations with an ethusiastic, "Have you read?"—and then name some good book that you have read.

Your committee futher recommends some of the "must" on your reading lists. First of all *must* be the *Bible*. This Book of books furnishes everything that one could need and it is upon the rules of this Book that the defence of peace must be constructed. Wars will *not* begin in the minds of men who read and follow the teachings of the Bible. Keep it open—and read it:

*The Fellowship of Prayer, The Quiet Hour, Daily Devotions,* and *The Upper Room* are recommended as futher materials for personal daily devotions.

THE CHRISTIAN SUN *must* be read for it serves as a guide and a goal in the promotion of our own work in the Conferences and in the Convention. The *Advance* must be read if we would be informed about our larger fellowship. *The Missionary Herald* is unequaled in our missonray education and information.

*Pilgrim Youth* continues to be the best in inspiration, helpfulness, and instruction for young people. *Children's Religion* is a "must" magazine for the children in the home and in the church.

*The International Journal of Religious Education* is helpful for Sunday School officers, teachers, and administrative leaders. *Social Action* must be read if we would keep informed of social, moral political, and economic trends of our nation and how these affect the religious life of our people .

*The Seminar Quarterly* contains many helpful suggestions and good reading material for the minister. All church people *must* read and become familiar with our mission study books for the year. "China in the Asia of Today" is our foreign mission theme and "America's Geogaphical Frontiers" is the home mission theme. Any and all of the recommended books on these themes should be read, for sure.

Finally, the committee would recommend for our reading *The Christian Herald* which is a magazine of interdenominational scope of great value for personal devotional reading and for general use in the home and church. All of these may be though of by us as our defense. May we read them.

Books are the quietest and most constant of friends,
They are the most accessible and wisest counsellors,
And the most patient of teachers.

ELIZABETH CHICOINE,
MRS. WILLIAM T. SCOTT,
JESSE H. DOLLAR,
*Committee.*

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## NO PEACE . . . BUT CHRISTMAS HAS NOT LOST ITS MEANING.

*By* C. B. RIDDLE.

While messages of "peace on earth, good will toward men" are exchanged and choristers around the globe sing, "O little town of Bethlehem, how still we see thee lie," almost the very opposite is being manifested in many parts of the world.

After nearly 2000 years during which men have hoped for peace, prayed for peace, and extolled the birth of the Prince of Peace, this long-sought event in the history of mankind has not arrived. On the contrary, peace at the moment, even to the most optimistic, seems remote.

But possibly one of the most discordant notes of the 1948 Christmas is the absence of peace in Bethlehem. A town of some 15,000 inhabitants, long associated with the religion of brotherly love and the gentle art of the shepherd, Bethlehem has frequently, in its 30 centuries of life, been the scene of strife and bloodshed.

Its first mention in the Bible is associated with death, that of Rachel. nearly 2000 years before Christ. Tending his sheep around Bethlehem was the boy named David, who later slew his ten thousands to the mere thousands of Saul. In Bethlehem according to the Bible, occurred Herod's massacre of the infants, at the same time of Christ.

Nearly a thousand years ago one of the turning points of the Crusades occurred at an old church just outside Bethlehem, where Richard the Lion Hearted gave way before Saladin, while only recently in the present Holy Land warfare, the Tomb of Rachel near the entrance of the city was a hotly contested area.

But with all the disturbances of the world, even in the cradle where the great Apostle of Peace was born, men live and pray for peace, and Christmas has not lost its meaning and its hope.

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When a man is wrong and won't admit it, he always gets angry.—*Exch.*

# Sunday School Lesson

*By* Rev. H. S. Hardcastle, D. D.

## THE WORLD IN WHICH JESUS LIVED.

Lesson I—January 2, 1949.

Memory Selection: *When the fulness of the time came, God sent forth His Son.*—Galatians 4:4.

Lesson: Matthew 22:15-23, 39; Luke 2:3, 1-3; Galatians 4:1-5.

Devotional Reading: Luke 1:45-55.

*The Greatest Story Ever Told.*

We are beginning this week a study of the life of Jesus Christ. The lessons for two quarters will be centered around this theme. *It is the greatest story ever told.* Nowhere in literature, anywhere, is there anything that equals it. The great corporation which sponsors a weekly Sunday evening program under the general theme, "The Greatest Story Ever Told," has rightly named it. Incidentally this program ought to have a wide hearing among church people, for it is well done and is very much worth while. And for six months our teachers will be sharing with us out of the treasures of their hearts, things both old and new, about this important, this interesting, this incomparable story. Thanks be unto God for this great privilege both for those who teach and those who are taught.

*The Greatest Life Ever Lived.*

The story of the Life of Christ is the greatest story ever told, because His was *the greatest life that was ever lived.* He is absolutely unique in the history of the human race. There has never been anybody like Him. He lived like no other man ever lived—a sinless life. He spake like man never spake before or since — His words were spirit and life. His death on the Cross had meaning that no other man's death ever had—He died for our sins and through His death we find reconciliation with God. He rose again from the dead like no other man ever did—He became the firstfruits of them that slept. The centurion was right when he said with a note of awe and wonder in his voice, "Surely this man was the Son of God." No wonder the story of the Life of Jesus Christ is the greatest story ever told: it is the story of the Greatest Man that ever lived, the Son of Man and the Son of God.

*The World in Which Jesus Lived.*

The lesson material for today is concerned primarily with giving us the background of the world in which Jesus lived. They do not give us all the information we would like to have, or all the information we have about the world of Jesus' day. But they do give us significant glimpses of the kind of world in which He lived, and of some of the groups of people with whom He dealt. At the risk of being somewhat prosaic, some facts will be given herewith.

1. It was a small world. To be sure the world was as big then as it is now. But comparatively speaking it was a small world so far as the people of Jesus' day and of Jesus' country were concerned. It bordered the Mediterranean, or the Great Sea. The name itself is significant, "the Sea in the Middle of the Earth." The world of Jesus' day was the world around that sea.

2. It was a world under Roman Rule. Proud and mighty Rome ruled the world. To be sure the land in which Jesus lived was ruled by Herod when He was born, and by Herod's sons, when He began His ministry. But their authority was limited, their government was a puppet government and Rome had the last word in all matters. The fact that it was a Roman world had its advantages. There was peace—"the Rome peace." There was a system of solidly built roads leading from Rome to practically all parts of the Roman empire. There was a free interchange of peoples and ideas between the various people of the empire. And there was freedom of religion for all peoples as long as the peace was not disturbed. On the other hand there was heavy taxation, and often the spirit of arrogance, and the Jews, at least most of them, were bitter in heart, and seething with the spirit of revolt.

3. It was a world of Greek culture. Rome had conquered the world, including Greece, but Greece in turn had conquered Rome with its ideas. Greek ideas, Greek custims, and particularly the Greek language had gone far and wide and also deep into Roman life in most of the provinces. This was true even in Palestine. Even the sacred Jewish Scriptures had been translated into Greek about a century before Jesus was born. And Greek ideas and customs had infiltrated into, and profoundly affected Jewish life in large areas.

4. It was a religiously bankrupt world. The old religions had broken down. There was little vitality in them. And there was a great and a deep heart-hunger for a religion that would renew life from within and bolster it against life from without. This was evident from the way in which people turned to the "mystery religions" of the East. Judaism was, of course, the religion of the Jews. But there had been no prophetic voice for four or more centuries, and religion had become largely a matter of ritual and form and ceremony, and above all else, of law. But religion loomed large in the life of the Jewish people for all that. It centered in the Temple of Jerusalem, where alone sacrifices and offerings could be made unto God. But the important matter of worship and instruction centered in the local synagogues, which were established not only in Palestine but all over the Roman world wherever there was a sizeable number of Jews. In spite of the fact that Greek ideas and customs were prevalent in Palestine, the Jews held tenaciously to their religion. But it was not adequate to the needs of the world.

*The Rulers of the World Into Which Jesus Came.*

Tiberius Caesar was emperor of the Roman Empire and ruled with an iron hand. Herod the Great, an Idumean, ruled over all of Palestine when Jesus was born. Upon his death his three sons, Archelaus who ruled over Judea and Samaria, Herod Antipas who ruled over Galilee and Perea, and Philip who ruled over the extreme northern portion of his kingdom, took over the government. Archelaus proved incapable of ruling his tetrarch and was deposed, being replaced by Pontius Pilate who was governor of Judea and Samaria. "Suffered under Pontius Pilate"—thus has the Roman governor's name been perpetuated with a stigma through the centuries.

The men above were the political rulers of Palestine. But there were also religious rulers, the priestly party headed by Annas and later by Caiphas the high priests. And there was the Sanhedrin composed of seventy men who administered the religious life of the Jews and also had some part in the civil government.

*Religious Parties in the Land in Which Jesus Lived.*

There were several religious parties in the land in which Jesus lived and in His day.

(Continued on page 14.)

ONE EVENING IN 1216.

(Continued from page 5.)

the dry grass. The stars sparkled in the sky like precious stones scattered on a deep blue scarf. There was no moon.

"That day in the synagogue school the boys had learned a bit of scripture that quite pleased him and as he walked it kept coming to mind like a familiar song: 'Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he has set judgment in the earth: and the isles shall wait for his law.' (Isa. 42:1-4) 'I wonder,' thought the little chap, 'just how long will it be before the Messiah will actually come?'

" 'Father, grandfather, Esau, Adonijah, I have your supper,' called Achan as he came close enough to see the sheep lying like many white rocks on the hillside.

" 'Over here,' answered his father.

"It was as they were finishing the last few mouthfuls that it became visible. Adonijah saw it first and spoke to the others, 'Have any of you seen anything before like that yonder star? It glistens like a jewel in a monarch's crown.'

"His father followed his gaze and replied, 'Nay, my son, that is different from any star that ever was. What say you others?'

"Achan's grandfather, a man who knew the heavens well, looked and confirmed his son's judgment. 'We must watch it closely, my children—it is a portent, truly it is a portent. See how it moves.'

"Throughout the early evening they studied this strange star and wondered at its meaning when suddenly it appeared to stand directly above them and the heavens were filled with a majestic light—different from the light of the sun but as bright and the whole firmament was filled with angels singing.

"All shuddered with terror. Achan was the first to recover from his fright and in childish wonder asked the meaning of it all.

" 'Fear not,' said one of the heavenly host, 'for behold I bring you good tidings of great joy, which shall be to all people. Go to the village and there in the stable of the inn, ye shall find a babe which is Christ the Lord.'

"The shepherds questioned among themselves until grandfather said, 'Come, my children, let us go and see this wondrous thing that has been proclaimed unto us.'

"There in the stable, wrapped in swaddling clothes, as was the custom of the people, they found a babe—and such a babe it was. He was like others but so different that the shepherds felt compelled to fall upon their knees before him, much as we would if presented in King Henry's Court.

"Aye, kings also came that night to the lone stable. Kings from the east. Men of great bearing. Dressed in their finest raiment and carrying rare gifts—they, too, fell upon their knees and worshipped before the babe.

"Little Achan grew in wisdom and in stature with God. Then he left the fields of his father and traveled to Jerusalem and there worked for a while in the shops of the mixers of fine perfumes and crushers of herbs that he might learn their secrets. Ever was he learning—he had a thirst for knowledge. He drank deep of the wisdom of the scholars at the temple schools. He walked among the makers of glass and studied their art. He turned the potter's wheel. There was naught to which he set not his hand.

"By the time of this thirty-sixth year no name was better known in the Holy City than that of Achan. Men marveled at his learning and stood in awe of him. But in all of this time he had not forgotten the babe whom he had seen that night in old Bethlehem. And hoped that some day he would meet the man who had been that babe. It was as he was mixing the juice of plants that a pupil came to him and told of one who walked throughout the countryside working great miracles of healing.

" 'By what is this man of healing called?' asked Achan.

" 'They say he is known as Jesus.'

" 'Jesus, Jesus, I recall the name—it must be the same. I would see this man. Surely it is he.'

"Achan left his shop; left Jerusalem and followed wherever he heard that this Jesus had been, until finally he found him.

"It was in Capernaum one day that he learned that the Nazarene, as some called him, was near at hand. At the house of Simon, a disciple, Achan was told that the Master walked somewhere alone—perhaps by the seaside.

"The wise man from Jerusalem set out at once in search. It was close to the shore some little way from the town that he first saw him . . . at a distance he knew him. Clearly he recognized in the man the babe. Goodness came from the person of Jesus like a sweet perfume and filled the air of the countryside around. Achan hungered for that odor.

"A strange flood of vibrant life poured into his veins and he 'halloed' to the Master. Achan walked fast, then began to run—but with his long flowing robes he could not move fast enough—therefore he drew them up and girded them about his loins.

"Coming to Jesus he cried, 'Thou art the babe of Bethlehem.' Jesus smiled. Had anyone from Jerusalem been there they would not have believed for Achan the Great wept. 'Child of Bethlehem at last I have found thee. Ever am I thy servant.'

"For hours they sat and talked and Achan became filled with the 'glory of the Lord.' When at last they had finished Achan would have stayed close to the Master — but there was other work for him, and Jesus said:

" 'Go ye then back to Jerusalem—for the time comes when I will be in need of friends in the city.'

"It was Achan who persuaded Joseph of Arimathaea and others. Ever did he work in favor of Jesus.

"After that grim night on Calvary, Achan left the Temple City and traveled to the south. Although all others had lost hope Achan knew in his heart that the man who had hung on the cross was the Christ and he remembered the words of the prophet Isaiah when he said, 'He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him—behold thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee because of the Lord, thy God.'

" 'I shall go to such a nation,' he said.

It was thus that Achan came to Egypt, but his fame had gone before him. Kings, scholars at the university, physicians sought him. Poor men and rich came to his door. Healing was in his touch but ever as he healed he would say, 'This I do for him.'

" ''Twas not long before men asked, 'Who is this whom the great Achan serves? Is it Osiris or one of the foreign gods?'

" 'Nay,' 'twas noised about, 'he serves one who was crucified in Jerusalem—the malefactor, Jesus.'

" 'Jesus was a fool,' said some.

" 'But could he have been such a fool,' many asked, 'if Achan followed him?' And gradually many were won to the way.''

The fire on the hearth burned low, a chill settled over the hall but the hearts of those who had listened to the story told by Roderick the minstrel, were warm.

# The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DEAR FRIENDS:

When we made out our financial report this week we found our churches and Sunday schools have sent in $17,531.68, and from outside sources we have received $21,509.20, making a total of $39,040.88. We are a long ways from our goal, but we still hope to reach it and make this our "Banner Year" in this work.

Forty of the children chosen from all the buildings were invited to Chapel Hill by the Chi Phi Fraternity of the University of North Carolina last Sunday, to be entertained at a Christmas party and they played Santa Claus to them. This same fraternity played Santa Claus to them last year and enjoyed it so much they invited them back again this year. We were met at the Fraternity house by a group of fine boys and girls (the girls being invited to help the boys entertain), and they put on a two-hour program. They sang Christmas carols in which all the children took part. Then they were invited into the dining room and were given ice cream. Next they went to the living room where Santa was waiting for them. After some remarks about Christmas, they put on a movie, showing old Santa and his reindeer landing on top of a house and going down the chimney with his pack and filling the children's stockings while they slept. It was very interesting to the children as well as the grown-ups. The boys had a sheet hanging up next to the ceiling, and to their surprise they let one end down and filled the room with long balloons which the children enjoyed very much. Chancellor House of the University of North Carolina was present and gave several selections on his harmonica. It was all a very happy occasion, and they made us promise to bring the children back next year.

One class in the Hopedale Sunday School put on a nice treat for the children in Johnston Hall last Saturday night. They came in cars and took all of them, with a matron and Mr. Wagoner, to a club house near Burlington and played Santa Claus to them. They had eats, Coca-Cola, and a present for each child. They reported a very enjoyable time, and it was very kind of this class to do this for the little fellows here.

CHAS. D. JOHNSTON,
*Superintendent.*

**REPORT FOR DECEMBER 23, 1948.**

**Sunday School Monthly Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $16,542.62 |
| Eastern N. C. Conference: | | |
| Pope's Chapel | | 6.00 |
| Eastern Va. Conference: | | |
| Rosemont | $350.00 | |
| Oak Grove (For Ella J. Haith) | 5.00 | |
| Richmond, First, S. S. | 181.01 | |
| Waverly | 39.00 | |
| | | 575.01 |
| N. C. & Va. Conference: | | |
| Apple's Chapel | $ 80.22 | |
| Happy Home | 41.75 | |
| Hopedale S. S. | 34.40 | |
| | | 156.37 |
| Western N. C. Conference: | | |
| Bennett S. S. | $ 10.00 | |
| Liberty | 35.00 | |
| Mt. Pleasant | 20.00 | |
| Pleasant Union S. S. | 12.08 | |
| | | 77.08 |
| Va. Valley Conference: | | |
| Bethel S. S. | $ 35.00 | |
| Linville | 8.00 | |
| | | 43.00 |
| Total Regular Offerings | | $ 857.46 |

**Thanksgiving Offerings.**

| | | |
|---|---|---|
| Eastern N. C. Conference: | | |
| Pope's Chapel | | $ 10.00 |
| Eastern Va. Conference: | | |
| Isle of Wight | | 36.10 |
| Western N. C. Conference: | | |
| Liberty | | 5.00 |
| Antioch | $ 12.45 | |
| Linville | 68.05 | |
| | | 80.50 |
| Total Thanksgiving Offerings | | $ 131.60 |
| Total this week from churches | | $ 989.06 |
| Total this year from churches | | $17,531.68 |

**Special Offerings.**

| | | |
|---|---|---|
| Amount brought forward | | $19,774.70 |
| Mr. Hughes, children | $ 45.00 | |
| Mr. Cook, children | 10.00 | |
| Barrett Circle, Bethlehem Church, for Cecelia Wilson's shoes | 5.00 | |
| Chi Phi Fraternity, U.N.C., Chapel Hill | 10.00 | |
| | | 70.00 |
| Thansgiving & Christmas Offerings: | | |
| Burlington Friends | $1,379.50 | |
| Mr. G. M. Womble | 100.00 | |
| Mr. R. H. Farrell | 5.00 | |
| Miss Vera V. Van Cleave | 2.00 | |
| The Cone Foundation | 100.00 | |
| A Friend | 2.00 | |
| Mr. A. R. Flowers | 1.00 | |
| Mr. & Mrs. J. L. Shipes | 3.00 | |
| Miss Wylie Johnson | 2.00 | |
| David & Danny Johnston | 25.00 | |
| Mrs. Sara E. Barney | 15.00 | |
| Mr. & Mrs. R. H. Riedel | 20.00 | |
| Miss Rena Maude Iseley | 5.00 | |
| Mrs. B. G. Snow | 5.00 | |
| | | 1,664.50 |
| Total this week from Special & Thanksgiving Offerings | | $ 1,734.50 |
| Total this year from Special & Thanksgiving Offerings | | $21,509.20 |
| Grand total for the week | | $ 2,723.56 |
| Grand total for the year | | $39,040.88 |

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

1. The Pharisees were the Puritans of that day, also called "separatists." They made no obeisance to Rome, they had no truck with Greek ideas and customs. They were the strict religious party. They dotted every "i" and crossed every "t" of the law. Circumspect, formal, exclusive, but devoted to the law.

2. The Sadducees. They were the "four hundred" — the aristocracy. They were the priestly party and they ruled the affairs of the Temple, and lived well by virtue of its priviliges. They had vested interests in it, and although they had but little interest in religion as such, they soon rose up in arms when Jesus began to cut across their vested interests and their special privileges. They did not believe either in the spirit or in the resurrection.

3. The Herodians. A small party, really political rather than religious. They were in favor of Herod, and were what might be called "cheap politicians" of that day.

4. Essenes. Another small group, intensely religious, ascetic in manner of life, and living somewhat apart from the common life. There are those who think that John the Baptist was an Essene.

5. "The Devout." Simeon was a good representative of this small group. They held tenaciously to the Messianic hope and eagerly looked forward to the coming of the "Deliverer" while patiently waiting for His coming.

*In the Fulness of the Time.*

God's clock struck, and in the fulness of time, He sent His Son into the world. It was not chance or even coincidence. It was all a part of the divine plan.

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## MISSIONS CONFERENCE SET.

The best methods and techniques for missionaries to adopt in areas dominated or penetrated by Communism will be among the major topics for discussion at the annual meeting of the Foreign Missions Conference of North America at Buck Hills Falls, Pa., January 4-7.

The proposals will cover such subjects as the best types of missionaries for work in Communist areas, the most acceptable types of missions projects, the most effective literature as a counter-weapon to Communist propaganda, and an over-all Protestant missions policy toward Communism in Latin America, China and other "critical world areas," Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference, disclosed.

"With Communism on the offensive in many parts of the world, particularly China," Dr. Fairfield said, "it is essential for this conference to rethink the role of the missionary. Christian missions need to adopt realistic, if not revolutionary means to interpret their message and service in the face of fast-moving world conditions."

In addition to airing the Communist issue, the conference will take action on the proposed National Council of the Churches of Christ in the U.S.A. This suggested organization would establish an inclusive Protestant body comprised of eight interdenominational agencies. To date, only two of the agencies, the United Stewardship Council, and the National Protestant Council on Higher Education, have formally voted to join the Council. However, the other six agencies have expressed approval of the plan in principle.

The conference will also hear reports from member boards on their progress in carrying out the "Advance Program" announced last October. These reports will stress the new techniques being applied on mission fields, and will include summaries of new projects and personnel.

Other conference reports will deal with future plans for relief and rehabilitation, Christian work in American communities abroad, the development of friendly relations with foreign students here, and methods for recruiting new missionaries.

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## INFORMATION ON RELIEF.

(Continued from page 3.)

tion is an integral part of our Christian World Mission unified budget for 1949 and shares in all apportionment receipts, funds should be sent to the Conference office along with and as a part of apportionment receipts. Designated gifts for Relief and Reconstruction may be sent to the Conference office or direct to Mr. Harold Belcher, Treasurer of Relief and Reconstruction Funds, 14 Beacon St., Boston 8, Massachusetts.

ALBERT D. STAUFFACHER,
*Minister, The Missions Council.*

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## LITERACY MISSION.

(Continued from page 7.)

five-year drive against that country's low literacy rate of eighteen per cent. The campaign will be sponsored by the National Christian Council, composed of all major Protestant groups, and by national and provisional literacy work in Australia, New Guinea, and Korea.

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## THE SIGN OF CHRISTMAS.

(Continued from page 9.)

for Him in their world, in their lives! "This," said the angel, "shall be a sign unto you, of your saviour. You shall find the babe, lying in a manger!" No wonder the early Church proclaimed with reverent awe how God had emptied Himself, in order to become man's Saviour. As Paul said, "Jesus Christ, though He was rich, yet for our sakes, He became poor!" This is the glory of Christmas: this self-renouncing, self-sacrificing, utterly self-abandoning love of God in Christ!

Perhaps a fable will help. Perhaps a story told by P. T. Forsyth, will illustrate. Suppose, therefore, an Oriental court in adventurous Arabia. There is a foolish, headstrong young Sultan. There is also a venerable old court adviser, wise, vigilant and devoted. Suppose, too, a group of plotting chieftains, pashas, eager to dethrone the Sultan. As the venerable court adviser sits next to his Sultan master at a feast, he observes a pinch of poison stealthily dropped into the imperial cup. He has heard a rumour of a conspiracy. He knows the nature of the poison. It means slow paralysis and lingering death! In a moment he has decided. He takes resolute action for there is no other way. He challenges the Sultan to a pledge in exchanged cups. In due course, he feels the consequences in the impaired powers with which he drags through a year or two of life. He lives thus, till the ruler at last learns of his devotion, is straightway stung to his inner spirit by this loving sacrifice, and shows his gratitude by such a change of life and such a growth in royal worth, as to reward his saviour's love for all it had borne. . . . See there the love, the self-less will which decided to take the drug, full knowing its cost and how he must part with his own powers, his own life, for no other course could save the young man he loved! There is a story which suggests that about which we're thinking this morning.

God, in Christ, by the same loving, sacrificing will, abandoned Himself to the mercy of the humanity he had created, even to the point of being victimized by it, being done to death by it. But, in that very act, He not only brings salvation to those He loves, but he also gives the supreme and saving expression of His own Nature! This self-renouncing, self-retracting act of the will of God in Christ; this reduction of Himself to helplessness and homelessness before men for the purpose of being their Saviour; this is the great assertion of His loving nature! It is in this that all men can see and know that God is Love. To come amongst men and act as man's redeemer; to be born, to suffer, and to die, was the mightiest act of God's love. Herein was love most fully exercised. Herein was love portrayed most abundantly! Here is the most amazing expression of holy love. And, let us never for a moment forget that, holy love is the supreme description of Almighty God! God is love, and God so loved that He gave! That is the good news! And the sign of this saving love, the proof that God's love is such as will stoop to man's needs and save man, is in this baby: wrapped in swaddling clothes, and lying in a manger. Would God that at this Christmas season it were given us to see the swaddling clothes and the manger as something far more than "props" to add enchantment to the Stable Scene. Would God that it were given us to see in the swaddling clothes and the manger that which God wants us to see: the signs of His great love toward us! In God's willingness to put Himself at the mercy of men, to appeal directly to their love and to rely upon nothing else, we see the greatness of God's Love!

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Mrs. Thomas King, former missionary to Africa under the American Board of Foreign Missions, Boston, Mass., died November 27, 1948, at her home in Craigmore, Southern Rhodesia, Africa. She was buried beside her husband in the cemetery at Mt. Silinda. Mr. and Mrs. King were members of the East Africa mission from December, 1905, to October, 1920. Mrs. King would have been seventy-nine on January 1, 1949.

# ON CHRISTMAS

**By Rev. William C. Kernan, Executive Director**
**Institute for American Democracy, Inc.**

This is a Christmas message. It begins 2,000 years ago—in Judea—when Christ was born. It begins with the song of the Heavenly Host—"Glory to God in the highest, and on earth peace, good will toward men." This is the greeting of heaven to earth on Christmas. This is the Christmas message to men everywhere.

It comes to us again in this year of grace, 1948. It comes amidst strife, discord, and confustion. It comes to some in whose hearts bitterness is so great that their ears cannot hear at all.

But in spite of this the message of Christmas remains—timeless and eternal—"Glory to God in the highest, and on earth peace, good will toward men." There is nothing to be gained by defying it. No one needs to defy it. Everyone can accept the message and proclaim it. The future of our life, our society, our country, depends on our doing that.

For we have only to realize that America needs unity today as she never needed it before. We know that the members of no one race or religion built this country, fought its wars, wrote its Declaration of Independence, drew up its Constitution, developed its industries. We know that America has become great—and remains great—because our people have trusted in God, because men of every race and many religions have poured their lives, and imaginations, and energy into the making of this America of ours. We know that without good will and understanding between Americans of such diverse origins and religions the process of building America as a land of opportunity for free men must stop.

"Glory to God in the highest and on earth peace, good will toward men." The angelic song, heard when Christ was born, is not only for the ears and hearts of the countless unheralded folk of the earth. It is for the powerful and influential, too. It is for everybody. And it is for each of us to do something about—something which will please and honor God—something for which all men of good will will bless us and for which America will pronounce us worthy sons of a great and noble country.

Our country needs us now—needs our prayers and our help—to make America a land where no man fears to hold his head high, to cast out the demons of hate and suspicion and discord, to keep this good land free for men of every race and religion, to make our democracy work in better and surer ways.